

SINDBAD IN PERIL WITH THE ELEPHANTS.

THE 11)

ARABIAN NIGHTS' ENTERTAINMENTS.

REVISED THROUGHOUT AND ANNOTATED BY

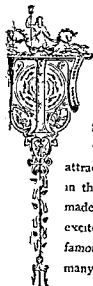
JAMES MASON

WITH NUMEROUS ILLUSTRATIONS

CASSELL, PÉTTER, GALPIN & CO:

LONDON PARIS & NEW YORK

PREFACE.



THE ARABIAN NIGHTS' ENTERTAINMENTS is perhaps, the most extraordinary book in the world. There is no other that holds the reader so spell-bound by its wonders and carries him forward on such a flood of interest from the first page to the last. Of all the marvellous literary productions of the East—that region of fable and splendour—it has long proved the most attractive to the European mind. About a hundred and fifty years ago and in the form of a French translation from the Arabic, by M. Galland it first made its appearance in our quarter of the globe. It created an unparalleled excitement, and edition after edition was called for. Ere long it became famous throughout the Continent, and few works have been translated into so many languages or given such wide spread delight.

All ages will find pleasure in it, but the ARABIAN NIGHTS seems specially a book adapted for putting into the hands of the young to stimulate their growing faculties, to cultivate their imagination and to assist by healthy exercise and expansion of their mental powers. It is a great pity when a boy or girl grows up in an atmosphere of dull sense, unenlivened by the rays of fiction.

And no wonder that the marvels of the THOUSAND AND ONE NIGHTS should powerfully impress the youthful mind! The reader passes through the gate that leads to an enchanted region. He comes upon valleys of diamonds, fairy palaces, stately castles, gorgeous mosques, beautiful gardens, dark caverns, and strange magnetic mountains, he listens to singing trees and talking birds, sees wonderful lamps, flying horses, and many a rare talisman, and lays hands on untold treasures of gold and jewels. A crowd of characters moves to and fro: sultans and sultaneesses, kings and queens, enchanters and enchantresses, fairies and genii, pass before him. He makes the acquaintance of Sindbad the Sailor, Prince Camaralzaman, Ali Baba and the Forty Thieves, the Old Man of the Sea, the Little Hunchback, Zobeide and her Sisters, the Awakened Sleeper.

PREFACE.

the Caliph Haroun Alraschid. He follows their adventures, excited by their ups and downs, now trembling with fear now inspired by hope, now rejoicing at the safety of some favourite personage. It is the true golden age of life when, for the first time, he hears Dinarzade say to Schcherazade, 'Sister, you who know so many fine stories and who tell them so well tell us one.'

With regard to the present edition, there is not much to say. The text is based on the well known French version of M. Galland and it is hoped that it will be found to include all the best features of the various translations which have from time to time appeared in this country. Many passages in the old versions were extremely objectionable in point of taste and propriety; these have been either altered or expunged. The story, as works of literary art, have lost nothing by the process, and they have been thus rendered more fit for general and family reading, and notes have been added, illustrating Eastern manners, customs, and observances, where the narrative required them.



CONTENTS

PAGE	
1	FACE
1	INTRODUCTION
5	THE GENIE AND THE LADY
5	THE ASS, THE OX AND THE LABOURER
14	THE MERCHANT AND THE GENIE
20	THE HISTORY OF THE FIRST OLD MAN AND THE HIND
23	THE STORY OF THE SECOND OLD MAN AND THE TWO BLACK DOGS
28	THE STORY OF THE FISHERMAN
33	THE STORY OF THE CRECIAN KING AND THE PHYSICIAN DOUBAY
	THE STORY OF THE HUSBAND AND THE PARROT
	THE STORY OF THE VIZIER WHO WAS PUNISHED
	THE STORY OF THE YOUNG KING OF THE BLACK ISLES
	THE STORY OF THE THREE CALENDERS, SONS OF KINGS, AND OF THE FIVE YEARS long it became
	THE STORY OF THE FIRST CALENDER A KING'S SON
	THE STORY OF THE SECOND CALENDER, A KING'S SON
	THE STORY OF THE ENVIOUS MAN AND OF HIM WHOM HE ENLIGHT
	THE STORY OF THE THIRD CALENDER A KING'S SON
	THE STORY OF ZOEIDE
	THE STORY OF AMINE
	THE STORY OF SINDBAD THE SAILOR
	FIRST VOYAGE OF SINDBAD THE SAILOR
136	SECOND VOYAGE OF SINDBAD THE SAILOR
140	THIRD VOYAGE OF SINDBAD THE SAILOR
146	FOURTH VOYAGE OF SINDBAD THE SAILOR
152	FIFTH VOYAGE OF SINDBAD THE SAILOR
159	SIXTH VOYAGE OF SINDBAD THE SAILOR
64	SEVENTH AND LAST VOYAGE OF SINDBAD THE SAILOR
169	THE STORY OF THE THREE APPLES
172	THE STORY OF THE LADY WHO WAS MURDERED AND OF THE YOUNG MAN HER HUSBAND
176	THE STORY OF NOUREDDIN ALI AND BEDREDDIN HASSAN
183	THE STORY OF THE LITTLE HUNCHBACK
219	THE STORY TOLD BY THE CHRISTIAN MERCHANT
230	THE STORY TOLD BY THE SULTAN OF CAGAK'S
250	THE STORY TOLD BY THE JEWISH PHYSICIAN
62	THE STORY TOLD BY THE TAILOR
263	THE STORY OF THE BARBER
67	THE STORY OF THE BARBER'S ELDEST BROTHER
272	THE STORY OF THE BARBER'S SECOND BROTHER
	THE STORY OF THE BARBER'S THIRD BROTHER

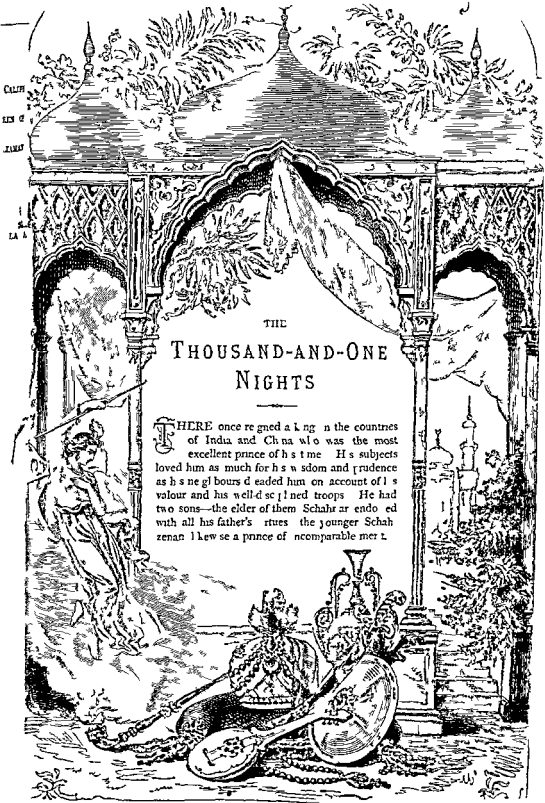
CONTENTS.

THE STORY OF THE BARBER'S FOURTH BROTHER	1
THE STORY OF THE BARBER'S FIFTH BROTHER	2
THE STORY OF THE BARBER'S SIXTH BROTHER	3
THE HISTORY OF ABULHASSEN ALI BEN BEGAR, AND SCHEMSELMILAR, FAVOURITE OF CALIPH HAROUN ALRASCHID	4
THE STORY OF THE LOVES OF CAMARALZAMAN, PRINCE OF THE ISLES OF THE CHILDREN OF KHALEDAN, AND OF DADOURA, PRINCESS OF CHINA	5
THE STORY OF THE PRINCESS DADOURA, AFTER HER SEPARATION FROM PRINCE CAMARALZAMAN	6
THE STORY OF THE PRINCES AMCIAD AND ASSAD	7
THE STORY OF AMCIAD AND A LADY OF THE CITY OF THE MAGICIANS	8
THE SEQUEL OF THE STORY OF PRINCE ASSAD	9
THE STORY OF NOUREDDIN AND THE FAIR PERSIAN	10
THE STORY OF BADER, PRINCE OF PERSIA, AND GIALHARA, PRINCESS OF SAMANDAL	11
THE HISTORY OF GANEM, SON TO ABOU AYOLB, AND KNOWN BY THE SURNAME OF LOVE'S SLAVE	12
THE HISTORY OF PRINCE ZEYN ALASNAM AND THE KING OF THE GENII	13
THE HISTORY OF CODADAD AND HIS BROTHERS	14
THE HISTORY OF THE PRINCESS OF DERYABAR	15
THE STORY OF ABOU HASSAN, OR, THE SLEEPER AWAKENED	16
THE STORY OF ALADDIN, OR, THE WONDERFUL LAMP	17
THE ADVENTURES OF THE CALIPH HAROUN ALRASCHID	18
THE STORY OF THE BLIND MAN BABA ABDALLA	19
THE STORY OF SIDI NOUMAN	20
THE STORY OF COGIA HASSAN ALHABEAL	21
THE STORY OF ALI BABA AND THE FORTY THIEVES DESTROYED BY A SLAVE	22
THE STORY OF ALI COGIA, A MERCHANT OF BAGDAD	23
THE STORY OF THE ENCHANTED HORSE	24
THE STORY OF PRINCE AHMED AND THE FAIRY BANOU	25
THE STORY OF THE SISTERS WHO ENVIED THEIR YOUNGER SISTER	26
CONCLUSION OF THE THOUSAND AND ONE NIGHTS	27



THE THOUSAND-AND-ONE NIGHTS

THERE once reigned a king in the countries of India and China who was the most excellent prince of his time. His subjects loved him as much for his wisdom and prudence as his neighbours dreaded him on account of his valour and his well-disciplined troops. He had two sons—the elder of them Schaharazade, and the younger Schahzenan. He was a prince of incomparable merit.



he conducted his brother to the palace he had provided for him, which had a communication with own by means of a garden, and was so much more magnificent, that it was set apart as a banqueting house for public entertainment, and for diversions of the court, and its splendour had been lately augmented by new furniture. Schahnar immediately left the king of Tartary, who might give him time to bathe, and to change his apparel, but soon he came to him again, and they sat down together upon a sofa. The courtiers kept at a distance, out of respect, and these two princes entertained one another freely to their friendship their nearness of blood, and their long separation. The time of supper being come, they ate together, after which they retired, and their conversation lasted till Schahnar, perceiving that it was very late, left his brother to rest.

The unfortunate Schahzenan went to bed, though his brother's presence had suspended his sleep. For some time, it returned upon him with increased violence, so that, instead of taking his necessary repose, he tormented himself with the most distressing reflections. All the circumstances of his conduct presented themselves afresh to his imagination in so lively a manner that he could not be like one distracted. In a word, not being able to sleep, he got up, and abandoned himself to his afflictive thoughts, which made such an impression upon his countenance, that the next day the king could not but take notice of it. "What, said he, 'can be the matter with the king of Tartary, that he is so melancholy? Has he any cause to complain of his reception? No, surely, I have received him as a brother whom I love, so that I can charge myself with no omission in respect. Perhaps it grieves him to be at such a distance from his dominions, or from the presence of his wife. Alas! if that be the matter, I will immediately give him the presents I intended, so he may return to Samarcande whenever he pleases.'" Accordingly, Schahnar sent him part of the presents they were the greatest rarities and the richest things that the Indies could afford. At the same time he endeavoured to entertain his brother every day, by new objects of pleasure, and the most splendid entertainments. But these, instead of affording the king of Tartary any enjoyment, only increased his sorrow. One day, Schahnar appointed a great hunting party, about two days' journey from his capital to a place that abounded with deer. Schahzenan begged him to excuse his attendance, for his health

would not allow him to endure the fatigue of the chase. The sultan unwilling to put any constraint upon him, left him at liberty, and went on hunting with his nobles. The king of Tartary, being thus left alone, shut himself up in his apartment, and sat down at a window that looked into the garden. The delicious prospect, and the sweet harmony of an infinite number of birds, which chose the garden for their retreat, would certainly have diverted him, had he been capable of taking pleasure in anything, but being perpetually tormented with the fatal remembrance of his queen's infamous behaviour, his eyes were not so often fixed upon the trees and flowers, as lifted up to heaven to bewail his misfortunes.

Whilst he was thus absorbed in grief, he saw something which quickly turned all his thoughts another way. A secret gate of the sultan's palace suddenly opened, and there came out of it twenty women, and in the midst of them walked the sultanness, who was easily distinguished from the rest by her majestic air. This princess thought that the king of Tartary had gone to the chase with his brother the sultan, she came up therefore, with her retinue near the windows of his apartment. As she did so, the prince took up his station so that he could see all that passed in the garden without being perceived himself. He observed that the persons who accompanied the sultanness threw off their veils and long robes, that they might be at their ease, but he was wonderfully surprised when he saw that ten of them were black men, and that each of these walked with one of the ladies. The sultanness on her part, was not long without her gallant. She clapped her hands, and called, "Masoud! Masoud!" and immediately a black came down from a tree, and ran towards her.

It is sufficient to say that Schahzenan saw enough to convince him that his brother was as much to be pitied as himself. The company continued together till midnight, when they re-entered the palace by the secret door, all except Masoud, who climbed up his tree, and got over the garden wall as he had come in.

All this having passed in the king of Tartary's sight filled him with a multitude of reflections.

How little reason had I," said he, "to think that no one was so unfortunate as myself. It is surely the unavoidable fate of all husbands, since even the sultan my brother, who is sovereign of

* Masoud (Masood) has a pleasant meaning. It stands for happy or made happy. As a proper name it is common enough in the East.

you will take my advice, you will follow my example.

Though the advice was good, the sultan did not wish it. He fell into a rage, "What said he of the sultanness of the Indies capable of conducting herself in so base a manner? No, brother, I cannot believe what you say, unless I see it with my own eyes. Yours must have deceived you. The matter is so important that I must be satisfied of it myself." "Dear brother," answered Schahzenan, "that you may be easily enough. Appoint another hunting match, and when we are out of town with your court and mine, we will rest under our tents, and it might you and I will return alone to my apartments, I am certain the next day you will see just what I saw." The sultan approved of the stratagem: he immediately appointed a second hunting match, and that same day the tents were set up at the place appointed.

The next day the two princes set out with all their retinue. They arrived at the place of encampment, and stayed there till night. Then Schahriar called his grand vizier, and, without acquainting him with his design, commanded him, during his absence, to suffer no person to go out of the camp upon any pretence whatever. As soon as he had given this order, the king of Tartary and his troop, horse, passed through the camp incognito, returned to the city, and went to Schahzenan's apartment. They had scarcely placed themselves at the same window from which the king of Tartary had beheld the scene which had so astonished and comforted him, when the secret gate opened, and the sultanness and her ladies entered the garden with the blacks. The sultanness called again upon favour, and the sultan saw more than enough fully to convince him of his misfortune.

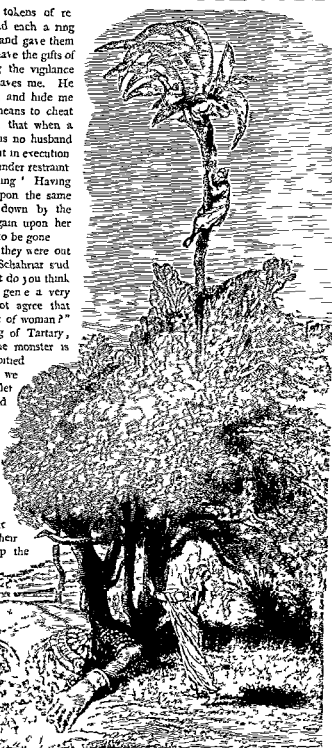
"O heavens!" cried he, "what an indignity! what horror! Can the wife of a sovereign such as I am be capable of such infamous conduct? After us, no prince boast of being perfectly happy has I my brother," he continued, embracing the king of Tartary, "let us both renounce the world, honour is banished out of it, if it flatters us one day, it betrays us the next! Let us abandon our dominions and go into foreign countries, where we may lead an obscure life, and hide our misfortunes." This did not at all suit Schahzenan's turn of mind, but he did not think it prudent to contradict Schahriar in the heat of his fury. "Dear brother," said he, "your will is mine, I am ready to follow you whither you please. But promise me that you will return if we meet with any one that is more unhappy than ourselves." "I agree to

that," said the sultan, "but I doubt much whether we shall." "My opinion differs from yours, then," replied the king of Tartary, "I fancy our journey will be but short. Having thus resolved, they went secretly out of the palace. They travelled as long as it was day, and lay the first night under trees. They rose about dawn, and went on till they came to a meadow on the sea shore that was adorned with fine wooding. They sat down under one of the trees to rest and refresh themselves, and the chief subject of their conversation was the infidelity of their wives.

They had not rested long before they heard a frightful noise from the sea, and a terrible cry, which filled them with fear. The sea then opened and there rose up something like a great black column, which reached almost to the clouds. This redoubled their terror, they rose speedily, and climbed up into a tree to hide themselves. They had scarcely got up, when, looking to the place from whence the noise came, and where the sea had opened, they observed that the black column was advancing winding about towards the shore, and elevating the water before it. They could not at first think what it was, but in a little while they saw that it was one of those malignant genies who are mortal enemies to men and are always working them mischief. He was black and frightful, and he had the shape of a giant. His stature was prodigious, and he carried on his head a great glass box, shut with four locks of fine steel. He entered the meadow with his burden, which he laid down just at the foot of the tree in which the two princes were concealed. The princes looked upon themselves from that moment as dead men. The genie sat down by his box, and opening it with four keys that he had at his girdle, there came out a lady magnificently dressed, of majestic stature, and perfect beauty. The monster made her sit down beside him, and eyeing her as lovingly as he could "Lady," said he, "nay, most accomplished of all ladies who are admired for their beauty, my charming mistress, whom I carried off on your wedding day, and have loved so constantly ever since, let me sleep a few moments by you, I found myself so very drowsy, that I have come to this place to take a little rest." Having spoken thus,

* According to the traditions of the Muslims, there are three sorts of created in the genies—*marids*, a gentle and kind of the *genies*, who are created by fire, some are good and well disposed to men, but others are evil and the deadly furies of the human race. They assume many different forms, and become visible and invisible at pleasure. The evil genies are said to have frequently carried off beautiful women, and kept them as their wives.

ght of them, which I keep as tokens of remembrance." The two princes had each a ring on his finger. They took them off and gave them to the lady. "Now, said she, 'I have the gifts of hundred gallants, notwithstanding the vigilance of this wicked genie, who never leaves me. He will lock me up in this glass box, and hide me at the bottom of the sea, I find means to cheat him. You may see by this, that when a man has formed a project, there is no husband or lover that can hinder her putting it in execution. They had better not put their wives under restraint, for it only serves to teach them cunning.' Having spoken thus, she put their rings upon the same finger with the rest, and sitting down by the monster, as before, laid his head again upon her breast and made a sign to the princes to be gone. They hastened away, and when they were out of sight of the lady and the genie, Schahnar sud Schahzenan, "Well brother what do you think of this adventure? Has not the genie a very faithful mistress? And do you not agree that there is no wickedness equal to that of woman?" "Yes, brother answered the king of Tartary, and you must also admit that the monster is more unfortunate and more to be pitied than ourselves. Therefore, since we have found what we sought for let us return to our dominions. And let it not thus hinder us from marrying. For my part I know a method by which to preserve inviolable the fidelity that my wife owes me. I shall say no more about it at present but you will hear of it in a little time, and I am sure you will follow my example. The son and aged with his brother returned to returning, but continuing their journey they arrived in the camp the hard night after they had left it."



horns. In a word, he did all that the ass advised him to do. Next day, the labourer came, as usual, to take the ox to his labour. He found the stall full of beans, the straw that he had put in the night before not touched, and the ox lying on the ground with his legs stretched out, and panting in a strange manner. He believed him to be unwell, petted him, and thinking that it was not right to set him to work, went immediately and told his master of his

business he had done him, and did not fail to say his obligations when he saw him come back. The ass answered not a word: he was so vexed at the treatment he had received, but he said within himself, 'It is by my own imprudence that I have brought this misfortune upon myself, I lived happy, everything smiled upon me, I had all that I could wish, it is my own fault that I am brought to this miserable condition, and, if I cannot contrive some



The ox took the ass's advice in very good part" (p. 9).

condition. The merchant, perceiving that the ox had followed all the mischievous advice of the ass, determined to punish the latter: so he ordered the labourer to go and put the ass in the ox's place and to be sure to work him hard. The labourer did so. The ass was forced to draw the plough the whole day, which fatigued him all the more that he was not accustomed to that sort of labour, besides, he was so soundly beaten, that he could scarcely stand when he came back.

"Meanwhile the ox was mightily pleased. He ate up all that was in his stall, and rested the whole day. He rejoiced that he had followed the ass's advice, blessed him a thousand times for the kind

way to get out of it, I am certainly undone," he spoke thus his strength failed him, he fell down in his stall as if he had been half dead."

Here the grand vizier addressed himself to Scheherazade, and said, 'Daughter you act just like this ass, you will expose yourself to destruction your erroneous policy. Take my advice, renounce it, and do not seek to hasten your death!'

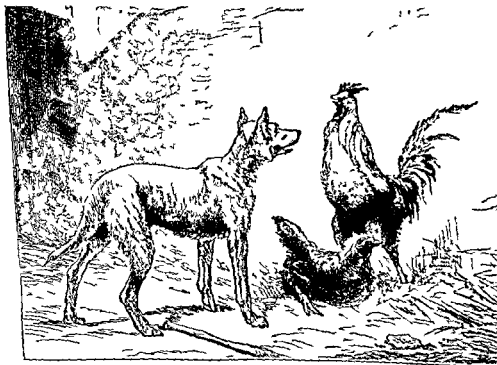
"Father" replied Scheherazade "the example I have set before me cannot change my resolution. I will never cease importuning you until you permit me to the sultan to be his bride. The vizier then said, 'Alas! since you will continue obstinate, I shall be obliged to treat you in the same

stand on, whilst you only insult our melancholy and have the imprudence to divert yourself with your hens.'

The cock answered the dog's reproof thus 'What! has our master so little sense? He has but one wife and cannot govern her! and though I have fifty I make them all do what I please. Let him use his judgment, he will soon find a way to rid himself of his trouble.' 'How?' demanded the dog, 'what would you have him do? Let him

her husband upon this happy expedient to his wife to reason.

"Daughter," cried the grand vizier, "you are to be treated as the merchant treated his wife." "Father," replied Scheherazade, "I beg will not take it amiss that I persist in my opinion. I am not moved in the slightest by the story of a woman. I could tell you many others, to persuade you that you ought not to oppose my desires. Besides, pardon me for declaring to you that I



Let him take a stick and thrash her well. (p. 12).

go into the room where his wife is, returned the cock, 'lock the door and take a stick and thrash her well. I will answer for it, that will bring her to her right senses, and make her forbear to ask him any more to tell what he ought not to reveal. The merchant had no sooner heard what the cock said, than he took up a stick, went to his wife whom he found still crying, and, shutting the door, belaboured her so soundly that she cried out, 'Enough husband, enough, forbear and I will never ask quest on's more. Upon this perceiving that she repented of her impertinent curiosity he desisted and opening the door her friends came in and were glad to find her cured of her obstinacy and commented

opposition is vain for if your paternal affection should hinder you from granting my request, go and offer myself to the sultan." In short, father being overcome by the resolution of his daughter yielded to her importunity, and though he was much grieved that he could not deliver from such a fatal resolution he went that night to acquaint the sultan that next night he would marry Scheherazade. The sultan was much surprised at the sacrifice which the grand vizier proposed to make. "How could you?" said he, "make up your mind to bring me your own daughter?" answered the vizier, "it is her own offer."



SCHAHRIAR AND SCHEHERAZADE.

ers the honour of being your majesty's wife one right to her life But do not act 'r a mistake, vizier," said the sultan, 'to-

morrow, when I place Schelerazade in your hands I expect you will put her to death if you fail I swear that you yourself shall die 'S'r rejoined the vizier my heart without doubt, will be full of grief to execute your commands but it will be useless for nature to murmur Though I be her father I will answer for the fidelity of my hand to obey your order Schahriar accepted his minister's offer and told him he might bring his daughter when he pleased.



DINARZADE.

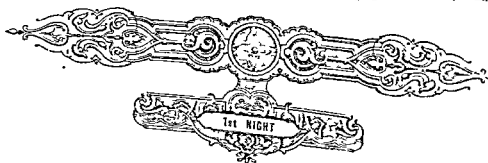
The grand vizier went with the news to Scheherazade, who received it with as much joy as if it had been the most agreeable intelligence in the world. She thanked her father for having so greatly obliged her, and, perceiving that he was overwhelmed with grief, she told him, for his consolation, that she hoped he would never repent his having married her to the sultan, but that, on the contrary, he should have reason to rejoice at it all his days.

Her business now was to adorn herself to appear before the sultan. Before she went, she took her sister Dinarzade apart, and said to her, "My dear sister, I have need of your assistance in a matter of great importance, and must pray you not to deny it me. My father is going to carry me to the sultan to be his wife, do not let this frighten you, but hear me with patience. As soon as I am in the sultan's presence, I will ask him to allow you to lie in the harem-chamber, that I may enjoy your company this one night more. If I obtain that favour, as I hope to do, remember to awake me to-morrow an hour before day, and to address me in these or some such words: 'My sister, if you be not asleep, I pray you that, till daybreak, which will be very shortly, you will tell me one of the fine stories of which you have read so many.' I shall immediately tell you one, and I hope, by this means, to deliver the city from the consternation it is under at present." Dinarzade answered that she would with pleasure do what was required of her.

The grand vizier conducted Scheherazade to the

palace, and retired, after having introduced her to the sultan's apartment. As soon as the sultan left alone with her, he ordered her to turn round, and found it so beautiful, that he was perfectly charmed with her. He saw, however, she had been weeping, and asked the reason. "Sir," answered Scheherazade, "I am a sister who loves me tenderly, and I could wish that I might be allowed to pass the night in the harem, that I might see her, and once more bid her adieu. Will you be pleased to allow me the consolation, giving her this last testimony of my affection?" Schahriar having consented, Dinarzade was for, who came with all possible expedition. The sultan retired with Scheherazade to an elevated very high, according to the custom of monarchs of the East, and Dinarzade lay in that was prepared for her, near the foot of the bed. An hour before day, Dinarzade lifted her head, as her sister had ordered. "My dear sister," cried, "if you be not asleep, I pray, until day, which will be very shortly, that you will tell me one of those pleasant stories you have read. This may, perhaps, be the last time that ever I listen to you."

Scheherazade, instead of answering her sister, addressed herself to the sultan. "Sir, will you majesty be pleased to allow me to give my sister this satisfaction?" "With all my heart," answered the sultan. Then Scheherazade bade her sister listen, and then, addressing herself to Schahriar, proceeded as follows:—



THE MERCHANT AND THE GENIE

There was formerly a merchant, who possessed a great property in lands, goods, and money, and he had a great number of clerks, agents, and slaves. He was obliged from time to time to visit his correspondents on business, and one day, being under

the necessity of going a long journey about an affair of importance, he took horse, and put some biscuits and dates into his saddle bag, because he had a great desert to pass over, where he could procure no sort of provisions. He arrived, without any accident, at

came, and I having dispatched his
 the again, in order to return home.

he found, at the foot of a great walnut tree a foun-
 tain of clear running water. He alighted tied his



I see you, that I may kill you (p. 16).

the fourth day of his journey he was so much
 annoyed by the heat of the sun, and the re-
 sult of that heat from the earth, that he turned
 off the road, to rest under some trees. There

he tied his horse to a branch, and sitting down by the foun-
 tain took some biscuits and dates out of his saddle-
 bag. As he ate his dates he threw the stones
 carelessly about in different directions. V

had done crying, being a good Mussulman, he washed his hands, face, and feet,* and said his prayers. Before he had finished, and whilst he was still on his knees, he saw a dreadful sight. A genie appeared, white with age and of a monstrous bulk, who, advancing towards him with a scimitar in his hand, spoke in a terrible voice thus: "Rise up, that I may kill you with this scimitar, as you have killed my son," and as he uttered these words he gave a frightful cry. The merchant, being as much alarmed at the hideous shape of the monster as at his threatening language, answered, trembling, "Alas! my good lord of what crime can I be guilty towards you, that you should take my life?" "I will," replied the genie, "kill you, as you have killed my son." "Heavens!" exclaimed the merchant, "how could I kill your son? I never knew him, never even saw him." "Did you not sit down when you came hither?" demanded the genie. "Did not you take dates out of your saddle-bag, and, as you ate them, did you not throw the stones about on all sides?" "I did what you say," answered the merchant, "I cannot deny it." "If it be so," replied the genie, "I tell you that you have killed my son, and the way was thus: when you threw the stones about, my son was passing and you threw one of them into his eye, which killed him; therefore I must kill you." "Ah! my lord, pardon me," cried the merchant. "No pardon," exclaimed the genie, "no mercy! Is it not just to kill him who has killed another?" "That is true," said the merchant, "but certainly I never killed your son and if I did, it was unknown to me, and I did it innocently, therefore I beg you to pardon me, and to suffer me to live." "No, no," said the genie, persisting in his resolution, "I must kill you, since you have killed my son. Then taking the merchant by the arm, he threw him with his face upon the ground, and fixed up his scimitar to cut off his head.

If a merchant, bathed in tears, protested he was

* In the Muslim religion ablution before prayers as observed by our merchant here is a divine precept. The name Mussulman it may be remarked, means resigned or conformed to the divine will.

* Before throwing the date-stone in case of the presence of any innuendo being the merchant should have asked him by the exclamation "Permission," or "Permission, ye blessed!" that case the son of the genie would have been on his guard. In the edition seems a striking object to be the cause of death? but Mr. Forster in the preface to his edition of the "Arabian Nights," says that in the last criminal acts sometimes a pride of life by remorse is working at them with the stone of the date.

innocent, bewailed his wife and spoke to the genie in the most reduced The genie, with his scimitar still in the sul much patience as to hear the poor of his lamentations, but he would not he "this whining" he said, "is to no you should shed tears of blood hinder me from killing you, as you son." "What," replied the merchant, "shall prevail with you? Will you absolutely take the life of a poor innocent?" "Yes," muttered the genie, "I am resolved upon it."

As she spoke these words Scheherazade perceived it was day, and knowing that the sultan early in the morning to say his prayers* and his council, she discontinued her story. "Scheherazade," exclaimed Dinarzade, "what a wonderful thing is this!" "The remainder of it," replied Scheherazade, "is still more surprising, and you will be of opinion if the sultan will let me live over this and permit me to tell it you to-morrow dawn." Shahmar, who had listened to Scheherazade with much interest, said to himself, "I shall wait to-morrow, for I can at any time put her to death when she has made an end of her story." He thus resolved not to take away Scheherazade that day, he rose, went to his prayers, and called his council.

All this time the grand vizier was terribly uncomfortable. Instead of sleeping, he spent the night in sighs and groans, bewailing the lot of his daughter, of which he believed he himself should shortly be the extortioner. With this melancholy prospect he dressed to meet the sultan, but he was agreeably surprised when he saw the prince enter the council chamber without giving the fatal orders he expected.

The sultan spent the day, as he usually did, regulating his affairs, and when night came, retired with Scheherazade. Next morning before day, Dinarzade failed not to call to her sister, "dear sister, if you be not asleep, I pray you, go on with the story you began last night." The sultan, without staying till Scheherazade asked him permission, bade her proceed with the story of the genie and the merchant, for he longed to hear the end of it. Upon which Scheherazade spoke as follows:—

* According to the Mohammedan faith prayers must be said five times a day the first time being between daybreak and sunrise. The arrival of the hours of prayer is announced by officers, who repeat a chant from the minarets of the mosques.

2nd NIGHT.

the merchant saw that the genie was certainly
to cut off his head, he called out aloud to
"For heaven's sake, hold your hand! Allow

a danger, but grieved, on the other, when he reflected
on his fatal oath. When he reached home, his
wife and children received him with all the de-

monstrations of perfect joy. But he, instead of returning their caresses wept so bitterly that his family readily conjectured that some thing extraordinary had befallen him. His wife asked the reason of his excessive grief and tears. 'We are all overjoyed' said she, 'at your return but you alarm us by your lamentations, pray tell the cause of your sorrow.' 'Alas!' replied the husband, 'the cause of it is, that I have but a year to live' and then he told what had passed between him and the genie, and that he had given him his oath to return

at the end of the year, to receive death at his hands. When they heard this sad news they all began to lament. His wife made a piteous outcry, beat her face, and tore her hair. The children, weeping, made the house resound with their groans, and the father mingled his tears with theirs in a word, it was a most affecting spectacle.

Next morning the merchant began to set his affairs in order, and first of all, he paid his debts. He made presents to his friends, gave liberal alms to the poor, set his slaves of both sexes at liberty, divided his property among his children, and appointed guardians for such of them as were not of

the merchant, on recovering from his fright mounted his horse, and proceeded on his journey, and on the one hand that he had escaped so great

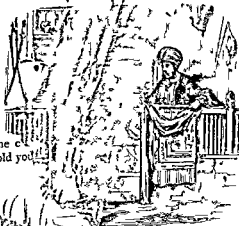
Bade adieu to his wife and children (p. 13)



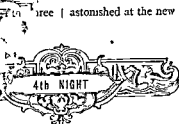
red to him so extraordinary that he
l to be a witness of
ult and for that
se he sat down
hem.

short time they
vapour like
t raised
t, ad
hem

the merchant saw that
to cut off his head he c
For heaven's sake hold you
ne word grant
some respite,
me but time to
y wife and chil
farewell, and
vile my estate
g them by will
they may not
law with one
er after my
When I have
so I shall com
here and s
o whatever you
e to comm
s, said th



himself before me (p. 2)



ARDS she end of the following night D narzade
d not to awaken the sultanness My dear sister
she pray continue your fine story" Then

humbly beg of you to suspend your anger and do
me the favour to hear me I shall tell you the
h story of my life and of the kind you see, and

low began to lament, and to fill the air
with their cries.

Here Scheherazade
perceiving day discon
tin ed her story which
so much whetted the
sultan's curiosity that
he firmly resolved to
hear the end of it and
put off the sultanness
execution for another
day

Nobody can express
the grand vizier's joy
when he found that the
sultan d d not order him
to k ll Scheherazade
His family the court
and all the people in
the sultan's realm were

astonished at the new turn affairs had taken.



She came up to me" (p. 2)



THE STORY OF THE FIRST OLD MAN AND THE HIND

I shall begin, then, said the old man, listen to me, I pray you, with attention. This hind you see is my cousin, my more, she is my wife. She was only twelve years old when I married her, so that I may justly say she ought to regard me equally as her father, her kinsman, and her husband.

We lived together twenty years without any children, yet that did not effect any change in my love. The desire of having children only made me buy a slave, by whom I had a son, who was extremely promising. My wife, being jealous, conceived a hatred for both mother and child, but concealed her aversion so well, that I knew nothing of it till it was too late.

Meantime my son grew up and was ten years old, when I was obliged to undertake a long journey. Before I set out I recommended to my wife, of whom I had no mistrust, the slave and her son, and prayed her to take care of them during my absence, which was to be for a whole year. She made use of that time to satisfy her hatred, she applied herself to magic,* and when she knew enough of that diabolical art to execute her horrible design, the wretch carried my son to a desolate place, where, by her enchantments, she changed him into a calf, and gave him to my farmer to fatten, pretending that she had bought him. Her enmity did not stop at this abominable action. She likewise changed the slave into a cow, and gave her also to my farmer.

At my return, I asked for the mother and child. "Your slave," said she "is dead, and as for your son, I know not what has become of him. I have not seen him these two months." I was grieved at the death of the slave, but as she told me my son had only disappeared I was in hopes he would shortly return. However, eight months passed, and I heard nothing of him. When the Great Festival happened to celebrate the same I sent

to my farmer for one of the fattest cows to sacrifice. He accordingly brought me one. The which he brought was my slave, the unforgotten mother of my son. I bound her, but as going to sacrifice her, she bellowed piteously, observed streams of tears run from her eyes, seemed to me very extraordinary, and moved with pity, I could not find it in my to give her a blow, but ordered my farmer to take another.

My wife, who was present, was enraged at compassion, and, receiving an order which appointed her malice, she cried out, "What you doing husband? Sacrifice that cow, your farmer has not a finer, nor one fitter for the fest. Out of deference to my wife, I went again. The farmer, less compassionate than I, sacrificed her, and when he slayed her, he found her to be nothing but bones though to us she had seemed very fat. "Take her yourself," said I to him, "dispose of her in alms, or any way you please, and if you have a fat calf, bring it me instead." I did not inquire what he did with the cow, but, soon after he had taken her away, came with a calf. Though I knew not that that calf was my son, yet I could not help be moved at the sight of him. On his part, soon as he saw me, he made so great an effort to come to me, that he broke his cord. Then he threw himself at my feet, with his head against the ground, as if he meant to excite my compassion, and did as much as was possible for him to do signify that he was my son.

My wife, who was present, was enraged at compassion, and, receiving an order which appointed her malice, she cried out, "What you doing husband? Sacrifice that cow, your farmer has not a finer, nor one fitter for the fest. Out of deference to my wife, I went again. The farmer, less compassionate than I, sacrificed her, and when he slayed her, he found her to be nothing but bones though to us she had seemed very fat. "Take her yourself," said I to him, "dispose of her in alms, or any way you please, and if you have a fat calf, bring it me instead." I did not inquire what he did with the cow, but, soon after he had taken her away, came with a calf. Though I knew not that that calf was my son, yet I could not help be moved at the sight of him. On his part, soon as he saw me, he made so great an effort to come to me, that he broke his cord. Then he threw himself at my feet, with his head against the ground, as if he meant to excite my compassion, and did as much as was possible for him to do signify that he was my son.

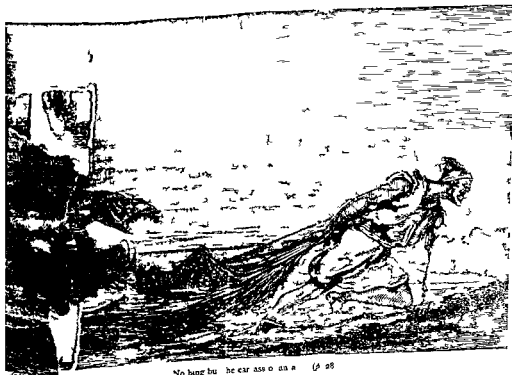
My wife, who was present, was enraged at compassion, and, receiving an order which appointed her malice, she cried out, "What you doing husband? Sacrifice that cow, your farmer has not a finer, nor one fitter for the fest. Out of deference to my wife, I went again. The farmer, less compassionate than I, sacrificed her, and when he slayed her, he found her to be nothing but bones though to us she had seemed very fat. "Take her yourself," said I to him, "dispose of her in alms, or any way you please, and if you have a fat calf, bring it me instead." I did not inquire what he did with the cow, but, soon after he had taken her away, came with a calf. Though I knew not that that calf was my son, yet I could not help be moved at the sight of him. On his part, soon as he saw me, he made so great an effort to come to me, that he broke his cord. Then he threw himself at my feet, with his head against the ground, as if he meant to excite my compassion, and did as much as was possible for him to do signify that he was my son.

* Almost all Hindians firmly believe in magic.
† At a festival an animal is taken by every one who can afford it, and slain. The victim may be either a cow, a buffalo, a deer, a ram, or a hog, and must not be of any ancient name or name. After it is killed, a portion of the meat is

When we were ready to embark on our return I
 on the sea-shore a lady handsome enough
 a poor child. She came to me kissed my
 and besought me with the greatest earnest-
 as impossible to marry her and take her along
 home. I made some objections to this but
 she said many things to persuade me that I ought
 to do so on account of her poverty. She also
 said that I should have every reason in the
 world to be satisfied with her conduct. I therefore

as for the certain I would have been lost
 without her help. I had scarcely fallen into the
 water when she took me up and carried me to an
 island.

When day broke she said to me. You see
 my husband, that by saving your life I have no
 rewarded you ill for your kindness to me. You
 must know that I am a fairy and that being on the
 beach when you were going to embark. I felt a
 strong desire to have you for my husband. I had



No hang but he ear as so on a (p. 28)

filled. I offered proper apparel to be made for
 her and having married her according to form I
 took her on board, and we set sail. During the
 voyage I found my wife possessed so many
 good qualities, that my love for her every day
 increased.

In the meantime, my two brothers, who had
 not managed their affairs so well as I had done
 enjoyed my prosperity. They suffered their feel-
 ings at last to carry them so far that they con-
 sidered against my life and, one night when my
 wife and I were asleep they threw us both into
 the sea.

My wife proved to be a fairy and by conse-
 quence a genie so that she could not be drowned

and tried to try your goodness and presented my elf
 before you and disguise. You have dealt gently
 by me and I am very glad to have found an
 opportunity of doing you a good turn. But I am
 enraged against your brothers and nothing will
 satisfy me but their lives.

I listened with astonishment to this discourse
 I thanked the fairy as well as I could for the great
 kindness she had done me. But Madam said I
 as for my brothers, I beg you to pardon them.
 whatever cause of resentment they have given me I
 am not cruel enough to wish their death. I told
 her what I had done for them, but this only in-
 creased her indignation she cried out, "I must
 immediately pursue those ungrateful traitors, and

tal—speedy vengeance on them I will destroy their vessel, and sink them to the bottom of the sea.” “My good lady,” replied I, “for Heaven’s sake, forbear, moderate your anger, consider that they are my brothers, and that we ought to return good for evil.”

I pacified her by these words, and, as soon as I spoke them, she transported me from the island where we were to the roof of my own house, which was terraced: then she instantly disappeared. I descended, opened the doors, and dug up the three thousand sequins which I had hid. I went afterwards to my shop, which I opened, and was complimented by the merchants, my neighbours, upon my return. When I went back to my

ress deserves a much greater penance.” Having thus spoken, and told me where I might fear her, she disappeared.

The five years being now nearly expired, I was travelling in quest of her, and as I passed by I met this merchant and the good old man who led the hind, and sat down beside them. They told me my history, O prince of geni! Do not you think it very extraordinary? “I own it is,” said the genie, “and upon that account I remit the merchant the second third of the crime which he committed against me.”

As soon as the second old man had finished his story, the third began his story, after repeating the request of the two former—that the genie would pardon



"A genie twice the size of the greatest of genies. (p. 29.)"

I have told your majesty hitherto, they are not to be compared with that of the Fisherman." Dinarzade, perceiving that the sultaness came to a pause,

remaining, pray tell us the story of the fisherman, if the sultan is willing." Schahriar said he was very willing indeed; and Scheherazade, resuming her discourse, proceeded thus:—



THE STORY OF THE FISHERMAN

There was an aged fisherman, so poor that he could scarcely earn enough to maintain himself his wife, and three children. He went every day to fish early in the morning, and imposed it as a law upon himself not to cast his nets above four times a day. He went one morning by moonlight, and coming to the seaside, threw off his clothes and sat in his nets. As he drew them towards the shore, he found them very heavy and thought he had a good draught of fish at which he felt pleased. But a moment after he saw that, instead of fish, his nets contained nothing but the carcass

of an ass. He was then as vexed as could be. Scheherazade stopped here because she saw that it was day.

"Sister," said Dunazade, "I must confess that the beginning of the story charms me, and I expect that the end of it will be very agreeable." "Nothing is more surprising than this story," replied the sultanness, "and of this you will be convinced next night, if the sultan will let me." Schahriar, being curious to hear the sequel of such an extraordinary fishing would not of course order Scheherazade to be put to death that day.



"My dear sister" cried Dunazade next morning at the usual hour "if you be not asleep I pray you go on with the story of the fisherman. I am eager to hear it." "I shall give you that satisfaction," said the sultanness; but, at the same time, she requested leave of the sultan, and having obtained it, proceeded—

When the fisherman vexed at having made such a sorry draught, had mended his nets, which the carcass of the ass had broken in several places, he threw them in a second time. When he drew them, he found a great deal of resistance, which made him think he had taken a fine haul of fish. He found nothing but a basket full of gravel and a snail which grieved him extremely. "O Fortune," cried he, with a lamentable voice, "be no more with me nor persecute a wretch who prays thee to spare him. I came hither from my home to seek for my livelihood, and thou pronouncest against me a sentence of death. I have no other trade but this to subsist by and no standing all my care. I can scarcely provide

what is absolutely necessary for my family. There is no use complaining of thee, thou takest pleasure in persecuting honest people and leaving great men in obscurity whilst thou showest favour to the wicked and advancement those who have no virtue to recommend them."

Having finished this complaint, he fretfully threw away the basket, and washing his nets from the snail, cast the nets the third time, but brought up nothing except stones shells and mud. No language can express his disappointment. He was almost beside himself. However when day began to appear he did not forget to say his prayers, like a good Mussulman, and he added to them this petition. "Lord, thou knowest that I cast my nets only four times a day. I have already drawn them three times without the least reward for my labour. I am only to cast them once more, I pray thee to render the sea favourable to me as thou didst to Moses."

The fisherman having ended this prayer cast his nets the fourth time and when he thought they

had been long enough in the water, he drew them as formerly. He got them out with great difficulty, but instead of fish, he found nothing in them but a vessel of yellow copper, which from its weight seemed not to be empty, and he observed that it was shut up and sealed with lead, having the impression of a seal upon it. This turn of fortune rejoiced him. "I shall sell it," said he, "to the founder, and with the money buy a measure of corn."

He examined the vessel on all sides, and shook it, to see if its contents made any noise, but he heard nothing. This circumstance, with the impression of the seal upon the leaden cover, made him think it held something precious. To try this, he took a knife, and opened it with very little labour. He turned the mouth downward, but nothing came out, which surprised him extremely. He turned it the right way and placed it before him, and while he viewed it attentively there came out a very thick smoke, which obliged him to retire to three paces.

The smoke ascended to the clouds, and extending along the sea and upon the shore, formed

a great mist, which you may well imagine mightily astonished the fisherman. When the smoke was all out of the vessel, it collected together, and became a solid body, of which there was formed a genie twice the size of the greatest of giants. At the sight of such a monster the fisherman would have fled, but he was so frightened that he could not move.

"Solomon," cried the genie immediately, "Solomon, the great prophet, pardon, pardon. I will never more oppose your will, I will obey all your commands."

Scheherazade, perceiving day, broke off her story. Upon which Dinarzade said, "Dear sister, nobody can keep their promise better than you have done. This story is certainly more surprising than all the former." "Sister," replied the sultanness, "there are more wonderful things yet to come, if my lord the sultan will allow me to tell them to you. Schahnar had too great a desire to hear out the story of the fisherman to deprive himself of that pleasure, and therefore put off the sultanness's death for another day."



DINARZADE called her sister next night, when she thought it was time, and prayed her to continue the story of the fisherman. The sultan was also impatient to know what concern the genie had with Solomon. So Scheherazade continued her story thus—

Sir, the fisherman, when he heard these words of the genie, recovered his courage, and said to him, "Proud spirit, what is that you say? It is above eighteen hundred years since the prophet Solomon died, and we are now at the end of time. Tell me your history, and how you came to be shut up in this vessel."

The genie, turning to the fisherman with a fierce look, said, "You must speak to me with more respect, you are a presumptuous fellow to call me a proud spirit." "Very well," replied the fisherman, "shall I speak to you more civilly, and call you the owl of good luck?" "I say," answered the genie, "speak to me more respectfully before I kill you." "Ah!" replied the fisherman, "why

would you kill me? Did not I just now set you at liberty, and have you already forgotten my services?" "I remember them well enough," said the genie, "but that shall not hinder me from killing you. I can grant you only one favour." "And what is that?" said the fisherman. "It is," answered the genie, "to give you your choice, in what way you would have me take your life." "But whereun have I offended you?" demanded the fisherman. "Is that your reward for the good turn I have done you?" "I cannot treat you otherwise," said the genie, "and that you may be convinced of it, listen to my story."

"I am one of those rebellious spirits who opposed the will of Heaven, nearly all the other genii owned Solomon, the great prophet," and

* The Mohammedans believe that God gave Solomon the gift of miracles in a greater degree than any one before him. he commanded both angels and demons; he was carried by the winds beyond the stars; animals, vegetables, and minerals spoke to and obeyed him. His power over the genii was by

submitted to his authority. Saccar and I were the only two who would never be guilty of such meanness and, to engage himself that great monarch sent Asaph the son of Barakha, his chief minister to apprehend me. That was accordingly done. Asaph seized me, and brought me by force before his master's throne.

"Solomon the son of David commanded me to acknowledge his power and submit myself to his command. I bravely refused and told him I would rather expose myself to his resentment than yield to him as he required. To punish me beyond copper vessel and that I might not break my prison he himself stamped upon his seal, with the great name of God engraved upon it. Then he gave the vessel to one of the gentlemen who had submitted to him with orders to throw me into the sea which orders, to my sorrow, were executed.

During the first hundred years of my imprisonment I suffered that period expired, I would deliver me before that period expired, but the century ran out, and nobody did me that good office. During the second hundred years

Writer of a word of it - man which he
from heaven. I was a great king of the world. I received
part lion, and upon it was engraved his name. I was
There is a name in the name of God. Solomon said
if there could be a name of God. I was a great king of the world.
Saccar was an evil genius and a liar. I was a great king of the world.

I made an oath that I would open all the treasures of the earth to any one who should set me at liberty but with no better success. In the third, I promised to make my deliverer a powerful monarch, to be always near him in spirit and to grant him every day three requests no matter

what the nature might be but this century passed like the two former and I continued in prison. At last, being angry or rather mad to find myself a prisoner so long I swore that if afterwards any one should deliver me I would kill him without mercy and grant him no other favour but to choose what kind of death he should die and therefore, since you have delivered me to-day I grant you that choice."

This discourse afflicted the fisherman extremely.

I am very unfortunate and I leave to come hither to do such a piece of kindness to one who is so ungrateful. I beg you to consider your injustice and revoke such an unreasonable

oath. Pardon me, and Heaven will pardon you if you grant me my life. Heaven will protect you from all attempts against yours." No your oath is resolved on "said the gentleman only choose how you will die. The fisherman perceiving the end to be resolute was extremely grieved not so much for himself as on account of his three children and he bewailed the misery they would be reduced to by his death. He endeavoured still to appease the gentleman and said, Alas, be pleased to take pity on me in consideration of the service I have done



T H E F I S H E R M A N

"you". I have told you already, replied the genie, it is for that very reason you must be killed." "That is strange" said the fisherman

society. Nevertheless, I find now by cruel experience that it is but too true. Do not lose time" interrupted the genie "all your reasoning



The kur, took the mallet, and struck the ball (p. 34)

are you bent on rewarding good with evil? "The proverb says, That he who does good to one who deserves it not is always ill rewarded. I must confess I thought it was false for truly there can be nothing more contrary to reason or the laws of

cannot divert me from my purpose make haste and tell which way you choose to die"

Necessity is the mother of invention. The fisherman bethought himself of a stratagem.

"Since I must die then" said he to the genie I

submit to the will of Heaven, but before I choose the manner of my death, I conjure you by the great name which was engraved upon the seal of the prophet Solomon, the son of David, to answer me truly the question I am going to ask."

The genie, finding himself obliged to a positive answer by this abjuration, trembled, and replied to the fisherman, "Ask what you will, but make haste."—Day appearing, Scheherazade held her peace

"Sister," said Dinarzade, "it must be owned that the more you speak the more you surprise and satisfy. I hope our lord the sultan will not order you to be put to death until he hears out the story of the fisherman." "The sultan is absolute," replied Scheherazade, "we must submit to his will in everything." But Schahriar, being as desirous as Dinarzade to hear the end of the story, again put off the execution of the sultanness.



SCHAHRIAR and the princess his spouse passed this night as they had done the former, and before break of day Dinarzade awoke them, and addressed the sultanness "I pray you, sister, resume the story of the fisherman." "With all my heart," said Scheherazade, "I am willing to satisfy you, with the sultan's leave."

The genie, continued she, having promised to speak the truth, the fisherman said to him, "I wish to know if you were actually in this vessel. Dare you swear it by the name of the great God?" "Yes," replied the genie, "I do swear by that great name that I was." "In good faith," answered the fisherman, "I cannot believe you. The vessel is not capable of holding so much as one of your feet, and how could it be possible for your whole body to lie in it?" "I swear, not withstanding," replied the genie, "that I was there just as you see me here. Can it be that you do not believe me after the solemn oath that I have taken?" "Truly, not I," said the fisherman, "nor will I believe you, unless you go into the vessel again."

Upon this the body of the genie dissolved, and changed itself into smoke, extending as before upon the sea and shore. Then at last being gathered together it began to re-enter the vessel, which it continued to do by a slow and equal motion, till no part remained out, and immediately a voice came forth, which said to the fisherman, "Well, now, incredulous fellow I am all in the vessel, do not you believe me now?"

The fisherman, instead of answering the genie, took the cover of lead, and having speedily shut the vessel, "Genie," cried he, "now it is your turn to beg my favour, and to choose which way

I shall put you to death,—but, now I think of it, it is better that I should throw you into the sea, whence I took you, and then I will build a house upon the shore, in which I will dwell, and give notice to all fishermen who come to throw in their nets to beware of such a wicked genie as you are, who have made an oath to kill whoever sets you at liberty."

The genie, enraged at these words, did all he could to get out of the vessel again, but it was impossible for him to do so, the impression of Solomon's seal prevented him. When he saw that the fisherman had got the advantage of him, he thought fit to hide his anger. "Fisherman," said he, in a comparatively pleasant voice, "take care not to do what you say, for what I said to you was only by way of jest." "O genie," replied the fisherman, "you who were but a moment ago the greatest of all genii, and now are the least of them, your crafty speeches won't do you any good, to the sea you shall return. If you have stayed there already as long as you have told me, you may very well remain there till the day of judgment. I begged of you, in God's name, not to take away my life, and you rejected my prayers, I am obliged to treat you in the same manner."

The genie omitted nothing that he thought likely to prevail with the fisherman. "Open the vessel," said he, "give me my liberty, I pray, and I promise to satisfy every wish you can conceive." "You are a traitor," replied the fisherman, "I should deserve to lose my life if I were such a fool as to trust you, you will not fail to treat me in the same way that a certain Grecian king treated the physician Douban. It is a story I have a mind to tell you, therefore listen to it."



THE STORY OF THE GRECIAN KING AND THE PHYSICIAN DOUBAN

There was in the country of the Persians a king, whose subjects were originally Greeks. This king was afflicted with leprosy, and his physicians in vain had attempted to cure him. When they were at their wits' end what to do, a very able physician called Douban arrived at the court.

This physician had studied his profession in Greek, Persian, Turkish, Arabian, Latin, Syriac, and Hebrew books. Besides that, he was an experienced natural philosopher, and fully understood the good and bad qualities of all sorts of plants and drugs. As soon as he was told of the king's illness, and that his physicians had given him over, he dressed himself handsomely, and found means to present himself to his majesty. "Sir," said he, "I know that all your majesty's physicians have not been able to heal you of the leprosy, but if you accept my services, I will engage to cure you without potions or external applications."

The king listened to him, and answered, "If you be able to perform what you promise, I will enrich you and your posterity, and besides the

presents I will give you, you shall be my chief favourite. Do you assure me, then, that you will cure my leprosy, without making me take any potion, or applying external medicine?" "Yes, sir," answered the physician, "I promise myself success, through God's assistance, and to-morrow, with your majesty's leave, I shall make the trial."

The physician returned to his quarters, and made a hollow mallet, and at the handle he put in his drugs. He made also a ball in such a manner as suited his purpose. With these, next morning, he went to present himself before the king, and falling at his feet, kissed the ground—Here Scheherazade, perceiving day, held her peace.

"I wonder, sister," said Dinarzade, "where you have learned so many fine stories." "You shall hear more to-morrow," replied Scheherazade, "if the sultan will be pleased to prolong my life." Schahriar, who longed as much as Dinarzade to hear the sequel of the story of Douban the physician, did not order the sultanness to be put to death that day.



THE twelfth night was far advanced, when Dinarzade called, and said, "Sister, you owe us the continuation of the history of the Grecian king and the physician Douban." "I am very willing to pay my debt," replied Scheherazade, and resumed the story as follows—

The fisherman, speaking always to the genie, whom he kept shut up in the vessel, went on thus. The physician Douban rose up, and, after a

profound reverence, said to the king, he thought it proper that his majesty should take horse, and go to the place where he used to play at mall.* The

* Mall is an equestrian game, played by the Persians in the following manner: the ball is thrown into the middle of the ground, and the players divided into two parties, mallet in hand, pursue it at the gallop to strike at it. It affords a good opportunity for the display of dexterity in horsemanship, strength and agility.

king did so. When he arrived there, the physician came to him with the mallet, and said to him, "Sir, excuse yourself with this, and strike the ball with it till your hands and body perspire. When the medicine I have put in the handle of the mallet is heated with your hand it will penetrate your whole body, and as soon as you perspire you may leave off the exercise for then the medicine will have had its effect. As soon as you return to your palace go into the bath and cause yourself to be well washed and rubbed; then go to bed, and when you rise to-morrow you will find yourself cured."

The king took the mallet, and struck the ball, which was returned by the officers who played with him. He continued doing this so long, that his hands and his whole body perspired, and then the medicine shut up in the handle came in operation as the physician had said. Upon this the king left off playing, returned to his palace, entered the bath, and observed exactly what Douban had prescribed.

The next morning, when he awoke he saw



with equal wonder and joy, that his leprosy was completely cured. As soon as he was dressed, he came into the hall of audience, where he ascended his throne, and showed himself to his courtiers, who, eager to know the success of the new medicine, came thither early, and when they saw the king perfectly cured, expressed great joy. The physician Douban entered the hall, and bowed himself before the throne, with his face to the ground. The king, perceiving him, made him sit down by his side, presented him to the assembly, and praised him as he

deserved. His majesty did not stop here, but, as he treated all his court that day, he made him eat at his table alone with him.—At these words Scheherazade, perceiving day, broke off her story. "Sister," said Dinarzade, "I know not what the conclusion of this story will be, but I find the beginning admirable." "That which is to come is yet better," answered the sultaness, "and I am certain you will think so, if the sultan gives me leave to go on with it to-morrow night." Schahnar consented, and rose highly satisfied with what he had heard.



DINARZADE, wishing to keep the sultan in ignorance of her design, cried out, as if she had started out of her sleep: "O dear sister, I have had a horrible dream, and nothing will make me sooner forget it than the remainder of the story of the Grecian king and Doctor Douban. I conjure you by the love you always bore me to go on with it at once." "I shall not fail, good sister, to ease your mind, if my sovereign will permit me." Schahnar then said, "You will oblige me no less than Dinarzade, therefore continue."

The Grecian king said the fisherman to the genie was not satisfied with having admitted the physician Douban to his table, he caused him to be clad in a long rich robe, and ordered him two thousand pieces of gold. The next day, and the day following, he continued to show his gratitude, in short, he never seemed to know when he had done enough for this able physician. But the king had a grand vizier, who was avaricious, and naturally capable of all sorts of mischief. He could not see without envy the presents that were given to the physician, whose other merits had already begun to make him jealous, he therefore resolved to lessen him in the king's esteem. To effect this, he went to his majesty and told him in private that he had some advice to give him, which was of the greatest importance. The king asked what it was. "Sir," replied he, "it is very dangerous for a monarch to confide in a man whose fidelity he never tried. Though you heap favours upon the physician Douban your majesty does not know but that he may be a traitor, and

come on purpose to this court to kill you." "From whom have you heard this?" asked the king. "Consider to whom you speak, and that you advance a thing which I shall not easily believe." "Sir," replied the vizier, "I am very well informed of what I have the honour to represent to your majesty, do not rest therefore in dangerous security if your majesty be asleep, be pleased to awake, for I once more repeat it, that the physician Douban did not leave his native country, and come here to settle at your court, except for the purpose of executing the horrible design which I have just now hinted to you."

"No, no, vizier," replied the king, "I am sure this man, whom you treat as a villain and a traitor, is one of the best and most virtuous of men. You know by what medicine, or rather by what miracle, he cured me of my leprosy. If he had a design upon my life, why did he save me? He needed only to have left me to my disease, I could not have escaped it, my life was already half gone. Forbear, then, to fill me with unjust suspicions. Instead of listening to you, I tell you that from this day forward I will give that great man a pension of a thousand pieces of gold per month for his life, indeed, though I were to share with him all my riches and dominions, I should never sufficiently pay him for what he has done for me. It is his virtue which has raised your envy. Do not think, however, that I will be unjustly prejudiced against him. I remember too well what a vizier said to king Sinbad his master, to prevent his putting to death the prince his son."—But, sir, added

Scheherazade daylight appears, which forbids me to proceed.

I am very well pleased that the Grecian king "said Dinarzade had so much firmness of spirit as to reject the false accusation of the vizier." If you commend the firmness of that prince to-day "

said Scheherazade you will as much condemn his weakness to-morrow if the sultan be pleased to allow me time to finish this story. The sultan being curious to hear wherein the Grecian king discovered his weakness, did further delay the death of the sultanness.



An hour before day Dinarzade awakened her sister and said to her "You will I trust be as good as your word and finish the story of the fisherman. To

raised the vizier's curiosity who said to him "Sir I pray your majesty to pardon me if I have the boldness to ask what the vizier of king Sinbad said



Desired his wife to put in his chamber (c 3)

assist your memory I shall tell you where you left off. It was where the Grecian king maintained the innocence of his physician Douban against his vizier." I remember said Scheherazade "and will relate what followed."

She continued she addressing herself to Sinbad what the Grecian king said about king Sinbad

to his master to divert him from killing the prince his son. The Grecian king had the condescension to satisfy him. "That vizier" said he "after having represented to king Sinbad that he ought to beware lest on the accusation of a mother-in-law he should commit an action of which he might afterwards repent, told him this story."

THE STORY OF THE HUSBAND AND THE PARROT

A certain man had a beautiful wife whom he loved so dearly that he could scarcely allow her to be out of his sight. One day some urgent business obliged him to go from home; he went to a place where all sorts of birds were sold and there bought a parrot, which not only spoke very well but could also give an account of everything that was done in his presence.* He brought it in a cage to his house, desired his wife to put it in her chamber and to take care of it during his absence; then he departed.

On his return he questioned the parrot about what had passed while he was away, and the bird told him such things as gave him occasion to upbraid his wife. She thought some of herself as she had betrayed her, but all of them swore they had been faithful and agreed that the parrot must have been the tell-tale.

* The wonderful intelligence of this parrot is here that of one mentioned by an Arabian historian which could repeat the Quran from beginning to end.



Upon this the wife contrived a way to remove her husband's jealousy, and at the same time to revenge herself on the parrot. Her husband having gone on a second journey, she commanded a slave in the night time to turn a handmill under the parrot's cage, she ordered another to sprinkle water, like rain, over the cage, and a third to take a looking-glass, and move it backwards and forwards before the parrot by candle light. The slaves spent a great part of the night in doing what their mistress desired.

Next evening the husband returned, and examined the parrot again about what had happened during his absence. The bird answered, "Good master, the lightning thunder, and rain so much disturbed me all night that I cannot tell what I suffered." The husband, who knew that there had been neither thunder, lightning nor rain

fancied that the parrot, not having told the truth in this, might also have lied to him in its previous story, so he took it out of the cage, and threw it with so much force to the ground that he killed it. Yet, afterwards he understood from his neighbours that the poor parrot had not deceived him, when it reported his wife's base conduct, and he sorely repented that he had killed it. Scheherazade stopped here because she saw it was day.

"All that you tell us, sister," said Dinazade, "is so curious, that nothing can be more agreeable." "I shall be willing to continue diverting you," answered Scheherazade, "if the sultan my master will allow me time."

Schahnar who took as much pleasure in hearing the sultaness as Dinazade, rose and went about his affairs without ordering the vizier to make an end of her.



DINAZADE was very punctual this night in awakening her sister, and she begged her, as usual, to tell her a story. "I am going to do it, sister," said Scheherazade, but the sultan interrupted her, for fear she should begin a new one, and bade her finish the conversation between the Grecian king and his vizier about the physician Douban. "Sir," answered Scheherazade, "I shall obey you," and she went on with the story as follows—

When the Grecian king said the fisherman to the genie, had finished the story of the parrot, "And you, vizier," added he, "because of the hatred you bear to the physician Douban, who never did you any injury, would have me cut him off, but that I shall not do, lest I should repent, as the husband did after killing his parrot."

The mischievous vizier was too anxious to ruin the physician to stop here. "Sir," said he, "the

death of the parrot was nothing to speak of and, I believe, his master did not mourn for him long. But why should your fear of wronging an innocent man hinder your putting this physician to death? Ought he not to die when he is accused of a design against your life? When a king's life is in question, bare suspicion ought to pass for certainty, and it is better to sacrifice the innocent than to spare the guilty. But sir, this is not an uncertainty, the physician Douban has clearly a mind to assassinate you. It is not envy which makes me his enemy: it is only my zeal and the concern I have for preserving your majesty's life, that induces me to speak as I do. If what I say be false, I deserve to be punished in the same way as a former vizier." What had that vizier done, said the Grecian king, "to deserve punishment?" "I shall inform your majesty," said the vizier, "if you will be pleased to hear me."



THE STORY OF THE VIZIER WHO WAS PUNISHED

"There was a king," said the vizier, "and he had a son who loved hunting. He allowed him often to pursue that diversion, but gave orders to his grand vizier always to attend him.

"One hunting-day, the huntsmen having roused a deer, the prince, who thought the vizier followed him, pursued the game with so much earnestness that he left the company far behind. Perceiving that he had lost his way, he stopped and endeavoured to return to the vizier, but not knowing the country, he wandered farther

"Whilst he rode up and down, he came unexpectedly upon a handsome lady, who was weeping bitterly. He stopped his horse, asked who she was, how she came to be alone in that place, and what she was crying about. 'I am,' said she, 'the daughter of an Indian king. As I was taking the air on horseback, I grew sleepy, and fell from my horse, who is run away, and I know not what is become of him.' The young prince, taking pity on her, asked her to get up behind him, which she willingly did.

"As they were passing the ruins of a house, the lady expressed a desire to alight. The prince stopped, and the princess leapt lightly to the ground. Then the prince himself dismounted, and approached the ruins, leading his horse. You may judge how much he was surprised when he heard the lady exclaim, 'Be glad, children, I bring

you a handsome young man, and very fat.' Then other voices immediately answered, 'Mother, where is he? Let us eat him presently, for we are very hungry.'

"The prince heard enough to convince him of his danger. He perceived that the lady, who called herself the daughter of an Indian king was the wife of one of those cannibal demons called ghouls, who live in desolate places, and make use of a thousand wiles to surprise passengers, whom they afterwards devour. The prince, much frightened, instantly mounted his horse.

"At that very moment the pretended princess appeared. Seeing that she had missed her prey, she cried, 'Fear nothing, prince, who are you? whom do you seek? 'I have lost my way,' replied he, 'and am trying to find it.' 'If you have lost your way,' said she, 'recommend yourself to God. He will deliver you out of your perplexity.' Then the prince raised his eyes toward heaven—" "But, sir," said Scheherazade, "I am obliged to break off, for day appears.

"I long," said Dinarzade, "to know what became of that young prince. I tremble for him." "I shall deliver you from your uneasiness to-morrow," answered the sultanness, "if the sultan will allow me to live till then. Schahriar, willing to hear an end of this adventure, prolonged Scheherazade's life for another day.



DINARZADE had such a desire to learn the fate of the young prince, that she awoke that night sooner than usual, and said, "Sister, pray go on with the story you began yesterday, I am much concerned for the young prince, lest it should turn out that he was really eaten up by the ghoul and her children." Schahriar having said that he had the same fear, the sultanness replied, "Well, sir, I shall tell you the end of the adventure."

"When the counterfeit Indian princess bade the

young prince recommend himself to God he could not believe she spoke sincerely. He fancied she thought him still safe in her clutches, therefore lifting up his eyes to heaven, he said, 'Almighty Lord, look upon me and deliver me from this enemy.' After this prayer, the ghoul entered the ruins again, and the prince rode off with all possible haste. He happily found his way and arrived safe and sound at the court of his father, to whom he gave a particular account of the danger he had encountered through the vizier's neglect, upon which

the king, enraged against the minister, ordered him to be immediately strangled.

"Sir," continued the Grecian king's vizier, "to return to the physician Douban, if you do not take care, the confidence you put in him will be fatal to you. I am well assured that he is a spy sent by your enemies to attempt your majesty's life. He has cured you, you will say, but, alas! who can assure you of that? He has, perhaps, cured you only in appearance, and not radically. Who knows but the medicine he has given you may, in time, have pernicious effects?"

The Grecian king was not able to discover the wicked design of his vizier, neither had he firmness enough to persist in his first opinion. This discourse staggered him. "Vizier," said he, "you are in the right, he may be come on purpose to take away my life, which he might easily do, even by the smell of some of his drugs."

When the vizier found the king in such a temper as he wished, "Sir," said he, "the surest and speediest method you can take to secure your life is to send immediately for the physician Douban, and order his head to be cut off." "Truly," said the king, "I believe that is the way we must take to frustrate his design." When he had spoken thus, he called for one of his officers, and ordered him to go for the physician. Douban, knowing nothing of the king's intention, came in haste to the palace.

"Do you know," said the king, when he appeared, "why I sent for you?" "No, sir," answered he, "I wait till your majesty is pleased to inform me." "I sent for you," replied the king, "to get rid of you by taking your life."

No man can express the surprise of the physician when he heard the sentence of death pronounced against him. "Sir," said he, "why would your majesty take my life? What crime have I committed?" "I am told," replied the king, "that you have come to my court only to attempt my life. However, to prevent you, I shall make an end of yours. Give the blow," continued he, turning to the executioner, "and deliver me from a perfidious wretch, who came here to assassinate me."

When the physician heard this cruel order he at once concluded that the honours and presents he had received from the king had procured him enemies, and that the weak prince was imposed on. He reported that he had cured him of his leprosy, but it was now too late. "Is it thus," he asked, "that you reward me for curing you?" The king would not listen to him, but a second time ordered

the executioner to strike the fatal blow. "The physician then had recourse to his prayers. 'Alas! sir,' cried he, 'prolong my days, and God will prolong yours, do not put me to death, lest God treat you in the same manner.' The fisher man broke off his discourse here, to apply it to the game. 'Well, game,' said he, 'you see what passed then betwixt the Grecian king and his physician Douban is acted just now betwixt us.'"

The Grecian king, continued he, instead of heeding the prayers of the physician, who begged him for God's sake to spare his life, cruelly replied, "No, no, I must of necessity cut you off, other wise you may kill me with as much art as you employed on my cure." The physician, bewailing himself for being so ill rewarded by the king, prepared for death. The executioner bound up his eyes, tied his hands, and was going to draw his scimitar.

Then the courtiers, who were present, being moved with compassion, begged the king to pardon him, assuring his majesty that he was not guilty of the crime laid to his charge, and that they would answer for his innocence, but the king was inflexible.

The physician, being on his knees, his eyes tied up, and ready to receive the fatal blow, addressed himself once more to the king. "Sir," said he, "since your majesty will not revoke the sentence of death, I beg at least that you will give me leave to return to my house, to give orders about my burial, to bid farewell to my family, to distribute alms, and to bequeath my books to those who are capable of making good use of them. I have one particularly that I would like to present to your majesty. It is a precious book, and worthy to be laid up carefully in your treasury." "What is it," asked the king, "that makes it so valuable?" "Sir," answered the physician, "it possesses an infinite number of secret things, of which the chief is, that when you have cut off my head, if your majesty will only open it at the sixth leaf, and read the third line of the left page, my head, after being cut off will answer all the questions you like to ask." The king, being curious to see such a wonderful thing, deferred the death of the physician till next day, and sent him home under a strong guard.

The physician, during that time, set his affairs in order, and the report being spread that an unheard of prodigy was to happen after his death, the viziers, eunuchs, officers of the guard, and, in a word, the whole court, repaired next day to the hall of audience, that they might be witnesses of it.

The physician Douban was brought in. He

advanced to the foot of the throne with a great book in his hand, and then called for a basin, upon which he laid the cover that the book was wrapped in. Then he presented the book to the king. "Sir," said he, "take this. As soon as the executioner has done his work, order that my head be put into the basin upon the cover of the book. As soon as it is laid there, the blood will stop, then open the book, and my head will answer your questions. But, sir, he went on, "permit me once more to implore your majesty's clemency, for God's sake grant my request, I protest that I am innocent." "Your prayers," answered the king, "are in vain, and were it for nothing but to hear your head speak after death, it would please me to have you die." As he said this he took the book out of the physician's hand, and ordered the executioner to strike at once.

The head was so dexterously struck off that it fell into the basin, and it was no sooner laid upon the cover of the book than the blood stopped. Then, to the great surprise of the king and all the spectators, it opened its eyes, and said, "Sir, will your majesty be pleased to open the book?" The king did so. The leaves appeared as if they were glued to one another, and that he might turn them over with more ease, he put his finger from time to time to his lips, and moistened it with his tongue.

He did so till he came to the sixth leaf, and finding no writing on the place where he was told to look for it, "Physician," said he to the head, "there is nothing written." "Then turn over some more leaves," replied the head. The king continued to turn over, putting always his finger to his tongue, until the poison, with which each leaf was imbued, had its effect. The prince found himself suddenly taken with an extraordinary fit. His eyesight failed, and he fell down at the foot of the throne in violent convulsions.

At these words, Scheherazade, perceiving day, forbore speaking. "Ah, dear sister," said Dinarzade, "how grieved am I that you have not time to finish the story! I should be inconsolable if you lost your life to-day." "Sister," replied the sultaness, "that must be as the sultan pleases, but I hope he will be so good as to suspend my death till to-morrow. Schahnar, far from ordering her death that day, expected the next night with much impatience, so earnest was he to hear out the story of the Grecian king, and to know the sequel of that of the fisherman and the genie.

* This is not the only example in Arabian writings, remarks Mr. Lane of a head speaking after death. The head of Sa'ed, the son of Jubeyr, after it was cut off, is reported to have exclaimed: "There is no deity but God."



rough Dinarzade was very curious to hear the rest of the story of the Grecian king, she did not take that night as soon as usual, so that it was almost day before she called upon the sultaness, and then she said "I pray you, sister, to continue the wonderful story of the Grecian king, I make haste, I beseech you, for it will speedily die."

Scheherazade resumed the story where she left the day before. Sir, said she to the sultan, when the physician Douban, or rather his head, that the poison had taken effect, and that the king had but a few moments to live, "Tyrant," it said, "now you see how princes are treated

who, abusing their authority, cut off innocent men. Sooner or later God punishes their injustice and cruelty.

Scarcely had the head spoken these words, when the king fell down dead, and the head then itself lost what life it had.

Sir, continued Scheherazade, such was the end of the Grecian king and the physician Douban. I must return now to the story of the fisherman and the genie, but I cannot begin it now, for it is day. The sultan, who always observed his hours of prayer regularly, got up, and wishing to hear the sequel of the story of the genie and the fisherman, bade the sultaness prepare to tell it to him next night.



DINARZADE made amends for the last night's neglect. She awoke long before day and calling upon Scheherazade—“O sister said she if you be not asleep, pray give us the rest of the story of the fisherman and the genie you know the sultan desires to hear it, as well as I.”

“I shall soon satisfy his curiosity and yours,” answered the sultana then addressed herself to

Schahrazad continued she as soon as the fisherman had concluded the history of the Greek king and his physician Doshan he applied it to the genie whom he still kept shut up in the vessel. “If the king” said he “had suffered the physician to live, God would have continued his life also but he rejected his most humble prayers and the case is the same with you, O genie. Could I have prevailed upon you to grant me the favour

I demanded, I should now take pity on you but in vain, notwithstanding the extreme obligation you were under to me for having set you at liberty you persisted in your design to kill me I am obliged, in my turn, to be equally hard-hearted.”

“My good fisherman” replied the genie, “I conjure you once more not to be guilty of such cruelty. Consider that it is not right to avenge oneself and that, on the other hand, it is praiseworthy to return good for evil. Do not treat me as Imama once upon a time treated Ateca. “And what did Imama do to Ateca?” enquired the fisherman. “He” said the genie, “if you have a mind to be told, open the vessel. Do you think that I can be in a humour for telling stories shut up in this prison? I shall tell you as many as you please if you let me out.” “No,” said the fisherman “I shall not let you out, it is useless to talk of it. I am just going to throw you into the sea.” “Hear one word more,” cried the genie, “I promise to do you no hurt may far from that,

I shall show you a way to become exceedingly rich.

The hope of delivering himself from poverty prevailed with the fisherman. “I would listen to you,” said he, “were there any credit to be given to your words. Swear to me by the great name of God that you will faithfully perform what you promise and I shall open the vessel. I do not

believe that you will dare to break such an oath.”

The genie swore to him, upon which the fisherman immediately took off the covering of the vessel. At that very instant the smoke came out and ascended, and the genie having resumed his form the first thing he did was to kick the vessel into the sea. This action frightened the fisherman. “Genie,” said

he “what are you doing

that for? Will not you keep the oath you have just made? Must I say to you, as the physician Doshan said to the Grecian king, Suffer me to live, and God will prolong your days.”

The genie laughed at the fisherman's fear and answered, “O fisherman, be not afraid, I only did it to divert myself and to see if you would be alarmed at it but to convince you that I am in earnest, take your nets and follow me.”

As he spoke these words he walked before the fisherman, who, having taken up his nets, followed him, but with some distrust. They passed by the town and came to the top of a mountain then they descended into a vast plain, which brought them to a lake that lay between four hills.

When they came to the side of the lake the genie said to the fisherman, “Cast in your nets, and catch fish.” The fisherman had no doubt that he would catch some, because he saw a great number in the water, and he was extremely surprised when he noticed that they were of four



On the road to fortune

colours—white, red, blue and yellow. He threw in his nets, and brought out one of each colour. Having never seen the like he could not but admire them and thinking he might get a considerable sum for them he was very joyful. "Carry these fish," said the genie, and present

second time and returned to the town well satisfied and making a thousand reflections upon his adventure. He went immediately to the sultan's palace to offer his fish.

"But, sir," said Scheherazade, "I perceive day and must stop here."



OR A

to your sultan, he will give you more money than you ever had in your life. You may go every day to fish in this lake, but I warn you not to throw in your nets oftener than once a day, otherwise you will repent it. Remember this: if you follow me exactly it will be to your advantage." Having spoken thus, he struck his foot upon the ground, which opened, swallowed him up, and then closed again. The fisherman, being resolved to follow the genie's advice exactly, forbore casting in his nets a

"Dear sister," said Dinarzade, "how surprising are the last events you have told us. I can hardly believe that anything you have to say can be more wonderful." So she replied the sultaness of the sultan, my master will let me live till to-morrow. I am certain you will find the sequel of the story of the fisherman more extraordinary than the commencement, and incomparably more diverting." Schahriar, being curious to know if it would prove as the sultaness said, put off once more the execution of his cruel sentence.

and all four gave her the same answer—"But, sir," said Schcherazade, "day appears, which obliges me to break off. What I have told you is indeed very singular, but if I be alive to-morrow, I

shall tell you other things, which are yet better worth your hearing. Schriahar conceiving that the sequel must be very curious, resolved to hear her next night.



NEXT morning the sultan spoke before Dinarzade, and said to Schcherazade, "Madam, I pray you finish the story of the fisherman, I am impatient to hear the end of it." Upon which the sultanness continued it thus—

Sir, after the four fish had answered the young lady, she overturned the frying pan with her rod, and retired as she had come. The grand vizier being witness to what had passed "This is too extraordinary," said he, "to be hid from the sultan, I shall tell him of it." This he immediately did, and gave him a faithful account of all that had happened.

The sultan, being much surprised, was impatient to see the prodigy himself. He sent immediately for the fisherman, and said, "Friend cannot you bring me four more such fish?" "Yes," said the fisherman, "if your majesty will be pleased to allow me three days' time." Having obtained the time he wished, he set off at once for the lake. At the first throwing in of his net he caught four such fish, and brought them without delay to the sultan, who was so much the more pleased, as he had not expected them so soon. For his trouble the fisherman had other four hundred pieces of gold. As soon as the sultan got the fish, he ordered them to be carried into his closet, with all that was necessary for frying them. He then shut himself up there with the vizier, and the minister cleaned them, and put them in the pan upon the fire. When they were fried on one side he turned them upon the other. Then the wall of the closet opened, but instead of the young lady there came out a black, in the dress of a slave, and of a gigantic stature, with a great green staff in his hand. He advanced towards the pan, and touching one of the fish with his staff said to it, with a terrible voice, "Fish are you doing your duty?" At these words the fish all raised their heads, and answered "Yes, yes we are, if you reckon, we

reckon, if you pay your debts, we pay ours, if you fly, we overcome and are content."

The fish had no sooner spoken these words, than the black threw the pan into the middle of the closet, and reduced the fish to a coal. Having done this, he retired fiercely, and the wall shut, and appeared just as it did before.

"After what I have seen" said the sultan to the vizier, "it will be impossible for me to rest in peace. These fish, without doubt, signify something extraordinary." He sent for the fisherman, and, when he came, said, "Fisherman the fish you have brought us make me very uneasy, where did you catch them?" "Sir," answered he, "I fished for them in a lake situated betwixt four hills, beyond the mountain that we see yonder." "Know you not that lake?" said the sultan to the vizier. "No sir," replied the vizier, "I never so much as heard of it, and yet it is not sixty years since I hunted beyond that mountain and thereabouts." The sultan asked the fisherman how far the lake might be from the palace. The fisherman answered "It is not above three hours' journey." Upon this assurance the sultan commanded all his court to take horse, and the fisherman acted as guide. They all ascended the mountain, and at the foot of it they saw, to the great surprise, a vast plain that nobody had observed till then. At last they came to the lake which they found to be situated betwixt four hills, as the fisherman had said. The water was so transparent, that they saw that all the fish were like those which the fisherman had brought to the palace.

The sultan stood upon the bank of the lake, and after looking at the fish with admiration, asked his courtiers if it was possible they had never seen this lake which was within so short a distance of the town. They all answered that they had never so much as heard of it.

"Since you all agree," said he, "that you never

heard of it, and as I am no less astonished than you are at this novelty, I am resolved not to return to my palace till I know how this lake came here, and why all the fish in it are of four colours. Having spoken thus he ordered his court to encamp, and immediately his pavilion and the tents of his household were planted upon the banks of the lake.

When night came on the sultan retired under his pavilion, and spoke to the grand vizier by himself thus: 'Vizier, my mind is much troubled, this lake transported hither, the black that appeared to us in my closet, and the fish that we heard speak, all these things so much excite my curiosity, that I cannot resist an impatient desire to have it satisfied. To this end, I am resolved to withdraw alone from the camp and I order you to keep my absence secret. Stay in my pavilion, and to-morrow morning when the emirs and courtiers come to attend my levee, send them away, and tell them I am indisposed, and wish to be alone and the following days tell them the same thing till I return.'

The grand vizier said several things to make the sultan alter his design. He represented to him the danger to which he might be exposed, and said that all his labour might perhaps be in vain. It was of no use talking the sultan was resolved on it, and would go. He put on a suit fit for walking and took his scimitar, and as soon as all was quiet in the camp he went out alone, and climbed one of the hills without much difficulty. He found the descent still more easy, and when he came to the plain walked on till the sun rose. Then he saw a great building before him, at a considerable distance. He rejoiced at the sight in hopes to be informed there of what he wanted to know. When he drew near, he found it

was a magnificent palace, or rather a strong castle, of black polished marble, and covered with fine steel, as smooth as a looking glass. Being highly pleased that he had so soon met with something worthy his curiosity, he stopped in front of the castle, and looked at it attentively.

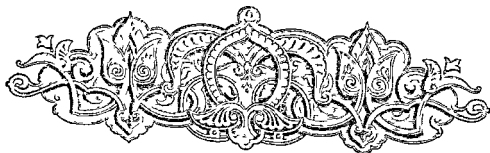
He then advanced towards the gate, which had two leaves, and one of them was open. Though he might have entered at once, he thought it best to knock. This he did at first softly, and waited for some time. Nobody came, and supposing he had not been heard, he knocked harder the second time, and after that he knocked again and again, but still he was unattended to. This surprised him extremely, for he could not think that a castle in so good repair would be without inhabitants. 'If there be nobody here,' said he to himself, 'I have nothing to fear, and if there be inhabitants, I have wherewith to defend myself.'

At last he entered and when he came within the porch he cried, 'Will no one receive a stranger, who comes in for some refreshment as he passes by?' He repeated the same words two or three times, but, though he spoke very loud, he was not answered. His astonishment increased he came into a spacious court, and looking about on every side, saw no living thing.

'But, sir,' said Schehrazade, 'day appears, and I must stop.'

'Ah! sister,' said Dinarzade, 'you break off at the very best part of the story.'

'It is true,' answered the sultaness, 'but you see I am forced to do so. If my lord and master the sultan pleases, you may hear the rest to-morrow.' Schahriar agreed to this, not so much to please Dinarzade, as to satisfy his own curiosity, being impatient to know what adventure the prince met with in the castle.





DIKAZADE, to make amends for her neglect the night before, never closed her eyes, and, when she thought it was time, awoke the sultaneess, saying to her, "My dear sister pray tell what happened in the fine castle when you left us yesterday."

Scheherazade forthwith resumed her story and addressing herself to Schahriar, said, Sir, the sultan perceiving nobody in the court, entered the great hall, which were hung with silk tapestry, the alcoves, and sofas being covered with stuffs of Mecca, and the porches with the richest stuffs of India, mixed with gold and silver. He came afterwards into a superb saloon, in the middle of which there was a fountain, with a lion of massive gold at each corner, and water issued from the mouths of the four lions like streams of pearls and jewels.

The castle, on three sides, was encompassed by a beautiful garden, and to complete the loveliness of the place, an infinite number of birds filled the air with their harmonious notes, and always remained there, nets being spread over the trees, and fastened to the palace to keep them in. The sultan walked from apartment to apartment, where he found everything very rich and magnificent. Being tired with walking, he sat down in an open cloister which looked out upon the garden, and there reflected on what he had already seen. All of a sudden he heard the voice of one complaining in lamentable tones. He listened, and heard distinctly these sad words: "O Fortune! thou who wouldst not suffer me longer to enjoy a happy lot, and hast made me the most miserable man in the world, forbear to persecute me, and by a speedy death put an end to my woes. Alas! is it possible that I am still alive, after so many torments as I have suffered?"

The sultan sprang to his feet, and advanced towards the place whence he heard the voice. He came to the door of a great hall, he opened it, and there saw a handsome young man richly dressed, seated upon a throne raised a little above the

ground. Melancholy was painted on his countenance. The sultan drew near and saluted him. The young man returned his salutation by simply bowing his head, he was not able to rise. He addressed the sultan: "My lord, I am sure you deserve that I should rise to receive you, and do you all possible honour, but I am hindered from doing so by sad necessity, and therefore hope you will not take it ill." "My lord," replied the sultan, "I am much obliged to you for having so good an opinion of me. As to the reason for your not rising whatever your apology be I heartily accept it. Being drawn hither by your complaints, and afflicted by your grief I come to offer you my help. Would to God it lay in my power to ease you of your trouble, I would do my utmost to effect it. I flatter myself that you will relate to me the history of your misfortunes. But pray tell me first the meaning of the lake near the palace where the fish are of four colours? whose castle this is? how you came to be here? and why you are alone?"

Instead of answering these questions the young man began to weep bitterly. "How inconstant is Fortune!" cried he, "she takes pleasure in pulling down those she has raised up. Where are they who enjoy quietly the happiness she has given them and whose day is always clear and calm?"

The sultan, moved with compassion, prayed him at once to tell the cause of his excessive grief. "Alas! my lord," replied the young man, "I can I but grieve, and weep rivers of tears." These words lifting up his gown he showed the sultan that he was a man only from the head to the girdle, and that the other half of his body was black marble.

Here Scheherazade broke off and told the tale that day appeared.

Schahriar was so charmed with the story he became so much in love with Scheherazade that he resolved to let her live a month. However, as usual, without acquiescing in his resolution.



"There came out a black" (p. 4.)

22nd NIGHT.

DIN ARZAF was so impatient to hear out the story, that she called her sister next morning sooner than usual, and said, "Sister, pray continue the wonderful story." "I shall," replied the sultana.

You may easily imagine, continued she, that the sultan was much surprised when he saw the deplorable condition of the young man. "What you show me," said he, "while it fills me with horror, excites my curiosity. I am all impatience to hear your history, which must be very extraordinary, and I am persuaded that the lake and the fish form some part of it, I conjure you to tell it me. You will find some comfort in so doing, since it is certain that the unfortunate find relief in telling their misfortunes." "I shall not refuse your request," replied the young man, "though I cannot comply without renewing my grief. But I warn you beforehand to prepare your ears, your mind, and even your eyes, for things which surpass all that the imagination can conceive."

THE HISTORY OF THE YOUNG KING OF THE BLACK ISLES

You must know my lord, continued he, that my father, who was called Mahmoud, was king of this country. This is the kingdom of the Black Isles, which takes its name from the sum of the neighbouring mountains, for those mountains were formerly isles. The capital, where the king my father had his residence, was where that lake is that you have seen. The sequel of my history will inform you of all those changes.

The king my father died when he was seventy years of age. I had no sooner succeeded him than I married, and the lady I chose to share the royal dignity with me was my cousin. I had all the reason in the world to be sure of her love for

ple and on my part I had so much affect on for her that nothing could surpass the harmony and pleasure of our union. This state of things lasted for five years at the end of which time I perceived that the queen my cousin had ceased to delight in my attentions.

One day whilst she was at the bath I found myself after dinner inclined to sleep and lay down on a sofa. Two of her ladies, who were then in my chamber came and placed themselves one at my head and the other at my feet, with fans in their hands to moderate the heat and to prevent

comes back and takes him by the smell of something she puts under his nostrils.

You may guess my lord, how much I was surprised at this conversation and with what sentiments it inspired me yet whatever emotion it excited, I had sufficient self-command to dissemble and I feigned to awake without having heard a single word.

The queen returned from the bath we supped together and she presented me with a cupful of such water as I was accustomed to drink. Instead however of putting it to my lips I went to a



"I found myself after dinner inclined to sleep and lay down on a sofa." (p. 49)

flies from disturbing my repose. They thought as asleep and spoke in whispers but as I only shut my eyes, I heard all their conversation.

One of them said to the other, Is not there much in this wrong not to love so amiable a man? Certainly replied the other for my part I do not understand the reason and I do not conceive why she goes out every night and is alone! Is it possible that he does not love her?

Alas! said the first, how should he? It may be every evening in his drunk the juice of certain herbs which makes him sleep so deeply all night that she has time to go where she pleases and when day begins to appear she

windows that was open and throw out the water so quickly that she did not perceive it then I put the cup away into her hands, to persuade her that I had drank the contents.

We lay down to sleep and soon after he awoke that I was unconscious she got up with so little precaution that she said loud enough for me to hear distinctly Sleep on and may you never wake again. She dressed herself speedily and went out.

As Scheherazade spoke these words she saw day appear and discontinued.

Dinarzade had heard her sister with a great deal of pleasure and Schahmar thought the history of the king of the Black Isles so worthy of his curiosity that he rose full of impatience to hear the rest of it.



An hour before day, Dinarzade, being awake, failed not to call upon the sultanness, and said, "Pray, dear sister go on with the history of the young king of the Black Isles." Scheherazade, calling to mind where she had left off, resumed the story thus —

As soon as the queen my wife was gone, continued the king I got up, dressed, took my scimitar, and followed her so quickly that I soon heard the sound of her feet before me, then I walked softly after her, for fear of being heard. She passed through several gates, which opened upon her pronouncing some magical words, and the last she opened was that of the garden, which she entered. I stopped at that gate, and, watching her movements as well as the darkness of the night permitted, I perceived that she entered a little wood, whose walks were guarded by thick palisades. I went thither by another way and, concealing myself behind the palisades of a long wall, saw her walking there with a man.

I listened attentively to their discourse, and heard her say to her gallant, "I do not deserve to be upbraided by you for want of diligence. You know very well the reason, but if all the proofs of affection that I have already given you be not enough, I am ready to give you greater — you have but to command, you know my power. I shall, if you desire it, before sunrise, transform this great city and yonder superb palace into frightful ruins, inhabited only by wolves, owls, and ravens. If you would have me transport all the stones of those solidly built walls beyond Mount Caucasus,

and out of the bounds of the habitable world, speak but the word — it shall be done."

As the queen finished these words, she and her lover came to the end of the walk, turned to enter another, and passed before me. I had already drawn my scimitar, and her lover being next me I struck him on the neck, and brought him to the ground. I thought I had killed him, and therefore retired speedily, without making myself known to the queen, whom I chose to spare, because she was my kinswoman.

The blow I had given her lover was mortal, but she preserved his life by means of her enchantments — she did this, however, in such a way that he could hardly be said to be either dead or alive. As I crossed the garden to return to the palace, I heard the queen lamenting loudly, and judging by her cries how much she was grieved, I was extremely pleased that I had spared her life.

As soon as I reached my apartment I went to bed, and, being satisfied with having punished the villain who had injured me, went to sleep, and when I awoke next morning found the queen was with me.

Scheherazade was obliged to stop here, because she saw the day appear.

"Sister," said Dinarzade, "how sorry I am that you can say no more." "Sister," replied the sultanness, "you ought to have wakened me earlier, it is your own fault." "I shall make amends next night," replied Dinarzade, "for I doubt not but that the sultan is as eager as I am to hear out the story."



DINARZADE proved as good as her word. She called the sultanness very early, saying "Dear sister, if you be not asleep, pray finish the history of the king of the Black Isles, I am ready to die

with impatience to know how he came to be changed into marble." "You shall hear," replied Scheherazade, "if the sultan will give me leave."

I found the queen was with me, said the king of

the Black Islands, I cannot tell you whether she slept or not, but I arose I afterwards went and held my council. On my return, the queen, clad in mourning, her hair dishevelled, and part of it torn off, presented herself before me, and said, "I come to beg your majesty not to be surprised to see me in this condition. My heavy grief is caused by three afflicting pieces of news which I have just received" "Alas! what are they, madam?" said I "The death of the queen my mother, after a short illness, answered she, "that of the king my father, killed in battle, and that of one of my brothers, who has fallen over a precipice"

I was not ill pleased that she used this pretext to hide the true cause of her grief, and concluded she had not suspected me of having killed her lover "Madam, said I, "far from blaming your grief, I assure you I take a sincere part in it. I should feel surprised if you did not feel deeply such calamities Weep on, your tears are so many proofs of the goodness of your heart. I hope, however, that time and reflection will moderate your grief"

She retired into her apartment, where, giving herself up wholly to sorrow, she spent a year in lamentation At the end of that time, she begged permission to erect a burying place for her self, within the bounds of the palace, where she would continue, she said, to the end of her life "I gave her leave, and she built a stately edifice, crowned with a cupola, which may be seen from hence, and she called it the Palace of Tears. When it was finished, she had her lover brought hither from the place to which she had caused him to be carried the night that I wounded him. She had hitherto prevented his dying by poisons she gave him, and she continued to carry him to him herself every day after he came to the Palace of Tears.

Yet, with all her enchantments, she could not cure the wretch, he was not only unable to walk or to support himself, but he had also lost the use of his speech, and gave no signs of life, except by his looks. Though the queen had no other consolation but to see him, and say to him all that her foolish passion put into her head, yet every day she paid him two long visits. I knew this very well, but pretended ignorance.

One day I went out of curiosity to the Palace of Tears, to observe how the queen employed herself and from a place where she could not see me, I heard her thus address her lover "I am afflicted to the highest degree to behold you in this

condition, I am as sensible as yourself of the tormenting pain you endure, but, dear soul, I am continually speaking to you, and you do not answer How long will you be silent? Speak but one word. Alas! the sweetest moments of my life are those I spend here in sharing your grief I cannot live at a distance from you, and would prefer the pleasure of having you always before me to the empire of the universe"

At these words, which were several times interrupted by her sighs, I lost all patience, and discovering myself, came up to her, and said, "Madam you have mourned long enough, it is time to give over this sorrow, which dishonours us both you have too much forgotten what you owe to me and to yourself "Sir," said she, "if you have any kindness left, I beseech you to put no restraint upon me Allow me to indulge my grief, which it is impossible for time to assuage"

When I saw that my remonstrance, instead of restoring her to a sense of duty, served only to increase her anguish, I gave over and retired. She continued every day to visit her lover, and for two whole years abandoned herself to excessive grief

I went a second time to the Palace of Tears while she was there I hid myself again and heard her thus address her lover "It is now three years since you spoke one word to me, you return no answer to my sighs and groans. Is it from insensibility or contempt? O tomb! hast thou destroyed that excessive love he had for me? Hast thou closed those eyes that evinced so much love, and were all my joy? No, no, I cannot believe it. Tell me rather by what miracle thou hast become the depository of the rarest treasure that the world ever contained."

I must confess, my lord, I was enraged at these words, for in truth this lover, this adored mortal, was by no means what you would imagine. He was a black Indian, one of the original inhabitants of this country I say I was so enraged at the language addressed to him, that I discovered myself suddenly, and addressing the tomb in my turn "O tomb!" cried I, "why dost thou not swallow up that monster so revolting to human nature, or rather, why dost thou not swallow up both the lover and his mistress?"

I had scarcely uttered these words, when the queen, who sat by the black rose up like a fury "Miscreant!" said she, "you are the cause of my grief, do not imagine that I am ignorant of it" I have dissembled too long It was your barbarous hand which brought the object of my love into this

lamentable condition, and you are so cruel as to come and insult a despairing lover" "Yes," said I, in a rage, "it was I who chastised that monster, according to his desert, I ought to have treated you in the same manner. I repent now that I did not. You have too long abused my goodness." As I spoke these words I drew out my scimitar, and lifted up my hand to punish her, but she, looking steadfastly at me, said, with a jeering smile, "Moderate your anger." She then pronounced words I did not understand, and afterwards added, "By virtue of my enchantments, I command you to become half marble and half man." Immediately, my lord, I became what you see, a dead

man among the living, and a living man among the dead.

Here Scheherazade, perceiving day, discontinued her story.

Upon which Dinarzade said, 'Dear sister, I am extremely obliged to the sultan. It is to his goodness I owe the extraordinary pleasure I have in your stories.' 'Sister' replied the sultaness, "if the sultan will be so good as to suffer me to live till to-morrow, I shall relate what will afford as much satisfaction as anything you have yet heard. Even though Schahriar had not resolved to defer the death of Scheherazade a month longer, he could not have ordered her to be put to death that day



TOWARDS the end of the night Dinarzade cried,

Sister, if I do not trespass too much upon your complaisance, I would pray you to finish the history of the king of the Black Islands.* Scheherazade having awoke upon her sister's call, prepared to give her the satisfaction she required, and began thus—

The king, half marble and half man, continued his history to the sultan—After this cruel sorceress, unworthy of the name of queen had metamorphosed me thus, and brought me into this hall, by another enchantment she destroyed my capital which was very flourishing and populous. She annihilated the houses, the public places and markets, and reduced the whole to the lake and desert plain which you have seen. 'The fish of four colours in the lake are the four sorts of inhabitants, of different religions, which the city contained. The white are the Muslims,* the red, the Persians, who worship fire, the blue, the Christians, and the yellow the Jews. The four little lakes were the four islands that gave name to the kingdom. I learned all this from the enchantress who to add to my affliction, told me these effects of her rage. But this is not all her revenge not being satisfied with the destruction of my dominions, and the metamorphosis of my person, she comes every

day, and gives me over my naked shoulders a hundred lashes with a whip, which cover me over with blood. When she has finished, she clothes me with a coarse stuff of goat's hair, and throws over that this robe of brocade that you see, not to honour but to mock me.

When he came to this part of his narrative the young king could not restrain his tears, and the sultan himself was so affected that he could not speak a word of consolation. Shortly after, the young king, lifting up his eyes to heaven, cried out, 'Mighty Creator of all things, I submit myself to thy judgments, and to the decrees of thy providence. I endure my calamities with patience, since it is thy will things should be as they are, but I hope thine infinite goodness will ultimately reward me.'

The sultan, recovering from his agitation said to this unfortunate prince, "Tell me whether this perfidious sorceress retires, and where may be found her unworthy lover, who is entombed before his death." "My lord," replied the prince, her lover as I have already told you is lodged in the Palace of Tears, in a superb tomb in the form of a dome: adjoins it is building on the side on which the gate is placed. As for the queen, I cannot tell precisely whether she retires, but every day at sunrise she goes to see her lover, after having executed her bloody vengeance upon me. She carries to him the drink with which she has hitherto prevented his dying, and always complains of his

* In the fourteenth century the Sultan of Egypt in his law that all the Christians in his dominions should wear the turban, and all the Jews yellow. They were thus distinguished from the Moslems, who wore white.

having never spoken since he was wounded 'Prince,' said the sultan, 'your condition can never sufficiently be deplored! Nobody can feel for you more than I. Never did such an extraordinary misfortune befall any man, and those who write your history will have the advantage of relating something more wonderful than has hitherto been recorded. One thing only is wanting—the vengeance to which you are entitled, and I shall omit nothing that can be done to procure it.'

The conversation went on, and the sultan told the young king who he was, and for what end he had entered the castle, and that he had thought on a mode of vengeance, which he communicated to him. They agreed upon the measures they were to take for accomplishing their design, but deferred the execution of it till the next day. In the meantime, the night being far spent, the sultan took some rest, but the poor young prince passed the night as usual without sleep, having never slept since he was enchanted.

Next morning the sultan arose with the dawn, and prepared to carry out his plan. He hid his upper garment which would have encumbered him and went to the Palace of Tears. He found it lighted with an infinite number of flambeaux of white wax, and a delicious scent issued from several censers of fine gold of admirable workmanship. As soon as he perceived the bed where the black lay, he drew his scimitar, and killed the wretch. Then he dragged his corpse into the

court of the castle, and threw it into a well. After this he lay down in the black's bed, placed his scimitar under the counterpane, and waited there to complete his design.

The queen arrived shortly after. She first went into the chamber where her husband, the king of the Black Islands was, stripped him, and with unexampled barbarity gave him a hundred lashes. The poor prince filled the palace with his lamentations, and conjured her in the most affecting manner to take pity on him, but the cruel woman would not give over till she had given him the usual number of blows. "You had no compassion on my lover," said she, "and you are to expect none from me."

Scheherazade perceiving day, stopped, and would go no farther.

"Oh, heavens!" said Dinarzade, "this was a barbarous enchantress indeed! But must we stop here? Will you not tell us whether she received the chastisement she deserved?" "My dear sister," said the sultanness "I desire nothing more than to acquaint you with it to-morrow, but you know that depends on the sultan's pleasure." After what Schirnar had heard, he was farther than ever from any design to put Scheherazade to death, indeed, he said to himself "I will not take away her life until she has finished this surprising story, though it should last for two months. It will at any time be in my power to keep the oath I have made."



As soon as Dinarzade thought it time to call the sultanness, she said to her, "How much should I be obliged to you dear sister, if you would tell us what passed in the Palace of Tears." Schirnar having signified that he was as curious to be informed as Dinarzade, the sultanness resumed the story of the young enchanted prince as follows—

Sir, after the enchantress had given the king her husband a hundred blows with the whip, she put on again his covering of goat's hair, and his brocade gown over all. She went afterwards to the Palace of Tears, and as she entered she renewed her lamentations. Then approaching the bed where she thought her gallant was, "What cruelty," cried

she, "was it to disturb the satisfaction of so tender and passionate a lover as I! Oh cruel prince, who reproachest me that I am inhuman when I make thee feel the effects of my resentment! does not thy barbarity surpass my vengeance? Traitor! in attempting the life of the object which I adore, hast thou not robbed me of mine? Alas," said she, addressing herself to the sultan, and thinking all the time that she spoke to the black, "my sun, my life, will you always be silent? Are you resolved to let me die, without giving me the comfort of hearing again from your own lips that you love me? My soul, speak at least one word to me, I conjure you."





The sultan as if he had waked out of a deep sleep and counterfeiting the pronunciation of the blacks answered the queen in a low tone

There is no strength or power but in God alone who shall glorify At these words the enchantress who did not expect them uttered an exclamation of joy My dear lord cried she do not I deceive myself? Is it certain that I hear you and that you speak to me? "Unhappy woman!" said the sultan are you worthy that I should answer your discourse?" "Alas!" replied the queen why do you reproach me thus? The queen replied he the groans and tears of your husband whom you treat every day with so much indignity and barbarity hinder my sleeping night and day I should have been cured long ago and I have recovered the use of my speech had you disenchanted him This is the cause of my silence of which you complain Very well said the enchantress to pacify you I am ready to execute your commands would you have me restore him?"

"Yes" replied the sultan make haste to set him at liberty that I may be no more disturbed by his lamentations

The enchantress went immediately out of the Palace of Tears She took a cup of water and pronounced some words over it which caused it to boil as if it had been on the fire She afterwards proceeded to the hall, to the young king her husband and threw the water upon him saying

If the Creator of all things formed thee as thou





THE STORY OF THE THREE CALENDERS, SONS OF KINGS, AND OF THE FIVE LADIES OF BAGDAD

In the reign of Caliph* Haroun Alraschid there was at Bagdad a porter, who, notwithstanding his mean and laborious business, was a fellow of wit and good humour. One morning, as he was at the place where he usually plied, with a great basket, waiting for employment, a handsome young lady, covered with a muslin veil, accosted him, and said, with a pleasant air, "Porter, take your basket and follow me." The porter, charmed with these few words, took his basket immediately, set it on his head, and followed the lady, exclaiming "O happy day! O day of good luck!"

In a short time the lady stopped before a gate that was shut, and knocked. A Christian, with a venerable long white beard, opened the gate. She put money into his hand, without speaking a word, but the Christian, who knew what she wanted, went in, and in a little while brought a large jug of excellent wine. "Take this jug," said the lady to the porter, "and put it in your basket." Thus being done, she commanded him again to follow her, and as she went on, the porter continued saying, "O happy day! this is a day of agreeable surprise and joy!"

The lady stopped at a fruit-shop, where she bought several sorts of apples, apricots, peaches, quinces, lemons, citrons, oranges, myrtles, sweet basil, lilies, jessamine, and some other sorts of flowers and fragrant plants. She bade the porter

put all these into his basket, and follow her. She went by a butcher's stall, she made him weigh twenty-five pounds of his best meat, which she ordered the porter to put also into his basket. Another shop she took capers, tarragon, cucumbers, saffron, and other herbs preserved in vinegar; another she bought pistachios, walnuts, filberts, almonds, kernels of pomegranates, and such-like fruit, and at another all sorts of confectionery. When the porter had put these things into his basket and saw that it grew full, "My good lady," said he, "you ought to have given me notice that you had so much to carry, and then I would have brought a horse, or rather a camel, for if you buy ever hitherto more, I shall not be able to bear it." The lady laughed at the fellow's pleasant humour, and ordered him still to follow her. Then she went to a druggist and at his shop she furnished herself with all manner of sweet-scented waters, cloves, nutmeg, pepper, ginger, and a great piece of ambergris, and several other Indian spices. This quite filled the porter's basket. He went on following her till he came to a magnificent house whose front was adorned with fine columns, and had a gate of ivory. There they stopped and the lady knocked softly.

Here Scheherazade, perceiving day, broke off. "I must own, sister," said Dinarzade, "the beginning of this story promises much. I fancy the sultan will not deprive himself of the pleasure hearing the rest of it." And, indeed, Schahriar, so far from ordering the sultana to be put to death, that he longed impatiently for the next night to know what passed in the fine house.

* Caliph, or Khalif (*Khalifah*), is an Arabic word which signifies Viceroy or Successor. It was originally the designation of the successors of the prophet Mohammed, sovereigns of the Arabian empire.



DINARZADE, being awake before day, addressed the sultana. "Sister, I pray you continue the history you began yesterday." And Scheherazade went on thus—

While the young lady and the porter waited the opening of the gate the porter made a thousand reflections. He wondered that such a lady should come abroad to buy provisions. He

sure she could not be a slave, her air was too noble, and he concluded that she must needs be a woman of rank. Just as he was about to ask her some questions upon that head another lady came to open the gate, and appeared to him so lovely that he was perfectly surprised. In deed, he was so struck with her charms, that he nearly let his basket fall. He had never seen any beauty that equalled her.

The lady who brought the porter with her perceiving his disorder, and guessing the cause, was greatly diverted, and took so much pleasure in watching his looks, that she forgot that the gate was open. Upon this the beautiful portress said to her, "Pray, sister, come in, what do you stand there for? Do you not see this poor man so heavily laden that he is scarcely able to stand?"

When she entered with the porter the lady who had opened the gate shut it, and all three, after having gone through a splendid vestibule, entered a spacious court encompassed by an open gallery, which had a communication with several apartments of extraordinary magnificence. At the farther end of the court there was a platform richly adorned, with a throne of amber in the middle, supported by four columns of ebony, enriched with diamonds and pearls of extraordinary size, and covered with red satin embroidered with Indian gold of admirable workmanship. In the middle of

the court there was a fountain, faced with white marble, and full of clear water, which fell into it out of the mouth of a brass lion.

The porter, though heavily laden, could not but admire the magnificence of the house, and the excellent order in which everything was placed, but what particularly captivated his attention was a third lady, who seemed to be more beautiful even than the second, and who was seated upon the throne just mentioned. She came down from it as soon as she saw the two others, and advanced towards them. He judged by the respect which they showed her that she was the chief, in which he was not mistaken. This lady was called Zobeide, she who opened the gate was called Safie, and Amine was the name of the one who went out to buy the provisions.

Zobeide said to the two ladies, when she came to them, "Sisters, do you not see that this honest man is ready to sink under his burden? Why do you not ease him of it?" Then Amine and Safie took the basket, the one before and the other behind. Zobeide also assisted, and all three together set it on the ground. Then they emptied it, and when they had done, Amine took money, and paid the porter liberally. Daylight appearing, Scheherazade was obliged to be silent, but Schahriar, having a great desire to hear the rest of the story, ordered the sultanas to go on with it next night.



Next morning Dinarzade, being awakened by her impatience to hear the rest of the story, said to the sultanas, "Sister, if you be not asleep, give us an account of what the ladies did with the provisions brought by Amine." "You shall hear," said Scheherazade, "if you listen to my story."

The porter was very well satisfied with the money he had received, but when he ought to have departed he could not summon sufficient resolution for the purpose. He was chained to the spot by the pleasure of seeing three such beauties, who appeared to him equally charming, for Amine, having now laid aside her veil, was as handsome as either of the others. What surprised him most was that he saw no man about the house, yet most of the provisions he had brought in, such as the dry fruits, and the several sorts of cakes and con-

fections, were fit chiefly for those who could drink and make merry.

Zobeide thought at first that the porter remained only to take breath, but perceiving that he stood too long "What do you wait for?" said she, "are you not sufficiently paid?" And turning to Amine, she continued, "Sister, give him something more that he may depart satisfied." "Madam," replied the porter "it is not that which detains me, I am already more than paid. I know that I am unmannerly to stay longer than I ought, but I hope you will pardon me if I tell you that I am astonished not to see a man with three ladies of such extraordinary beauty, and you know that a company of women without men is as melancholy a thing as a company of men without women." To this he added several other pleasant things, to

pro e what he said and did not forget the Bagdad proverb That the table is not completely furnished

ing after wh ch Zobeide gravely said, "Friend you resume rather too much and though you do not



THE PORTER FOLLOWS AN

except there be four in company and so concluded that since they were but three they wanted another

The ladies began laughing at the porter's reason-

deserve that I should enter into any explanation with you, yet I have no objection to inform you that we are three sisters, who transact our affairs with so much secrecy that nobody knows anything

of them. We have too much reason to be cautious of acquainting indiscreet persons with our counsel and a good author that e have read says, keep your secret and do not reveal it to anybody. He who makes his secret known is no longer its master. If your own breast cannot keep your counsel how can you expect the breast of another to be more faithful?

Ladies, replied the porter by so r very ar I judged at first that you were persons of extraordinary merit, and I see that I am not mistaken. Though fortune has not given me wealth enough to raise me above my mean profession

expense and it is not just that you should partake of the entertainment without contributing to mine the cost. The beautiful Safie seconded her sister and said to the porter Friend have you never heard the common saying, If you bring something with you you will be welcome but if you bring nothing you must depart empty?

The porter notwithstanding his rhetoric, must in all probability have retired in confusion if Amie had not taken his part and said to Zobeide and Safie My dear sisters I conjure you to let him remain I need not tell you that he will



THE PORTER SINGS A SONG BEFORE DEPARTING (P. 6)

et I have not omitted to cultivate my mind as much as possible by reading books of science and story, and allow me if you please to say that I have also read in another author a maxim which I have always happily followed. We conceal our secret from such persons only as are known to all the world to want discretion and who would abuse our confidence but we hesitate not to disclose it to the prudent, because we know that with them it is safe. A secret in my keeping is as secure as it were locked in a cabinet, the key of which is lost and the door sealed up.

Zobeide perceiving that the porter was not deficient in wit, but thinking he wished to share in the rest very replied to him smiling, "You know that we have been making preparations to regale ourselves, and that as you have seen at a considerable

afford us some diversions—you see well enough that all of this he is capable. I assure you had it not been for his willingness and alacrity I could not have done so much business in so short a time besides were I to repeat to you all the obligations express ones he addressed to me by the way you would not feel surprised at my pleading his cause.

At these words of Amie the porter was so transported with joy that he fell on his knees, kissed the ground at her feet, and raising himself up said, "Most beautiful lady you began my good fortune to-day and now you complete it by this generous conduct. I cannot adequately express my gratitude. As for the rest ladies, added he addressing himself to all the three sisters "since you do me so great an honour do not think that I will abuse it or look upon myself as deserving

pro e what he sa d and d d not forget the Bagdad proverb That the table is not completely furnished

in, af er which Zobede gra ely sa d, "Friend you presume rather too much and thou, h you do not



THE PORTER FOLLOWS.

except there be four in company and so concluded that since they were but three they wanted another.

The ladies began laughing at the porter's reason

deserve that I should enter into any explanation with you yet I have no objection to inform you that we are three sisters, who transact our affairs with so much secrecy that nobody knows anything,

of them. We have too much reason to be cautious of acquainting indiscreet persons with our counsel, and a good author that we have read says 'keep your secret, and do not reveal it to anybody. He who makes his secret known is no longer its master. If your own breast cannot keep your counsel how can you expect the breast of another to be more faithful?'

"Ladies, replied the porter 'by your very air I judged at first that you were persons of extraordinary merit and I see that I am not mistaken. Though fortune has not given me wealth enough to raise me above my mean profession,

expense and it is not just that you should partake of the entertainment without contributing towards the cost. The beautiful Safie seconded her sister and said to the porter, "Friend have you never heard the common saying? If you bring something with you you will be welcome but if you bring nothing you must depart empty."

The porter, notwithstanding his rhetoric, must, in all probability, have retired in confusion if Amine had not taken his part, and said to Zobeide and Safie "My dear sisters I conjure you to let him remain. I need not tell you that I will



THE PORTER SINGS A SONG BEFORE DRINKING (p. 6)

yet I have not omitted to cultivate my mind as much as possible by reading books of science and history and allow me, if you please to say, that I have also read in another author a maxim which I have always happily followed. We conceal our secret from such persons only as are known to all the world to want discretion and who would abuse our confidence, but we hesitate not to discover it to the prudent because we know that with them it is safe. A secret in my keeping is as secure as if it were locked in a cabinet, the key of which is lost and the door sealed up."

Zobeide, perceiving that the porter was not deficient in wit, but thinking he wished to share in their festivity, replied to him, smiling "You know that we have been making preparations to regale ourselves, and that, as you have seen, at a considerable

afford us some diversion—you see well enough that of this he is capable. I assure you had it not been for his willingness and alacrity I could not have done so much business in so short a time besides were I to repeat to you all the obliging expressions he addressed to me by the way, you would not feel surprised at my pleading his cause."

At these words of Amine the porter was so transported with joy that he fell on his knees, kissed the ground at her feet, and raising himself up said, "Most beautiful lady you began my good fortune to-day and now you complete it by this generous conduct. I cannot adequately express my gratitude. As for the rest ladies added he addressing himself to all the three sisters "since you do me so great an honour do not think that I will abuse it, or look upon myself as deserving

of the case not on. No I shall always consider myself as one of your most humble slaves." When he had spoken these words he would have returned the money he had received but Zobeide ordered him to keep it. What we have once given said she to reward those who have served us we never take back."

Here day beginning to dawn Scheherazade le

discontinued her narrative Dinarzade who had listened with great attention, felt mortified, but she had this comfort, that the sultan who was as curious as herself to know what passed betwixt the three beautiful ladies and the porter ordered the sultana to go on with the rest of the story the following night. He then rose, and went about his affairs.



The next morning Dinarzade did not fail to request her sister to proceed with the agreeable story she had begun. Upon which Scheherazade addressed the sultan thus Sir with your permission I shall satisfy my sister's curiosity.

Zobeide would not take back the money from the porter but said Friend in consenting to your staying with us I must forewarn you that it is not the only condition we impose upon you that you keep secret whatever we may intrust to you. We also require you to attend to the strictest rules of good manners. During this address the charming Amine put off the apparel she went abroad in and fastened her robe to her girdle that she might act with more freedom then she brought in several sorts of meat, and set bottles of wine and cups of gold. Soon after the ladies took their

places, and made the porter sit down by them and he was overjoyed you may be sure to see himself seated with three such beauties. After they had

eaten a little Amine took up a bottle and a cup filled of wine and drank first herself according to the custom of the Arabians, then she filled the cup for her sisters, who drank in order as they sat and at last she filled it the fourth time for the porter who as he received it kissed Amine's hand and before he drank sang a song to this purpose—That as the wind brings with it the sweet scents of the perfumed places over which it passes so the wind he was going to drink coming from her fair hands received a more exquisite flavour than it naturally possessed. This song pleased the ladies so much, that each of them sang another in her turn. In short they were very merry



THE PORTER READS THE INSCRIPTION (A. 62).

during the repast, which lasted a considerable time, and nothing was wanting that could serve to render it agreeable.

The day drawing to a close, Safie spoke in the name of the three ladies and said to the porter 'Arise, it is time for you to depart. But the porter, not willing to leave such good company cried, 'Alas! ladies, whither would you command me to go in my present condition? What with drinking, and your society, I am quite beside myself. I shall never find the way home. Allow me this night to repose and recover myself in any place where you please, but depart when I may, I shall leave the best part of myself behind.'

Amme pleaded the second time for the porter, saying, "Sisters, he is right, I am pleased with the request, he having already diverted us so well, and, if you will take my advice, or if you love me as much as I think you do, we shall keep him for the remainder of the night."

"Sister," answered Zobeide, "we can refuse you nothing." Then turning to the porter, she said, "We are willing once more to grant your request but upon this new condition, that whatever we do

in your presence you do not so much as open your mouth to ask the reason, for if you ask questions about what does not concern you, you may chance to hear what you do not like, beware, therefore and be not too curious to pry into the motives of our actions."

"Madam," replied the porter "I promise to observe this condition with perfect exactness. My

tongue shall be immovable, and my eyes like a looking-glass, which retains nothing of the object that is set before it.

To show you, said Zobeide with a serious countenance that what we demand of you is not a new thing amongst us rise up, and read what is written over our gate on the inside.

The porter went and read these words written in large characters of gold. He who speaks of things that do not concern him will hear things that do not please him.' Turning to the three sisters, Ladies, said he, "I give you my oath that you will never hear me utter a word respecting what does not relate to me, or wherein you may have any concern."

These preliminaries being settled, Amme brought in supper and after she had lighted the room with tapers made of aloë wood and ambergris which gave a most agreeable perfume, as well as a delicate light she sat down with her sisters and the porter. They began again to eat and drink to sing and to repeat verses. The ladies diverted themselves by plying the porter with wine under pretext of making him drink their healths and the repast was enlivened by many



They made a profound obeisance (p. 64)

flashes of wit. When they were all in the best humour possible they heard a knocking at the gate.

Scheherazade was obliged to stop here, as she observed daylight.

The sultan, not doubting that the sequel of this history deserved to be heard put it off till the day following and arose



TOWARDS the end of the following night Dinarzade called to the sultaness, For heaven's sake sister if you are awake, continue the story of

the three Fair Ladies. I am very impatient to know who it was that knocked at their gate.' 'You will hear that immediately,' she replied,

"I am sure that what I am now going to tell is worthy of my lord the sultan's attention."

When the ladies heard the knocking they all three got up to open the gate, but Safie was the nimblest, which her other two sisters perceiving they resumed their seats. In a minute or two Safie returned, and said, "Sisters, we have a fine opportunity of passing a good part of the night pleasantly, and if you agree with me, we shall not let it go by. There are three calenders* at the gate, at least they appear to be such by their dress, but what will surprise you is they are all three blind of the right eye, and have their heads, beards, and eyebrows shaved. They say they are but just come to Lagdad, where they never were before, and it being night, and not knowing where to find a lodging they happened by chance to knock at our gate, and they pray us, for the love of heaven, to have compassion on them, and receive them into the house. They care not where we put them, provided they are under shelter, they would be satisfied with a stable. They are young and handsome enough, and seem not to want spirit. But I cannot help laughing when I think of their amusing and uniform appearance." Here Safie laughed so heartily that the two sisters and the porter could not but join in her merriment. "My dear sisters," said she, "will you permit them to come in? it is impossible but that with such persons as I have described them to be we shall finish the day better than we began it. They will afford us diversions enough, and put us to no charge, they desire shelter only for the night, and are determined to leave as soon as day appears."

Zobeide and Amine made some difficulty about granting Safie's request, for reasons which she herself well knew. But she was so anxious to obtain this favour that they could not refuse her. "Go, then,"

said Zobeide, "and bring them in, but do not forget to tell them that they must not speak of anything that does not concern them, and enjoin them to read what is written over the gate." Safie ran out with joy, and in a little time returned with the three calenders.

On entering they made a profound obeisance to the ladies, who rose to receive them, and told them courteously that they were welcome, and that they were glad to have had the opportunity of obliging them. Then they invited them to sit down.

The magnificence of the place, and the kindness of their reception, insured the calenders with high respect for the ladies. But before they sat down having by chance cast their eyes upon the porter—whom they saw did almost like one of those devotees with whom the other calenders have continual disputes respecting several points of discipline, because they shave neither their beards nor eyebrows—one of them said, "Look, I believe we have got here one of our revolted Arabian brethren."

The porter having his head warm with wine, took offence at these words and with a fierce look, without stirring from his place, answered, "Sit down, and do not meddle with what does not concern you. Have you not read the inscription over the gate? Do not pretend to make people live after your fashion, but follow ours."

"Honest man," said the calender, "do not get into a passion, we should be very sorry to give you the least occasion, on the contrary, we are ready to receive your commands." Upon this, to put an end to the dispute the ladies interposed, and pacified them. When the calenders were seated, the ladies served them with meat, and Safie, being most pleased with them, did not let them want for wine.

Scheherazade stopped here, because she saw day light, and the sultan got up, and promised to hear the rest of the story next day, for he had a great desire to know why those three calenders were blind, and all three of the same eye.

33rd NIGHT.

An hour before day Dinarzade being awake said to the sultanness, "Dear sister pray let me know what passed between the ladies and the calenders." "With pleasure," replied Scheherazade, and she thus continued her story—

After the calenders had eaten and drunk liberally, they said to the ladies that they would be glad to enliven them with music, if they had any instruments in the house. They accepted the proposal, and first Safie went to fetch what instruments

* The calenders were a religious order established about the beginning of the fifth century of the FLEET. The name Calender *signifying* *regard* was adopted as a surname by Zouheir the founder of the order.

th, &c. She returned again in a moment and presented them with a flute of her own country fashion another of the Persian sort and a tabor. Each man took the instrument he liked best, and all three together began to play a tune. The ladies, who knew the words of a merry song that suited the air, joined the concert with their voices, but the words of the song made them now and then stop and fall into excessive laughter.

In the height of this diversion, and when the company were in the midst of their mirth a knocking was heard at the gate. Safie left off singing, and went to see who it was. "But, sir," said Scheherazade to the sultan, "it is fit your majesty should know why this knocking happened so late at the ladies' house. The reason was this: The Caliph Haroun Alraschid* was frequently in the habit of walking abroad in disguise by night, that he might discover if everything was quiet in the city and see that no disorders were committed."

This night the caliph went out on his rambles accompanied by Giasar† his grand vizier, and Mesrour, his executioner, all disguised as merchants, and passing through the street where the three ladies dwelt, he heard the sound of music and peals of laughter, upon which he commanded the vizier to knock, intending to go in to know what the merriment was all about. The vizier in vain represented to him that it was some women enjoying themselves, and that it would not be proper he should expose himself to be affronted by them. Besides, he said it was not yet an unlawful hour, and therefore he ought not to disturb them in their mirth. "No matter," said the caliph, "I command you to knock." Giasar complied. Safie opened the gate, and the vizier perceiving, by the light in her hand, that she was

an incomparable beauty he bowed very low and said, "Madam we are three merchants of Mossoul, who arrived here about ten days ago with rich merchandise, which we have in a warehouse at a khan, where we have also our lodging. We happened this evening to be with a merchant of this city, who invited us to his house, where we had a splendid entertainment and the wine having put us in good humour, he sent for a company of dancers. Night being come on, and the music and dancers making a great noise, the watch passing by caused the gate to be opened, and some of the company to be apprehended but we had the good luck to escape by getting over a wall. Now," continued the vizier, "being strangers we are afraid of meeting another, or perhaps the same watch, before we get home to our khan. Besides, before we can arrive there the gates will be shut and will not be opened till morning, wherefore, madam, hearing the sound of music as we passed along we made bold to knock to beg the favour of lodging in your house till morning. If you think us worthy of your good company, we shall endeavour to contribute to your diversion to the best of our ability; if not, we only beg the favour of staying this night under your porch."

Whilst Giasar was speaking Safie had time to observe the vizier and his two companions, who were said to be merchants like himself. She then told them that she was not mistress of the house, but that if they would have a minutes patience she would return with an answer.

Safie made the supposed merchants request known to her sisters who considered for some time what to reply, but being naturally of a good disposition they at last consented to let them in.

Scheherazade intending to continue her story, saw daylight appear which made her break off, but the rank of these new actors whom the sultaness had brought upon the stage excited the curiosity of Schahnar, who looking for some singular event, expected the next night with impatience.

* Haroun, surnamed Alraschid, the just is one of the most celebrated princes of the dynasty of the Abbassides of which he was the fifth caliph.

† Giasar one of the most notable members of the family of the Parvizides, was the favourite of Haroun Alraschid.



DINARZADE, being as curious as the sultan to know what the arrival of the caliph at the house of those three ladies might produce did not forget to awaken the sultaness very early next morning.

She prayed her earnestly to resume the story of the caliphers which Scheherazade, with leave of the sultan did in the following manner —

The caliph, his grand vizier, and Mesrour, being

introduced by the fair Safie very courteously | But before we converse farther I hope you will
saluted the ladies and the calenders. The ladies | not take it ill if we desire one favour of you."



THE GRAMMARIAN AT THE DOOR p. 6

returned their salutations, thinking them all the
less to be merchants. Zobeide as the chief,
said with a grave and serious countenance
which was natural to her "You are welcome

What favour?" said the vizier "only name it.
We can refuse nothing to such fair ladies."
Zobeide replied, "It is, that while here you will
only have eyes, but no tongues that you will ask

no questions of us about anything you may happen to see and that you will not speak of anything

secretly curious. It is enough for us to notice affairs that concern ourselves without meddling with other



Zobeide whipped her till he was out of breath (p. 68)

does not concern you in case you should hear that will by no means please you."

Madam replied the vizier you will be vexed. We are neither censorious nor import

people's business. Upon this they all sat down, and the company being united they drank to the health of the new-comers.

While the vizier Gafar entertained the ladies

in discourse, the caliph could not forbear admiring their extraordinary beauty, graceful behaviour, pleasant humour, and ready wit. Then he turned his attention to the three calenders, and it surprised him very much to see that they were all three blind of the right eye. He would gladly have learned the cause of this singularity, but the conditions so lately imposed upon himself and his companions would not allow him to speak. These circumstances, with the richness of the furniture, the exact order of everything, and the neatness of the house, made him think they were in some enchanted place.

Their conversation happening to turn upon amusements, and the different ways of making merry, the calenders arose, and danced after their fashion which increased the good opinion the ladies had formed of them, and procured them the esteem of the caliph and his companions.

When the three calenders had finished their dance, Zobeide arose, and taking Amine by the hand, said, "Pray, sister, arise, the company will not take it ill if we use our freedom, and their presence need not hinder our performing what we are accustomed to do." Amine, understanding her sister's meaning, rose from her seat, carried away the dishes, the flasks, and the cups, together with the instruments that the calenders had played upon.

Safe was not idle but swept the room, put everything again in its place, snuffed the candles, and put fresh aloes and ambergris to them, then she requested the three calenders to sit down upon the sofa on one side, and the caliph with his companions on the other. As for the porter, she said to him, "Get up and prepare yourself to assist us in what we are going to do, a man like you, who is one of the family, ought not to be idle." The porter, having somewhat recovered from his wine, arose immediately, and girding himself, answered, "Here am I ready to obey your commands." "Very well," replied Safie, "stay till you are spoken to, you will not long be idle." A little time after Amine came in with a chair, which she placed in the middle of the room, then she went towards a closet. Having opened the door, she beckoned to the porter, and said, "Come hither and help me." He obeyed, entered the closet, and returned immediately leading two black dogs, each of them secured by a collar and chain. They appeared as if they had been severely whipped with rods. The porter brought them into the middle of the room.

Then Zobeide, rising from her seat between the calenders and the caliph, moved very gravely

towards the porter. "Come," said she, having a deep sigh, "let us perform our duty." Then tucking up her sleeves above her elbows, and receiving a whip from Safie, "Porter," said she, "deliver one of the dogs to my sister Amine, and bring the other to me."

The porter did as he was commanded. The dog that he held in his hand began to howl, and turning towards Zobeide, held her head up in a supplicating posture, but Zobeide, having no regard to the sad countenance of the animal, which would have moved pity, or to her cries, which resounded through the house, whipped her till she was out of breath. Then, having spent her strength, she threw down the whip, and taking the chain from the porter, lifted up the dog by the paws, and looking upon her with a sad and painful countenance, they both wept. After which, Zobeide, with her handkerchief, wiped the tears from the dog's eyes, kissed her, returned the chain to the porter, bade him carry her to the place whence he took her, and bring her the other. The porter led the dog back to the closet, and receiving the other from Amine, presented her to Zobeide, who bade him hold her as he did the first. Then she took up the whip, and treated her in the same manner, and when she had wept over her, she dried her eyes, kissed her, and returned her to the porter. But Amine spared him the trouble of leading her back into the closet, and did it herself. The three calenders and the caliph, with his companions, were extremely surprised at this exhibition, and could not comprehend why Zobeide, after having so furiously beaten those two dogs, which by the Mohammedan religion are reckoned unclean animals, should cry with them, wipe off their tears, and kiss them. They murmured among themselves, and the caliph, who, being more impatient than the rest, longed exceedingly to be informed of the cause of so strange a proceeding, could not keep from making signs to the vizier to ask the question. The vizier turned his head another way, but being pressed by repeated signs he answered by others that it was not yet time for the caliph to satisfy his curiosity.

Zobeide sat still some time in the middle of the room, where she had whipped the two dogs to recover from her fatigue. At last Safie called to her. "Dear sister will you not return to your place that I may also act my part?" "Yes, sister," replied Zobeide, then she went and sat down upon the sofa, having the caliph, Giasar, and Mesrour on her right hand, and the three calenders, with the porter on her left.

"Sir," said Scheherazade to the sultan "what has been hitherto told your majesty must, without doubt, appear very strange, but what yet remains is more wonderful, and I am persuaded

your majesty will think so if you will be pleased to give me leave to finish the story next night. The sultan consented and got up because it was day



DINARZADE was no sooner awake next morning than she called to her sister, "If you are not asleep, pray continue the fine story of the three sisters. The sultanness, remembering where she had left off, addressed herself to the sultan, and went on as follows —

Sir, after Zobeide had taken her seat, the whole company remained silent for a while. At last Safie, sitting in the middle of the room, spoke to her sister Amine "Dear sister, I conjure you to rise, you know well enough what I want." Amine rose, and went into another closet, near to that in which the dogs were, and brought out a case covered with yellow satin, richly embroidered with gold and green silk. She went towards Safie and opened the case, and out of it took a lute, and presented it to her. After some time spent in tuning it, Safie began to play and to accompany the instrument with her voice. She sang a song about the torments that absence creates to lovers with so much sweetness that it charmed the caliph and all the company. Having sung with uncommon passion and action, she said to Amine, "Pray take the lute, sister, for my voice fails me. Oblige the company with a tune and a song in my stead.

Very willingly," replied Amine, who, taking the

instrument from her sister Safie, sat down in her place.

Amine played and sang almost as long upon the same subject, but with so much vehemence, for she was carried away by the words of the song, that her strength failed her as she finished.

Zobeide, wishing to testify her satisfaction said, "Sister, you have done wonders and we can easily see that you feel the grief you have expressed in so lively a manner." Amine was prevented from answering this civility, her heart being so sensibly touched at the moment that she was obliged, for the sake of air to uncover her neck and bosom, which did not appear so fair as might have been expected but on the contrary, black and full of scars which surprised and affected all the spectators. However, this gave her no ease, and she fell into a fit.

Here Scheherazade stopped saying "Sir, I had almost forgotten that it is day. With this she ended her discourse and the sultan arose. Even if he had not resolved to defer the death of the sultanness, he could not at this time have made up his mind to take away her life, his curiosity was so great to hear out the story, which contained so many unheard-of events.



DINARZADE awoke her sister as usual, saying, "Dear sister, I pray you to continue the story of the ladies and the calenders. Upon which she resumed her discourse in the manner following —

When Zobeide and Safie had run to help their sister one of the calenders could not forbear saying "We had better have slept in the streets than

have come hither to behold what we have seen." The caliph who heard this came to him and the other calenders and asked them what might be the meaning of all this. They answered, "Sir, we know no more than you." "What!" said the caliph, "are you not of the family? Can you not tell anything concerning the two black dogs and

in discourse, the caliph could not forbear admiring their extraordinary beauty, graceful behaviour, pleasant humour, and ready wit. Then he turned his attention to the three calenders, and it surprised him very much to see that they were all three blind of the right eye. He would gladly have learned the cause of this singularity, but the conditions so lately imposed upon himself and his companions would not allow him to speak. These circumstances, with the richness of the furniture, the exact order of everything, and the neatness of the house, made him think they were in some enchanted place.

Their conversation happening to turn upon amusements, and the different ways of making merry, the calenders arose, and danced after their fashion, which increased the good opinion the ladies had formed of them, and procured them the esteem of the caliph and his companions.

When the three calenders had finished their dance, Zobeide arose, and taking Amine by the hand, said, "Pray, sisters, arise: the company will not take a little repose our freedom, and their presence need not hinder our performing what we are accustomed to do." Amine, understanding her sister's meaning, rose from her seat, carried away the dishes, the flasks, and the cups, together with the instruments that the calenders had played upon.

Safie was not idle but swept the room put everything again in its place, snuffed the candles, and then, as usual, she turned them, then



THE BLACK SLAVES (p. 68).

asked him whether he knew why those two black dogs had been whipped and why Amine's bosom was so scarred. Sur said the porter, I can swear that if you know nothing of all this, I know quite as little. It is true I live in this city but I never was in this house until now, and if you are surprised to see me here, I am as much so to find myself in your company, and that which increases my wonder is, that I have not seen one man with these three ladies.

The caliph and his company as well as the calenders, had supposed the porter to belong to the family, and hoped he would have been able to

towards the porter. "Come," said she, having a deep sigh, "let us perform our duty." Then taking up her sleeves above her elbow, and receiving a whip from Safie, "Porter," said she, "deliver one of the dogs to my sister Amine, and bring the other to me."

The porter did as he was commanded. The dog that he held in his hand began to howl, and turning towards Zobeide, held her head up in a supplicating posture. But Zobeide, having no regard to the sad countenance of the animal, which would have moved pity, or to her cries, which resounded through the house, whipped her till she was out of breath. Then, having spent her strength she threw down the whip, and taking the chain from the porter, lifted up the dog by the paws, and looking upon her with a sad and pitiful countenance, they both wept. After which, Zobeide, with her handkerchief wiped the tears from the dog's eyes, kissed her, returned the chain to the porter, bade him carry her to the place whence he took her, and bring her the other. The porter led the dog back to the closet, and receiving the other from Amine, presented her to Zobeide, who bade him hold her as he did the first. Then she took up the whip, and treated him in the same manner, and when she had wept over her, she dried her eyes, kissed her, and returned her to the porter. But Amine spared him the trouble of leading her back into the closet, and did it herself. The three calenders and the companions, were extremely surprised at what they saw, and could not comprehend what would be the result of this.

The grand vizier Ginfar objected to this, and showed the caliph what might be the consequence. Without discovering the prince to the calenders, he addressed him as if he had been a merchant, and said "Sir consider I pray that our reputation is at stake. You know the conditions on which these ladies consented to receive us, and which we agreed to observe, what will they say if we break them? We shall be still more to blame if any mischief befall us for it is not likely that they would have extorted such a promise from us if they did not know themselves to be able to punish us for its violation."

right eye?" inquired she. "No, madam," he answered; "I lost my eye in such a surprising adventure, that it would be instructive to everybody were it in writing. After that misfortune I shaved my beard and eyebrows, and took the habit of a calender, which I now wear."

one another; and I assure you that the kings from whom we derive our being were famous in the world."

At this discourse Zobeide suppressed her anger, and said to the slaves, "Give them their liberty awhile, but stay here. Those who tell us their history, and the occasion of their coming, do them



"Every one seized a man" (p. 71).

Zobeide asked the other two calenders the same question, and had the same answers from both, but the last who spoke added, "Madam, to show you that we are no common fellows, and that you may have some consideration for us, be pleased to know that we are all three sons of kings, and though we never met together till this evening yet we have had time enough to make that known to

no hurt, let them go where they please, but do not spare those who refuse to give us that satisfaction."

Here Scheherazade stopped, and her silence, as well as daylight, apprising the sultan that it was time to rise he got up, and resolved to hear the rest of the story next night, for he was impatient to know who these three one-eyed calenders were.



DINARZADE said to the sultaness, about the close of the following night, "Dear sister, if you be not asleep, I conjure you to go on with the agreeable story of the three calenders."

Scheherazade asked leave of the sultan, and

having obtained it, proceeded — The three calenders the caliph, the grand vizier Gafar, Mesrouf, and the porter, were all in the middle of the hall, seated upon a carpet, in the presence of the three ladies, who reclined upon a sofa, and the slaves

stood ready to do whatever the mistresses should command.

The porter understanding that he might extricate himself from danger by telling his story spoke first and said, "Madam, you know my story already and the occasion of my coming here so that all that I have to say will be very short. My lady your sister there called me this morning at the place where I played as porter to see if anybody would employ me that I might earn my bread. I followed her to a vintner's then to an herb-shop then to one where oranges, lemons, and citrons were sold then to a

grocer's next to a confectioner's and a drugist's with my basket upon my head as full as I was able to carry it then I came hither where you



The king perceived the porter's son (p. 76)

had the goodness to suffer me to continue till now—a favour that I shall never forget. This madam is all I have to tell."

When the porter had ended Zobeide said to him, "Go let us see you no more here." "Madam," replied the porter,

"I beg you to let me stay; it could not be far after the rest have had the pleasure of hearing my story that I should not also have the satisfaction to hear theirs." And having spoken thus he sat down at the end of the sofa glad at heart to have escaped the danger that had frightened him so much. After him one of the three calenders, directing his speech to

Zobeide as the principal of the three ladies, and the person who commanded him to speak began his story thus—

THE STORY OF THE FIRST CALENDER A KING'S SON

"Madam, in order to inform you how I lost my right eye and why I was obliged to put on a calender's dress, I must tell you that I was born a king's son. My father had a brother who reigned over a neighbouring kingdom and the prince his son and I were nearly of the same age.

After I had gone through the exercises of youth the king my father granted me such liberty as suited my dignity. I went regularly every year to see my uncle at whose court I amused myself for a month or two, and then returned again to my father's. These visits cemented a firm and intimate

friendship between the prince my cousin and myself. The last time I saw him he received me with greater demonstrations of tenderness than he had done at any time before, and resolving one day to entertain me well, he made uncommon preparations for that purpose. We continued a long time at table, and after we had both supped, "Cousin," said he, "you will hardly be able to guess how I have been employed since your last departure from hence, about a year ago. I have had a great many men at work to perfect a design I have formed. I have caused an edifice to be built, which is now finished so as to be habitable, you will not be displeased if I show it you. But first you are to promise me, upon oath, that you will keep my secret, according to the confidence I repose in you."

The affection and familiarity that subsisted between us would not allow me to refuse him anything. I readily took the oath required, upon which he said, "Stay here till I return—I shall be with you in a moment." Accordingly he soon came back, leading a lady by the hand, of singular beauty, and magnificently apparelled. He did not say who she was, neither did I think it polite to inquire. We sat down again with this lady at table, where we continued some time, conversing upon indifferent subjects, and now and then filling a glass to each other's health. After which the prince said, "Cousin we must lose no time, therefore pray oblige me by taking this lady along with you, and conducting her to such a place, where you will see a tomb newly built in the form of a dome. You will easily know it, the gate is open

Go in together, and wait till I come, which will be very speedily."

Being true to my oath, I made no farther inquiry but took the lady, and, by the directions which the prince my cousin had given me, escorted her to the place. We were scarcely got thither when we saw the prince following us, and he bore with him a pitcher of water, a hatchet, and a little bag of mortar.

The hatchet enabled him to break down the empty sepulchre in the middle of the tomb. He took away the stones one after another, and laid them in a corner. He then dug up the ground, and I saw a trap-door under the sepulchre. He lifted the trap-door, and underneath I perceived the head of a staircase leading into a vault. Then my cousin, speaking to the lady, said, "Madam, it is by this way that we are to go to the place I told you of." Upon which the lady advanced, and went down, and the prince began to follow, but first turning to me he said, "My dear cousin, I am infinitely obliged to you for the trouble you have taken. I thank you heartily. Adieu." "Dear cousin" I cried, "what is the meaning of this?" "Be content," replied he, "you may return the way you came."

Scheherazade having proceeded thus far, saw day appear, which prevented her continuing her narrative. The sultan got up, but longed much to know the design of the prince and his lady, who seemed as if they had a mind to bury themselves alive, and impatiently waited for the next night, that he might know all about it.



DINARZADE awoke the sultanness next night as usual, and prayed her to continue the history of the first calender. Schabraz having also signified to the sultanness that it would be pleasing to him she resumed her discourse as follows—

Madam said the calender to Zobeide, I could get nothing further from the prince but was obliged to take my leave. As I returned to my uncle's palace the vapours of the wine got into my head, however, I reached my apartment, and went to bed. Next morning when I awoke I began to reflect upon what had happened, and after recollecting all the circumstances of such a singular adventure,

I fancied it was nothing but a dream. Full of these thoughts, I went to inquire if the prince my cousin was ready to receive a visit from me. They brought back word that he did not lie in his own lodging that night, and that they knew not what was become of him, and were in much trouble about his disappearance. I saw then that the strange event of the tomb was but too true. I was sensibly affected, and went to the public burying place where there were many tombs like that which I had seen. I spent the day in viewing them one after another, but could not find the one I sought for, and thus I spent four days successively in vain.

You must know that all this time the king my uncle was absent, and had been hunting for several days. I grew weary of waiting for him, and having prayed his ministers to make my apology on his return, I left his palace, and set out towards my father's court. I parted from the ministers of my uncle in great trouble to think what was become of my cousin, but because of my oath to keep his secret I durst not tell them what I had seen.

I arrived at my father's capital, where, contrary to custom, I found a numerous guard at the gate of the palace, who surrounded me as I entered. I asked the reason, and the commanding officer replied, "Prince, the army has proclaimed the grand vizier king in place of your father, who is dead, and I take you prisoner in the name of the new sovereign." At these words the guards laid hold of me, and carried me before the tyrant. I leave you to judge, madam, how much I was surprised and grieved.

This rebel vizier had long entertained a mortal hatred against me, for this reason. When I was a stripling I used to shoot with a cross-bow, and being one day upon the terrace of the palace with my bow, a bird happened to fly past. I shot, but missed him, and the ball by misfortune hit the vizier, who was taking the air upon the terrace of his own house, and put out one of his eyes. As soon as I heard of it, I not only sent to make my excuses to him, but did it in person, yet he never forgave me, and, as opportunity offered, made me sensible of his resentment. But now, when he had me in his power, he expressed his long-cherished anger in a very barbarous way. He came to me like a madman as soon as ever he saw me, and thrusting his finger into my right eye, pulled it out, and thus, as you see, I became blind of an eye.

But the usurpers' cruelty did not stop here, he ordered me to be shut up in a cage, and commanded the executioner to carry me into the country, to cut off my head, and leave me to be devoured by birds of prey. The executioner conveyed me thus shut up into the country, in order to execute the barbarous sentence, but by my prayers and tears I moved the man's compassion. "Go," said he to me, "get speedily out of the kingdom, and take heed never to return to it, or you will certainly both meet your own ruin, and be the cause of mine." I thanked him for the favour he did me, and as soon as I was left alone, comforted myself for the loss of my eye, by considering that I had very narrowly escaped a much greater evil.

Being in such a condition I could not walk far at a time, I retired to remote places during the day, and travelled as far by night as my strength would allow. At last I arrived in the dominions of the king my uncle, and came to his capital.

I gave him a long account of the tragical cause of my return, and of the sad state he saw me in. "Alas!" cried he "was it not enough for me to have lost my son? must I have news also of the death of a brother I loved so dearly, and see you reduced to this deplorable condition?" He then told me how uneasy he was that he could bear nothing of his son, notwithstanding all the inquiry he could make. As he spoke the unfortunate father burst into tears and was so much afflicted, that, paying his grief, it was impossible for me to keep the secret any longer, so, notwithstanding my oath to the prince, I told the king all that I knew.

His majesty listened to me with some sort of comfort, and when I had done, "Nephew," said he, "what you tell me gives me some hope. I knew that my son ordered that tomb to be built, and I can guess pretty nearly the place, and with the idea you still have of it, I fancy we shall find it but since he ordered it to be built privately, and you took your oath to keep his secret, I think we ought to go in quest of it alone, without saying anything to any one. But he had another reason for keeping the matter secret, which he did not then tell me, and an important reason it was, as you will perceive by the sequel of my story.

We disguised ourselves, and went out by a door of the garden which opened into the fields, and soon found what we sought for. I knew the tomb, and was the more rejoiced because I had formerly sought it so long in vain. We entered, and found the iron trap pulled down at the head of the stair case. We had much difficulty in raising it, because the prince had fastened it on the inside with the water and mortar he had carried with him, but at last we got it up.

The king my uncle descended first, I followed, and we went down about fifty steps. When we came to the foot of the stairs, we found a sort of ante-chamber full of thick smoke, of an ill odour, which obscured the lamp, that gave a very faint light.

From this ante-chamber we came to a very large apartment, supported by columns, and lighted by several branched candlesticks. There was a cistern in the middle, and provisions of several sorts stood on one side of it, but we were much surprised to see nobody. Before us we saw a curtain suspended over a couch. The king went up,

and drawing aside the curtain, perceived the prince his son and the lady lying there, but burnt and charred to a cinder as if they had been thrown into a fire and taken out before they were quite consumed.

But what surprised me most of all was, that though this spectacle filled me with horror, the king instead of testifying his sorrow at seeing his son in such a condition, spat on his face, and

said to him with a disdainful air, "This is the punishment of this world, but that of the other will last for all eternity," and not content with this, he pulled off his sandal, and gave his son a blow on the cheek.

"I sit, sir," said Scheherazade, "it is day. I am sorry your majesty's time will not allow you to hear me farther." This story appearing very strange, Schahnar resolved to hear the rest of it next night.



DIVARZADE, being awake sooner than usual, called her sister Scheherazade. "My good sultana," said she, "I pray you make an end of your story of the first calender, for I am impatient to know the issue of it."

"Well, then," said Scheherazade, "you must know that the first calender continued his narrative to Zobeide."—

I cannot enough express, madam, said he, how much I was astonished when I saw the king abuse his son thus after he was dead. "Sir," said I, "whatever grief this dismal sight has impressed upon me, I am forced to suspend it, on purpose to ask your majesty what crime the prince my cousin has committed, that his corpse should deserve such treatment?" "Nephew," replied the king, "I must tell you that my son—who is unworthy of that name—loved a young lady in my palace, the daughter of my dearest friend. On his death bed he had entrusted her to my keeping. She was engaged by the most sacred of ties to another, but she forgot her vows, and cherished a base passion for my son. When I observed their growing tenderness I dreaded the end of it. At last I applied such remedies as were in my power. I not only gave my son a severe reprimand in private, laying before him the eternal disgrace he would bring upon my family if he persisted in loving one who was already bound to another but I also represented the same to the daughter of my deceased friend, and I shut her up so close that she could have no communication with the prince. But the unfortunate creature had swallowed so much of the poison, that all the obstacles which by my prudence I could lay in the way served only to inflame her love.

"My son, being persuaded of her constancy, on

pretence of building a tomb, caused the subterraneous habitation to be made, in hopes to find one day or other an opportunity to possess himself of the object of his passion, and to bring her hither. He took advantage of my absence to enter by force into the place of her confinement, but this was a circumstance which his honour would not suffer me to make public. After this infamous action, he came and shut himself up with her in this place, which he has supplied, as you see with all sorts of provisions, that he might enjoy her company for a long time, but God, who would not suffer such wickedness, has justly punished them both." At these words he melted into tears, and I joined mine with his.

After a while, casting his eyes upon me, "Dear nephew" cried he, embracing me, "if I have lost that unworthy son, I shall find in you one who will better supply his place." The reflections he made on the doleful end of the prince and the lady made us both weep afresh.

We ascended the stairs again, and departed at last from that dismal place. We let down the trap-door, and covered it with earth and such other materials as the tomb was built of on purpose to hide, as much as lay in our power, so terrible a judgment.

We had not been long returned to the palace when we heard a confused noise of trumpet, drums, and other instruments. We soon perceived, by the thick cloud of dust which had darkened the air, that it was the army. I was the same vizier who had caused my false burying and had usurped his throne. With twenty one of troops, he had now come to take the throne of the king my uncle—accessively in vain.

THE STORY OF THE SECOND CALENDER A KING'S SON

Madam said he, to obey your commands, and to show by what strange accident I became blind of the right eye I must of necessity give you a full account of my life.

I was scarcely out of my infancy when the king my father (for you must know that I am a prince by birth) perceived that I was endowed with good natural ability and spared nothing that tended to my improvement.

language in its purity, not forgetting in the mean time all such exercises as were suitable for a prince. But one thing which I was fond of and succeeded particularly well in, was penmanship. I surpassed all the celebrated scribes of our kingdom.

Fame did me more honour than I deserved, for she not only spread the renown of my talents through all the dominions of my father but carried it as far as the empire of Hindostan. The potent



My horse fell down dead (p. 79).

As soon as I was able to read and write I learnt the Alcoran by heart, from beginning to end that admirable book which contains the foundation, the precepts and the rules of our religion and that I might thoroughly understand it I read the works of the most approved authors, by whose commentaries it has been explained. I added to this study that of all the traditions collected from the mouth of our prophet, by the great men who were contemporary with him. I was not satisfied with knowing all about our religion. I made also a particular search into our histories. I made myself perfect in polite learning in the works of poets, and in versification. I applied myself to geography and chronology and studied to speak our Arabian

monarch of that country desired to see me, and sent an ambassador with rich presents, to ask me to visit him. My father was glad at this for several reasons. He was persuaded that nothing could improve a prince of my age more than to travel and visit foreign courts and he was eager to gain the friendship of the Indian monarch. I departed with the ambassador but with no great retinue because of the length and difficulty of the journey.

When we had travelled about a month, we saw at a distance a great cloud of dust, and under that we very soon perceived fifty horsemen, well armed. They were robbers, and advanced towards us at full gallop.

Scheher-

parving day told the sultan of

it who got up but, desiring to know what passed | ambassador he was somewhat impatient till next
between the fifty men on horseback and the Indian | night should come



It was almost day when Dinarzade awoke next | show any respect to the sultan your master? We
room and
called to her
sister "If you
be not as en-
dured as I
pray you to
continue the
story of the
second calen-
dar" Sche-
herazade pro-
ceeded as fol-
lows:—



RETLENGER FROM THE

Madam, said
the calendar
(always speak
in a to Zobeide)
as we had ten
horses I den-
with his age
and present from my father to the Indian sultan | was I in my horse who as also much wounded
and as my retinue
was but small
as I said already
you may easily
judge that these
robbers came
boldly up to us.
Not being in cir-
cumstances to op-
pose them we told
them that we were
ambassadors be-
longing to the su-
tan of the Indies.
We hoped that
when they heard
that they would
attempt nothing
contrary to the
respect that is due
to such sacred characters. The robbers, however
most insolently replied "Why would you have us | obliged to stop here "O sister" said Dinarzade
to-morrow I shall awaken very early in hopes you



Impedance on the way

are none of his
subjects nor
are we upon
his territories."
Having spoken
thus they sur-
rounded and
fell upon us.
I defended my-
self as long as
I could but
finding myself
wounded and
seeing the am-
bassador with
his attendants
and mine lying
on the ground
I made use of
what strength
and rode away
as fast as he
could carry me.
Shortly after from
weariness and
the loss of blood
my horse fell
down dead. I
cleared myself
from him unhurt,
and finding I
was not pursued
guessed the rob-
bers were unwill-
ing to quit the
booty they had
obtained.

Scheherazade
perceiving day
coming on was

will make reparation to the sultan for the loss his curiosity has sustained this morning through my

neglect." Schahriar arose without saying a word, and went to his usual consultation.



DIWARZADE failed not to call the sultana a good while before day "My dear sister," said she, "if you be not asleep, I pray you resume the story of the calender" "I willingly consent," said Scheherzade, and she continued it in these words —

Here you see me, said the calender, alone, wounded, without help, and in a strange country I durst not return to the high road, for fear I should fall again into the hands of the robbers. When I had bound up my wound, which was not dangerous, I walked for the rest of the day, and arrived at the foot of a mountain, where I perceived a passage into a cave. I went in, and remained there that night with little comfort, after I had eaten some fruits that I had gathered by the way.

I continued my journey for several days without finding any place of refuge, but after a month's time I came to a large town, with many inhabitants, and very well situated. It was surrounded by several streams, so that it enjoyed perpetual spring.

The pleasant objects which then presented themselves to my view gave me some consolation, and for a time suspended the sorrow with which I was overwhelmed. My face, hands and feet were black and sunburnt, and by my long journey my shoes were quite worn out, so that I was forced to walk barefooted, my clothes besides, were in rags. I entered the town to ask where I was, and addressed myself to a tailor who was at work in his shop. He saw by my air that I was a person of more note than my outward appearance bespoke, made me sit down by him, and asked who I was, from whence I came and what had brought me thither. I did not conceal anything that had befallen me nor did I make any scruple to discover my rank.

The tailor listened attentively, but after I had done speaking, instead of giving me any comfort, he increased my sorrow "Take care, said he "how you discover to any one what you have just related to me for the prince of this country is the greatest enemy your father has, and he will certainly do you some mischief should he hear of your being in this city" I had no doubt of the tailor's

sincerity when he named the prince, but since the enmity that exists between my father and him has no connection with my adventures, I pass it over in silence.

I thanked the tailor for his good advice, expressed myself disposed wholly to follow his counsel, and assured him that his favours should never be forgotten. As he believed I could not but be hungry, he ordered something to be brought for me to eat and offered me at the same time a lodging in his house, which I accepted. Some days after, finding me tolerably well recovered from the fatigue I had endured, and reflecting that most princes of our religion learn some art or calling that may be serviceable to them if necessity requires, he asked me if I could do anything whereby I might get a livelihood, and not be burdensome to others. I told him that I understood the laws, both divine and human, that I was a grammarian and a poet, and, above all, that I could write with great perfection "By all this," said he, "you will not be able in this country to buy a morsel of bread, nothing is of less use here than those sciences. If you will be advised by me," he added, "dress yourself as a labourer, and since you appear to be strong, and of a good constitution, go into the next forest, cut firewood, and bring it to the market to sell. I can assure you that this employment will turn to so good an account that you may live by it, without depending upon any man, and by this means you will be in a condition to wait for the favourable minute when Heaven shall think fit to disperse those clouds of misfortune that thwart your happiness, and oblige you to conceal your birth. I shall take care to supply you with a rope and a hatchet."

The fear of being known and the necessity I was under of gaining a livelihood, made me agree to this proposal, notwithstanding the meanness and hardships that attended it. The day following the tailor brought me a rope, a hatchet, and a short coat and said a good word for me to some poor people who gained their bread after the same manner, that they might take me into their company. With

them. I went to the wood, and the first day I brought in as much upon my head as sold for half a piece of gold, of the money of that country, for though the wood was not far from the town, yet it was scarce, and few would be at the trouble to go and fetch it for themselves. I gained a good deal of money in a short time, and repaid my tailor what I owed him.

I continued living in this way for a whole year. One day by chance I had gone farther into the wood than usual, and happened to light on a very pleasant place, where I began to cut. On pulling up the root of a tree, I espied an iron ring, fastened to a trap-door of the same metal. I took away the earth that covered it, and having lifted it up, saw a flight of stairs, which I descended, with my axe in my hand.

When I reached the bottom, I found myself in a

palace. A great light shone in it, and made it as light as if it had been above ground, in the open air. I went forward, though feeling much alarm, along a gallery supported by pillars of jasper, the base and capitals being of massive gold. At last I saw a lady of a noble and graceful air, and extremely beautiful, coming towards me. My eyes were then taken from all other objects, and directed to her alone.

Here Scheherazade stopped, because day appeared, but Dinarzade said, "Dear sister, I confess I am highly pleased with what you have told us to-day, and I imagine that the rest must be no less surprising." "You are not mistaken," said the sultanness, "for the remainder of the story of the second calender is better worth my lord the sultan's attention than all he has hitherto heard." "I doubt that," said Schahnar, "but we shall know to-morrow."



The sultanness, being awakened as usual, informed the sultan that the second calender continued his story thus:—

Being desirous, said he, to spare the lady the trouble of coming to me, I hastened to meet her. As I was saluting her with a low obeisance, she asked, "What are you—a man or a genie?" "A man, madam," said I, "I have nothing whatever to do with genii." "By what chance," said she, heaving a deep sigh, "are you come hither? I have lived here twenty five years, and you are the first man I have beheld in all that time."

Her great beauty, which had already smitten me, and the sweetness and civility of her reception, emboldened me to say, "Madam, before I have the honour to satisfy your curiosity, give me leave to tell you that I am infinitely gratified by this unexpected meeting, which gives me some consolation in the midst of affliction, and perhaps it may also make you more happy than you are." I related to her by what strange accident she saw me, the son of a king, in such a condition as I then appeared in her presence, and how fortune had directed that I should discover the entrance into her magnificent prison, where I found her, to all appearance, far from happy.

"Alas! prince," said she, sighing once more, "you have just cause to believe that this rich and

pompous prison cannot be otherwise than a most wearisome abode. The most charming place in the world can never be delightful when we are detained in it against our will. It is not possible but you have heard of the great king of the Ebony Island, so called from the precious wood it produces. I am the princess, his daughter.

"The king my father had chosen a husband for me, a prince who was my cousin, but, on my wedding night, in the midst of the rejoicings of the court and capital of the kingdom of the Isle of Ebony, a genie took me away. I fainted with alarm, and when I came to my senses found myself in this place. I was long inconsolable, but time and necessity have accustomed me to see and receive the genie. Twenty five years, as I have already told you, I have continued in this place, where, I must confess, I have everything that is necessary to life, and also everything that should satisfy a princess fond of dress and splendour.

"Every ten days," continued the princess, "the genie comes hither,* and spends a night here. He never remains longer, but he has told me that if I have occasion for him by day or night, I have only to touch a talisman, which is at the entrance to my

* According to some versions of this story the genie could not visit the lady, either on account of his having earned her off against the wishes of his family.

not know? Th's refusal, said the gen'e to the princess, convinces me of your crime." Upon which, turning to me "And you" said he "do you not know her?"

I should have been the most wretched I were h

said he "take the scimitar and cut off her head. On this condition I shall set you at liberty for then I shall be convinced that you have never seen her with this very moment." With all my heart," replied I and I took the scimitar in my hand



The man took up the scimitar (p. 8).

and the most perfidious of men if I had not shown myself as faithful to the princess as she was to me who had caused all her misfortunes. I therefore answered the gen'e "How should I know her when I never saw her till now?" If it be so

But, said Scheherazade "it is day and I ought not to abuse your majesty's patience." These are wonderful events," said the sultan to himself. "We shall know to-morrow if the prince was so cruel as to obey the gen'e's command.



When the night was nearly at an end Dnarrade said to the sultaness, Sister if you be not asleep, I pray you to continue the story which you could not finish yesterday." "It is all," said Scheherazade and without loss of time went on thus —

Do not think, madam, said the second calender that I drew near the fair princess of the Ebony Island to be the executioner of the gen'es barbarity. I did it only to show by my behaviour as much as possible that as she had proposed herself ready to

sacrifice her life for my sake I could not refuse to sacrifice mine for hers. The princess, notwithstanding her pain and suffering understood my meaning which she signified by an obliging I and made me understand her willingness to do as I wished and that she was pleased to see how I which also was to do for her. Upon this to listen back and threw the scimitar on the ground already should forever said I to the gen'e and to all mankind was I to be a

this animosity, for though he had done him several pieces of service, he found that his hatred was not diminished. He therefore sold his house, with what goods he had left, and retired to the capital of the kingdom, which was not far distant. He bought there a little plot of ground, which lay about half a league from the city. He had a convenient house, with a fine garden and a pretty spacious court, wherein was a deep well, which was not in use.

The honest man, having made this purchase, put on a dervise habit, intending to lead a retired life, caused several cells to be made in the house, and in a short time established there a numerous society of dervises.* He soon came to be known by his virtue, through which he acquired the esteem of many people, as well of the commonalty as of the chief of the city. In short, he was honoured and courted by every one. People came from afar to recommend themselves to his prayers, and all who visited him published what blessings they received through his instrumentality.

The great reputation of this honest man having spread to the town from whence he came, it touched the envious man so much to the quick, that he left his house and business, determined to go

* Dervises are Turkish or Persian monks, who profess extreme poverty and lead an austere life.

and ruin him. With this intention he went to the new convent of dervises. His former neighbour, who was at the head of it, received him with all imaginable tokens of friendship. The envious man told him that he was come to communicate an affair of importance, which he could not do but in private. "And that nobody may overhear," said he, "let us take a walk in your court, and seeing night begins to draw on, command your dervises to retire to their cells." The chief of the dervises did as he was asked.

When the envious man saw that he was alone with the good man, he began to tell his errand, and getting him near the brink of the well, as they walked up and down, he seized his opportunity, gave him a thrust, and pushed him into it, without being seen by any one. Having done thus, he got out at the gate of the convent without being known, and reached his own house, well satisfied with his journey being fully persuaded that the object of his hatred was no more, but he found himself mistaken.

Scheherazade could go no further, because day began to appear. The sultan conceived great indignation against the envious man, and said to himself "I heartily wish that no hurt may have come to the honest one. I hope to hear to-morrow that Heaven did not forsake him on this occasion."



"If you be not asleep, sister," said Dinarzade, next morning "I conjure you to tell us if the honest dervise came safe and sound out of the well." "I shall do so," replied Scheherazade.

This old well, said the second calender, pursuing his story, was inhabited by furies and genies, which was fortunate for the relief of the head of the convent for they received and supported him, and carried him to the bottom, so that he received no hurt. He perceived that there was something extraordinary in his fall, which must otherwise have cost him his life, but the supernatural beings remained invisible, and he neither saw nor felt any thing. Soon, however, he heard a voice, which said, "Do you know what honest man we have here, to whom we have done this good turn?" Another voice answered, "No." To which the first replied,

"Then I shall tell you. This man out of pure kindness left the town he lived in, and established himself in this place, in hopes to cure one of his neighbours of the evil he had conceived against him. Here he has acquired such general esteem that the envious man not able to endure it, came hither to-day on purpose to ruin him. He would have accomplished his design had it not been for the assistance which we have just rendered. And was it not well for us to help an honest man whose reputation is so great that the sultan, who keeps his court in the neighbouring city is to visit him to-morrow to recommend the princess his daughter to his prayers?"

Another voice asked, "What need has the princess of the dervise's prayers?" To which the first answered "Do you not know that she is"

thus he called an officer "Go immediately," said he, "and pay to this man out of my treasury one hundred pieces of gold. Let him have also twenty loads of the richest merchandise in my storehouses, and a sufficient guard to conduct him back to his house." After he had given this charge to the officer, he bade the envious man farewell, and proceeded on his march.

When I had finished telling this story to the genie, the murderer of the princess of the Ebony Island, I applied it to himself "O genie," said I, "this bountiful sultan was not satisfied with over-looking the design of the envious man to take away his life, but treated him kindly, and sent him back loaded with the favours I have enumerated." In short, I employed all my eloquence to persuade him to imitate so good an example, and to grant me pardon, but it was impossible to move his compassion.

"All I can do for you," said he, "is to give you your life. Do not flatter yourself that I shall send you back safe and sound, I must let you feel what I can do by my enchantments." So saying, he seized me violently, and carried me through the arched roof of the subterranean palace, which opened to let him pass out. He flew up with me so high, that the earth seemed to be only a little distant cloud. He then descended like lightning, and took his stand upon the summit of a mountain.

There he lifted a handful of earth and pronouncing, or rather muttering, some words I did not understand, threw it over me "Quit," said he, "the form of a man, and take that of an ape." He instantly disappeared, and left me alone, transformed into an ape, and overwhelmed with sorrow in a strange country, not knowing whether I was near or far away from my father's realm.

I descended the mountain, and entered a plain, which took me a month to travel over, then I came to the sea side. It happened to be a great calm, and I espied a vessel about half a league from the shore. Unwilling to lose so good an opportunity, I broke a large branch off a tree, carried it to the shore, and placed myself astride upon it, with a stick in each hand to serve me for oars.

I launched out in this posture, and rowed towards the ship. When I was near enough to be observed, the seamen and passengers on deck thought it an extraordinary spectacle, and all of them regarded me with astonishment. In the meantime I got alongside, and laying hold of a rope, jumped upon the deck. But having lost my

speech, I found myself in great perplexity, and, indeed, the risk I ran was not less than when I was at the mercy of the genie.

The merchants, being both superstitious and scrupulous, thought if they received me on board I should occasion some misfortune during their voyage. "On this account," said one, "I will knock him down with a hanbyake," said another, "I will shoot an arrow through his body," said a third, "Let us throw him into the sea." Some one would not have failed to carry his threat into execution if I had not got to the captain, thrown myself at his feet, and taken hold of his skirt in a supplicating posture. This act, together with the tears which he saw gush from my eyes, moved his compassion. He took me under his protection, threatening to be revenged on any one who would do me the least harm, and loaded me with caresses. On my part, though I had not power to speak, I showed by my gestures every mark of gratitude in my power.

The wind that succeeded the calm was favourable. It continued to blow in the same direction for fifty days, and brought us safe to the port of a fine city, well peopled, and of great trade, the capital of a powerful state, and there we cast anchor.

Our vessel was instantly surrounded by an infinite number of boats full of people, who came to congratulate their friends on their safe arrival, or to inquire for those they had left behind them in the country from whence they came, or out of curiosity to see a ship that had performed so long a voyage.

Amongst the rest, some officers came on board, desiring in the name of the sultan to speak with the merchants. The merchants appearing one of the officers told them "The sultan our master has commanded us to say that he rejoices in your safe arrival, and prays each of you to take the trouble to write a few lines upon this roll. That you may understand the reason of this request, I must tell you that we had a first vizier who, besides possessing great ability for the management of public affairs, could write in the most perfect manner. This minister died a few days since. The event has greatly afflicted the sultan, and since he could never behold his writing without admiration, he has made a solemn vow not to give the place to any one who cannot write equally well. Many have presented specimens of their skill, but no one in all the empire has been judged worthy to supply the vizier's place."

Those of the merchants who believed they could

wrote well enough to aspire to this high dignity wrote one after the other what they thought fit. When they had done I advanced, and took the roll out of the officers hand, but all the people, especially the merchants, cried out, "He will tear it, or throw it into the sea." When they saw, however, how properly I held the roll, and when I made a sign that I would write in my turn, their apprehensions were changed into admiration. The captain also took my part once more. "Let him alone," said he, "allow him to write. If he only scribbles the paper, I promise you that I will immediately punish him. If, on the contrary, he writes well, as I hope he will, because I never saw an ape so clever and ingenious, and so quick of apprehension, I declare that I will adopt him as my son. I had one who had not half the ability

that he has. Perceiving that no one now opposed my design, I took the pen, and wrote six sorts of hands used among the Arabians, and each specimen contained an extemporary distich or quatrain in praise of the sultan. My writing not only excelled that of the merchants, but was such, I venture to say, as had not been seen before in that country. When I had done the officers took the roll, and carried it to the sultan.

Thus far was Scheherazade advanced in her story when daylight appeared. "Sit," said she to Schahriar, "if I had time to continue, I would give your majesty an account of things far more surprising than what I have already related."

The sultan, who was resolved to hear the end of the story, arose without saying a word.



The next morning Dinazade, being awake before day, called the sultaness, and said, "Sister, if you be not asleep, pray let us hear the rest of the adventures that befell the ape. I believe my lord the sultan is no less desirous to know them than myself." "You will both soon be satisfied," answered Scheherazade. "The second calendar continued his story thus"—

The sultan took little notice of any of the writings except mine, which pleased him so much that he said to the officers, "Take the finest horse in my stable, with the richest trappings, and a robe of the most sumptuous brocade to put on him who wrote these six hands, and bring him hither." At this command the officers could not keep from laughing. The sultan grew angry at their rudeness, and would have punished them had they not explained. "Sir," said they, "we humbly beg your majesty's pardon—these hands were not written by a man, but by an ape." "What do you say?" exclaimed the sultan, "are those admirable characters not written by the hands of a man?" "No, sir," replied the officers, "we assure your majesty that it was an ape who wrote them in our presence." The sultan was too much surprised at this account not to desire a sight of me and therefore said, "Do what I command you, and bring here that wonderful ape."

The officers returned to the vessel, and showed

their order to the captain, who answered, "The sultan's command must be obeyed." Whereupon they clothed me with the rich brocade robe, and carried me ashore, where they set me on horseback, whilst the sultan waited for me at his palace, with a great number of courtiers, whom he gathered together to do me the more honour.

The procession set out. The harbour, the streets, the public places, windows, terraces, palaces, and houses were filled with an infinite number of people of all ranks, who flocked from every part of the city to see me, for the rumour had spread in a moment that the sultan had chosen an ape to be his grand vizier. After having served as a spectacle to the people, who could not forbear to express their surprise by redoubling their shouts and cries, I arrived at the sultan's palace.

I found the prince on his throne, in the midst of the grandees. I made my obeisance three times, very low, kneeled and kissed the ground before him, and afterwards took my seat in the posture of an ape. The whole assembly viewed me with admiration, and could not comprehend how it was possible that an ape should so well understand how to pay the sultan his due respect, and he himself was more astonished than any. In short, the usual ceremony of the audience would I have kept complete could I have added speech to my behaviour, but apes never speak, and

the advantage I had of having been a man did not enable me to talk.

The sultan dismissed his courtiers, and none

with them. To show my obedience, I kissed the ground, arose, placed myself at table, and ate with discretion and moderation.



* They clothed me with the rich brocade robe

they set me on horseback " (p. 89).

remained with him but the chief of the attendants, a little young slave and myself. He went from his chamber of audience into his own apartment, where he ordered dinner to be brought. As he sat at table he made me a sign to approach, and eat

Before the table was cleared I espied a writing desk, which I made a sign to have brought me. Having got it, I wrote upon a large peach some verses expressive of my acknowledgment to the sultan. He read them after my presenting to him

the peach and it increased his astonishment. When the things were removed they brought him a par also and said If a man were capable of doing so much he would be above the greatest of his kind.



THE PRINCESS ARRIVES TO SEE THEM PLAY AT CHESS (p. 92)

particular liquor of which he caused them to give me a glass. I drank and wrote upon the glass some new verses which explained the state I was reduced to, after many sufferings. The sultan read these

The sultan then caused a chess-board to be brought, and asked me by a sign if I understood that game and would play with him. I kissed the ground, and laying my hand upon my head, signified that I

was ready to have that honour. He won the first game, but I won the second and third, and perceiving that he was somewhat out of humour at my success, I made a quatrain to pacify him, in which I told him that two powerful armies had been fighting furiously all day, but that they concluded a peace towards the evening, and passed the night very amicably together upon the field of battle.

So many circumstances appearing to the sultan far beyond whatever had either been seen or known of the cleverness or sense of apes, he determined not to be the only witness of those prodigies. Having a daughter, called the Lady of Beauty, on whom the chief of the attendants, then present, waited, "Go," said the sultan to him, "and bid your lady come hither. I wish to have her share my pleasure."

He went and immediately brought the princess, who had her face uncovered, but she had no sooner come into the room than she put on her veil, and said to the sultan, "Sir, your majesty must have forgotten yourself. I am much surprised that your majesty has sent for me to appear among men." "How, daughter!" said the sultan, "you do not know what you say, there is no one here but the little slave, your governor, and myself, who have the liberty to see your face, and yet you lower your veil, and blame me for having sent for you!" "Sir," said the princess, "your majesty will soon understand that I am not in the wrong. That seeming ape is a young prince, son of a powerful king, he has been metamorphosed into an ape by enchantment. A genie, the son of the daughter of Eblis, has maliciously done him this wrong, after having cruelly taken away the life of the princess of the Ebony Island."

The sultan, astonished at this declaration, turned

towards me, and speaking no more by signs, but in plain words, asked me if what his daughter said was true. Seeing I could not speak, I put my hand to my head to signify that what the princess spoke was correct. Upon this the sultan said again to his daughter, "How did you know that this prince had been transformed by enchantment into an ape?" "Sir," replied the Lady of Beauty, "your majesty may remember that when I was past my infancy, I had an old lady who waited upon me. She was a most expert magician, and taught me seventy rules of magic, by virtue of which I could, in the twinkling of an eye, transport your capital into the midst of the sea, or beyond Mount Caucasus. By this science I know all enchanted persons at first sight. I know who they are, and by whom they have been enchanted, therefore do not be surprised if I should forthwith relieve this prince, in spite of the enchantment, from that which prevents his appearing in his natural form in your sight." "Daughter," said the sultan, "I did not believe you to have understood so much." "Sir," replied the princess, "these things are curious and worth knowing, but I think I ought not to boast of them." "Since it is so," said the sultan, "can you dispel the prince's enchantment?" "Yes, sir," said the princess, "I can restore him to his original shape." "Do it, then," said the sultan, "you cannot give me a greater pleasure, for I shall have him to be my viceroy, and he will marry you." "Sir," said the princess, "I am ready to obey you in all that you are pleased to command."

Scheherazade, as she spoke espied day, and broke off her story of the second calendar, and Schahrar, judging that the sequel would be as diverting as the former part of it, resolved to hear it next day.



DIVARZADE called the sultaness at the usual hour, saying, "Sister if you be not asleep, pray tell us how the Lady of Beauty restored the second calendar to his former shape." "You will hear," said Scheherazade. "The calendar resumed his discourse thus:—"

The princess, the Lady of Beauty, went into her apartment, and brought thence a knife which had

some Hebrew words engraved on the blade. She then made the sultan, the chief of the attendants, the little slave, and myself, descend into a private court of the palace, and there left us under a gallery that went round it. She placed herself in the middle of the court, where she made a great circle, and within it wrote several words in Arabic characters some of them very ancient.

princess, running to our aid, had not forced him to retire, and defend himself against her, yet, notwithstanding all her exertions, she could not hinder the sultan's beard from being burnt, and his face scorched. The chief attendant also was stifled, and burnt to death on the spot, and a spark entering my right eye, made it blind. The sultan and I expected nothing but death, when we heard a cry of 'Victory! victory!' and instantly the princess appeared in her natural shape, but the genie was reduced to a heap of ashes.

The princess approached us, and called hastily for a cupful of water, which the young slave, who had received no hurt, brought to her. She took it, and after pronouncing some words over it, threw it upon me, saying, "If thou art become an ape by enchantment, change thy form, and take that of a man, which thou hadst before." These words were hardly uttered, when I became a man in every respect as I was before, excepting the loss of this one eye.

I prepared to thank the princess, but she prevented me by addressing herself to her father "Sir, I have conquered the genie, as your majesty may see, but it is a victory that costs me dear, I

have but a few minutes to live, and you will not have the satisfaction of making the match you intended. The fire pierced me during the terrible combat, and I feel it consuming me by degrees. This would not have happened had I perceived the list of the pomegranate seed swallowed, as I did the others, when I clung into a cock. The genie had fled thither as his last entrenchment, and upon that the success of combat depended. This oversight obliged me to have recourse to fire, and to fight with mighty arms as I do between Heaven and Earth in your presence. In spite of all his redoubtable experience, I have made the genie known understood more than he, I have conquered and reduced him to ashes, but I cannot escape which is approaching."

Here Scheherazade broke off the story of the second calender and said to the sultan, "Light appears, which forbids me to say any but if your majesty thinks fit to let me to-morrow, you will hear the end of this story." Schahriar consented, and arose, according to custom to attend to the affairs of his empire.



The following morning Scheherazade resumed her discourse, and went on as follows —

The calender always directing his speech to Zobeide, told her, Madam, the sultan suffered the princess, the Lady of Beauty, to go on with the recital of her combat, and when she had done, he addressed her in a tone that testified his grief. "My daughter," said he, "you see in what a condition your father is, alas! I wonder that I am yet alive! Your governor is dead, and the prince whom you have delivered from his enchantment has lost one of his eyes." He could say no more, for his tears, sighs, and sobs made him speechless.

Suddenly the princess cried, "I burn! I burn!" She found that the fire had seized upon her heart, which made her still cry, "I burn," till death put an end to her intolerable pains. The effect of the fire was so extraordinary that in a few moments she was wholly reduced to ashes, as the genie had been.

I cannot tell you, madam, how much I was grieved at so dismal a spectacle. I had rather all

my life have remained an ape or a dog than have seen my benefactress thus miserably perish. The sultan being afflicted beyond all that can be imagined, cried piteously, and beat himself on his head and breast, till, being quite overcome with grief, he fainted away. In the meantime the attendants and officers came running at the sultan's lamentations, and with much difficulty brought him to himself again. It was not necessary that either that prince or I should relate the circumstances of the adventure to convince them of their great loss. The two heaps of ashes, into which the princess and the genie had been reduced, were a sufficient demonstration. The sultan was hardly able to stand, and was under the necessity of being supported to his apartment.

When the noise of this tragical event had spread through the palace and the city, all the people bewailed the sad end of the princess, the Lady of Beauty, and commiserated the sultan's affliction. Public mourning was observed for seven days, and many ceremonies were performed. The ashes of

the genii were thrown into the air, but those of the princess were gathered into a costly urn to be preserved, and the urn was deposited in a superb tomb, constructed for the purpose on the spot where the princess had been consumed.

The grief of the sultan at the loss of his daughter confined him to his chamber for a whole month. He had not fully recovered strength when he sent for me. "Prince," said he, "attend to the commands I now give you—it will cost you your life if you do not put them in execution." I assured him of exact obedience. Upon which he went on thus: "I had lived in perfect felicity, and was never crossed by any accident till, by your arrival, all the happiness I possessed, vanished, my daughter is dead, her governor is no more, and it is only through a miracle that I am myself alive. You are the cause of all those misfortunes, under which it is impossible that I should be comforted, therefore depart hence in peace, without farther delay, for I must perish if you remain any longer, I am persuaded that your presence brings bad luck along with it. That is all I have to say to you. Depart and take care never to appear again in my dominions, if you disobey, no consideration what ever shall hinder me from making you repent of your temerity." I was going to speak, but he prevented me by words full of anger, and I was obliged to quit the palace, rejected, banished, an outcast from the world.

Before I left the city I went into a public bath, where I caused my beard and eyebrows to be shaved and put on a calenders habit. I began my journey, not so much deploring my own miseries as the death of the two fair princesses, of which I had been the unhappy cause. I passed through many countries without making myself known. At last I resolved to come to Bagdad, in hopes of getting myself introduced to the commander of the faithful, to move his compassion by relating my strange adventures. I arrived here this evening and the first man I met was this calender, our brother, who spoke before me. You know the remaining part, madam, and the cause of my having the honour to be here.

When the second calender concluded his story, Zobeide, to whom he had addressed himself, told him, "It is well, you may go when you please," but, instead of departing, he petitioned for the same favour as had been granted to the first calender, and went and sat down by him.

But, sir, said Scheherazade, as she spoke these words, it is day and I must not proceed. I dare however, assure you that though this story of the second calender may have appeared very agreeable to you, that of the third will be no less worth your hearing, if your majesty will be pleased to have patience. The sultan being desirous to know whether it would really be as wonderful as the last, arose with a resolution to prolong Scheherazade's life still further.



ABOUT the end of the following night, "I would willingly," said Schahnar, "hear the story of the third calender." "Sir," replied Scheherazade, "you shall be obeyed."

"The third calender, perceiving it was his turn to speak, addressed himself, as the rest had done, to Zobeide and began in this manner:—"



THE STORY OF THE THIRD CALINDER A KING'S SON

My story, most honourable Lady, differs from those you have heard already. The two princes who have spoken before me have each lost an eye

by the pure effects of the red-stone, but mine was lost through my own fault, and by my provoking fate and my fortune, as you will hear by the sequel.

My name is Agib,* and I am the son of a king who was called Cassib. After his death I took

in the world an arsenal capable of fitting out for sea a hundred and fifty men-of-war besides



"He cut the lion in two" (p. 93).

possession of his dominions, and continued in the city where he had resided. It is situated on the sea-coast, has one of the finest and safest harbours

merchantmen frigates, and other vessels. My kingdom is composed of several fine provinces upon the mainland, besides a number of valuable islands, which lie almost in sight of my capital.

The first thing I did after ascending the throne

* Agib (Agyib) means in Arabic a warrior, anything strange or admirable.

was to visit the provinces. I afterwards caused my whole fleet to be fitted out, and went to my islands

make some discoveries beyond my own territories; and for this end caused ten ships to be fitted out,



THE KING SAVES HIMSELF BY CLINGING TO A PLANK (P. 95)

to gain the hearts of my subjects there by my presence, and to confirm them in their loyalty. These voyages gave me a taste for navigation, in which I took so much pleasure that I resolved to

and then set sail. Our voyage was a very pleasant one for forty days, but on the forty first night the wind became contrary, and it was so boisterous that we were near being lost. About the break

of day the wind grew calm, the clouds dispersed, and the sun brought back fair weather. We came then close to an island, where we remained two days, to take in fresh provisions after which we put off again to sea. When we had sailed for about ten days, we were in hopes of seeing land, for the tempest we had experienced had so much abated my curiosity, that I had given orders to steer back to my own coast. I had perceived when doing so that my pilot did not know exactly where we were. Upon the tenth day a seaman was sent to look out for land from the main mast head. He told us that on starboard and larboard he could see nothing but the sky and the sea, and that right ahead he saw a great blackness.

The pilot changed colour when he heard this, and throwing his turban on the deck with one hand, and beating his breast with the other, cried, "O sir! we are all lost! not one of us can escape! With all my skill it is not in my power to effect our deliverance. Having spoken thus, he lamented like a man who foresaw unavoidable ruin, and his despair threw the whole ship's crew into consternation. I asked him what reason he had for his alarm. He answered, "The tempest has brought us so far out of our course, that to-morrow about noon we shall be near the black mountain, or mine of loadstone,* which at this very minute draws all your fleet towards it, by virtue of the iron in your ships; and when we come to-morrow within a certain distance, the attraction of the loadstone will have such force, that all the nails will be drawn out of the sides and bottoms of the ships, and fasten to the mountain, so that your vessels will fall to pieces, and sink. On the mountain there is an immense quantity of iron, for ships without number have perished here.

* The Loadstone Mountain is described by several Arabic writers. Its existence is a fable which singularly pleased the imagination of the romancers of the Middle Ages.

"The mountain," continued the pilot, "is very rugged, on the top of it there is a dome of fine brass, supported by pillars of the same metal, and on the top of the dome stands a horse, likewise of brass, with a rider on his back, who has a plate of lead fixed to his breast, upon which some talismanic characters are engraved. There is a tradition that this statue is the chief cause why so many ships and men have been lost and sunk in this place, and people say that it will continue to be fatal to all those who have the misfortune to come near it until the statue is thrown down."

The pilot having finished his discourse, began to weep afresh and the rest of the ship's company did the same. As for me, I had no other thought but that my days were there to terminate. In the meantime every one began to provide for his own safety, and to that end took all imaginable precautions, and being uncertain of the event, we all bade each other adieu.

The next morning we distinctly perceived the black mountain, and the idea we had conceived of it made it appear more frightful than it really was. About noon we were quite near, and we then found that what the pilot had foretold was true. We saw all the nails and iron in the ships fly towards the mountain, by the violence of the attraction, the ships themselves split asunder, and sunk into the sea. All my people were drowned, but God had mercy on me, and permitted me to save myself by means of a plank, which the wind drove ashore just at the foot of the mountain. I did not receive the least hurt, and my good fortune brought me to a landing place, where there were steps that led up to the summit.

Scheherazade would have gone on with her story, but day appearing, she was obliged to discontinue. The sultan was convinced by this interesting beginning that the sultanness had not deceived him, and therefore we are not to wonder that he did not order her to be put to death that day.



"For Heaven's sake, sister," cried Dinarzade, next morning, "if you be not asleep, go on with the story of the third calender." "My dear sister," said Scheherazade, the prince renewed his narrative thus:—

At the sight of these steps, said he, for there was not a patch of ground, either on the right or left, on which a man could set his foot, I gave thanks to God and recommending myself to His holy protection, began to ascend. The steps were so

narrow and rugged, that had the wind blown ever so little, it would have thrown me into the sea. But at last I got to the top, without accident. I went into the dome, and kneeling on the ground, thanked God for His mercy to me.

sea, but the horse will fall by your side, and you must bury it in the place where you found the bow and arrows. This being done, the sea will swell and rise up to the foot of the dome. When it has come so high, you will see a boat, with a man



"With the third arrow overthrow him" (p. 100)

passed the night under the dome. In my sleep an grave man appeared to me, and said, "Hearken, O: as soon as you are awake, dig up the ground at your feet; you will find a bow of brass and three arrows of lead, that are made under certain constellations, to deliver mankind from the many evils that threaten them. Shoot the three arrows at the statue, and the rider will fall into the

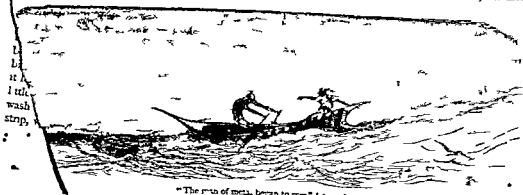
holding an oar in each hand. This man is also of metal, but different from that of the one on the horse. Step on board, without mentioning the name of God, and let him conduct you. He will in ten days bring you into another sea, where you will find an opportunity of returning to your own land, provided, as I have told you, you do not mention the name of God during the whole voyage."

This was the substance of the old man's discourse. When I awoke I felt much comforted by the vision, and did not fail to do everything he had commanded me. I took the bow and arrows out of the ground, shot at the horse-man and with the third arrow overthrew him. He fell into the sea, and the horse fell by my side and I buried it in the place whence I took the bow and arrow. In the meantime the sea swelled, and gradually rose up. When it came as high as the foot of the dome on the top of the mountain, I saw afar off a boat rowing towards me. I thanked God then that everything was happening according to my dream.

At last the boat came to land, and I saw that the man was made of metal, as I had dreamt. I stepped on board, and was very careful not to pronounce the name of God: neither did I utter

them on the dry sand, which was still warm from the heat of the day.

Next morning the sun dried my clothes early. I put them on, and went forward to discover what sort of a country I was in. I had not walked far when I found I had gone on a little but a very pleasant island where there grew several sorts of trees and wild fruits. I perceived, however, that it was far from the mainland, which much diminished the joy I conceived for having escaped the dangers of the sea. I notwithstanding recommended myself to God, and prayed Him to dispose of me according to His will. Immediately after I saw a vessel coming from the mainland, before the wind, directly towards the island. I doubted not but it was coming to anchor there and being uncertain what sort of people those on board might be, with their



"The man of metal began to row" (p. 100).

a syllable. I sat down and the man of metal began to row away from the mountain. He rowed with or ceasing till the ninth day when I saw some island, which gave me hopes that I should escape all the danger that I had feared. The excess of my joy made me forget what I was forbidden to do. "Blessed be God," said I, "God be praised."

I had no sooner spoken these words than the boat sank with the man of metal, leaving me struggling in the water. I swam the remaining part of the day towards the land that appeared nearest. A darkness came on, and not knowing where I was, I swam at random. My strength at last began to fail, and I despaired of being able to save myself. At the wind began to blow hard, and a wave as big as a mountain threw me on a flat shore where I lay motionless and retired. I made haste to get a story way inland, fearing lest another wave should send me back again. The first thing I did was to take the water out of my clothes and lay

friend or foe, I thought it not safe for me to be seen. I got up in a very thick tree from whence I might safely view them. The vessel came into a little creek where ten slaves landed, carrying a spade and other instruments for digging up the ground. They went towards the middle of the island, where I saw them stop and dig for a considerable time after which I thought I saw them put up a trap-door. They returned again to the vessel and unloaded several sorts of provisions and furniture which they carried to the place where they had been digging. This made me suppose that the trap-door led to a subterraneous dwelling.

I saw them once more go to the ship and I returned soon after with an old man who led by the hand, a very handsome young lad of about fourteen or fifteen years of age. They all descended when the trap-door had been opened. After they had come up again they let down the trap-door covered over with earth, and returned to the creek where the ship lay. But I saw not the young man in their

company This made me suppose that he had stayed behind in the subterraneous dwelling—a circumstance which exceedingly surprised me

The old man and the slaves went on board again, and the vessel getting under weigh, steered its course towards the mainland When I perceived they were at such a distance that they could not see me, I came down from the tree, and went directly to the place where I had seen the ground broken I removed the earth by degrees till I came to a stone that was two or three feet square I lifted it up, and found that it covered the head of a flight of stairs I descended, and came into a large room furnished with a carpet, and a couch, covered with tapestry and with cushions of rich stuff, upon which the young man sat, with a fan in his hand I saw all this, together with the fruits and flower pots he had standing about

him, by the light of two wax tapers. The young lad when he perceived me, was considerably alarmed, but to quiet his apprehensions, I said on entering, "Whoever you are, sir, do not fear, a king, and the son of a king, as I am is not capable of doing you any injury, on the contrary, it is probable that your good destiny may have brought me hither to deliver you out of this tomb, where it seems you have been buried alive, for reasons to me unknown But what surprises me (for you must know that I have been witness to all that has passed since your coming into this island) is, that you suffered yourself to be entombed in this place without any resistance"

Schcherazade broke off here, and the sultan arose, very impatient to know why this young lad was thus abandoned in a desert island and on this point he promised himself satisfaction next night



DINARZADE, when it was time to call upon the sultanness, said, "Sister, if you be not asleep, pray resume the story of the third calender Scheherazade gave her no occasion to repeat her request, but went on in this manner —

The young man, continued the third calender, felt assured at these words, and, with a smiling countenance, requested me to sit down by him When I had complied, he said, Prince, I have to tell what will surprise you by its singularity

"My father is a merchant jeweller, who, by his industry and professional skill, has acquired considerable property He has many slaves, and also agents, whom he employs as supercargoes in his own ships, to maintain his correspondence at several courts which he furnishes with precious stones

"He had been married a long while, without issue, when it was intimated to him in a dream that he should have a son, though his life would be but short, at which he was much concerned when he awoke About nine months after this dream, I was born, which occasioned great joy in the family

"My father, who had observed the very moment of my birth, consulted astrologers about my nativity, and was answered, 'Your son will live very happily till the age of fifteen, when his life

will be exposed to a danger which he will hardly be able to escape However, if his good destiny preserve him beyond that time, he will live to a great age. It will be (said they) when the statue of brass, that stands upon the top of the mountain of loadstone, shall be thrown into the sea by Prince Agib, son of King Cassib, and, as the stars prognosticate your son will be killed fifty days afterwards by that prince"

"My father took all unignorable care of my education until this year, which is the fifteenth of my age He had notice given him yesterday that the statue of brass had been thrown into the sea, about ten days ago by that same prince I told you of This news has cost him many tears, and has alarmed him so much, that he looks not like himself

"Upon the predictions of the astrologers, he sought by all possible means to elude my horoscope, and preserve my life Not long since he took the precaution to build this subterranean habitation to hide me in, till the expiration of the fifty days after the throwing down of the statue, and therefore as it is to-day ten days since that happened, he came hastily here to conceal me and promised at the end of forty days to return, and fetch me away For my own part, I am sanguine and cannot believe that Prince Agib will seek for me

in a place under ground, in the midst of a desert island."

this prediction, that he had scarcely done speaking when I told him, with great joy, "Dear sir, put



"I got up into a very thick tree" (p. 100).

While the jeweller's son was relating this story, I laughed within myself at those astrologers who had foretold that I should take away his life; for I thought myself so far from being likely to verify

your confidence in God and fear nothing. I am glad that, after my shipwreck, I came so fortunately hither to defend you against all those who would attempt your death. I will not leave you till the

precaution not to give him any cause to suspect who I was. We passed the time talking on various subjects till night came on. I found the lad of ready wit, and partook with him of his provisions, of which he had enough to have lasted beyond the forty days, even though he had had more guests than myself. After supper we continued some time in discourse, at last we retired to rest.

The next day, when we rose I assisted him to dress, I also provided dinner and set it, at the proper time, on the table after we had dined. I invented a play for our amusement, and I did this not only on that day but on those that followed. I prepared the supper as I had done the dinner, and having supped we went to rest as formerly. We had time enough to contract mutual friendship and esteem. I found he loved me, and I, on my part, regarded him with so much affection that I often said to myself, "Those astrologers who predicted to his father that his son should die by my hand were impostors, for it is not possible that I should commit so base a crime." In short, madam, we spent thirty-nine days in the pleasantest manner possible in this subterranean abode.

The fortieth day appeared, and in the morning when the young man awoke, he said to me, with a transport of joy that he could not restrain, "Prince, this is the fortieth day, and I am not dead, thanks to God and your good company. My father will not fail shortly to be here, and he will show his gratitude, and furnish you with all that is necessary for your return to your kingdom, but in the meantime," said he, "I beg you to get ready some warm water that I may wash and dress, in order to receive my father with the more respect.

I set the water on the fire, and when it was hot put it into a portable bath. When the youth came out of the bath, he laid himself down in the bed that I had prepared. After he had slept awhile, he awoke, and said, 'Dear prince, do me the favour to fetch a melon and some sugar, that I may eat to refresh myself.'

Out of several melons that remained I took the best and laid it on a plate, and as I could not find a knife to cut it with, I asked the young man if he knew where there was one. "There is one," said he, "upon the cornice over my head." I accordingly saw it there, but in reaching it, while I laid it in my hand my foot became entangled in the carpet. I stumbled and fell most unhappily upon the young man, and the knife in a moment pierced his heart.

At this spectacle I cried out with agony. I beat my head my face, and breast, I tore my clothes. I threw myself on the ground with unspeakable sorrow and grief. 'Alas!' I exclaimed, "there were only some hours wanting to put him out of that danger from which he sought refuge here, and when I myself thought the danger past, I have become his murderer, and verified the prediction. But, O Lord, said I, lifting up my face and hands to heaven, "I entreat thy pardon and if I be guilty of his death, let me not live any longer.

Scheherazade perceiving day, was obliged to break off this melancholy story. The sultan of the Indies was moved, and felt very uneasy, to think what would become of the calender after this, and resolved that Scheherazade should not die that day, because she was the only person who knew his fate.



DINARZADE awoke the sultaness next morning as usual. 'If you be not asleep, sister,' said she, 'pray tell us what passed after the death of the young man.' Scheherazade went on as follows—

Madam continued the third calender addressing himself to Zobeide, after this misfortune I would have embraced death without any reluctance, had it presented itself to me. But what we wish, whether good or evil, will not always happen. Nevertheless, considering that all my tears and sorrows could not restore the young man to life,

and that, the forty days being expired I might be surprised by his father I quitted the subterranean dwelling laid the great stone upon the entrance and covered it with earth.

I had scarcely done, when, casting my eyes upon the sea towards the mainland I perceived the vessel coming to fetch away the young man. I began then to consider what I had best do. I said to myself 'If I am seen by the old man he will certainly seize me, and perhaps cause me to be massacred by his slaves, when he has discovered

that his son is killed all that I can allege to justify myself will not convince him of my innocence. It is better, then, to withdraw while it is in my power, than to expose myself to his resentment."

There happened to be quite close to that subterranean habitation a large tree thick with leaves, which I ascended in hopes of concealment. I was no sooner fixed in a place where I could not be perceived than I saw the vessel come to the creek where she had lain the first time.

The old man with his slaves landed immediately, and advanced towards the subterranean dwelling with countenances that showed some hope, but when they saw that the earth had been newly removed, they changed colour, particularly the old man. They lifted up the stone and went down, they called the young man by his name, and he not answering their fears increased. They went down to seek him and at length found him lying upon the bed, with the knife in his heart, for I had not had time to take it out. At this sight they cried out lamentably, and the old man fell down in a swoon. The slaves, to give him air, brought him up in their

arms, and laid him at the foot of the tree in which I was concealed, but notwithstanding all the pains they took to recover him, the unfortunate father continued a long while insensible, and made them more than once despair of his life, at last however, he came to himself.

The slaves then brought up his sons corpse, dressed in his best apparel, and when they had made a grave they buried him. The old man, supported by two slaves, and his face covered with tears, threw the first earth upon him, after which the slaves filled up the grave.

This being done, all the furniture was brought up, and, with the remaining provisions, put on board the vessel. The old man, overcome with sorrow, and not able to stand, was laid upon a litter, and carried to the ship, which stood out to sea, and in a short time was out of sight.

The daylight, which began to enter the sultan's apartment obliged Scheherazade to stop here. Schahriar arose at the usual hour and for the same reason as before prolonged the sultaness life, and left her with Dinarzad.



The next morning before day, Dinarzad addressed herself to the sultaness. "My dear sister, if you be not asleep, be pleased to continue the adventures of the third calendar." "You must know, then, sister," said Scheherazade, "that the prince went on with his story as follows."

After the old man and his slaves were gone, I was left alone upon the island. I lay that night in the subterranean dwelling, which they had shut up, and when the day came walked round the island resting in such places as I thought most pleasant.

I led this wearisome life for a whole month. At the expiration of that time I perceived that the sea had receded, and that the island had become much larger. The mainland, too, seemed to be drawing nearer. In fact, the water sunk so low that there remained but a small stream between me and the mainland. I crossed it, and the water did not reach all way to the knee. I walked so long upon the water and said that I was very weary. At last I got upon firm ground, and when I had proceeded some distance inland, saw a good way before me something resembling a great fire, which gave me a

little comfort for I said to myself "I shall find some persons here, it not being possible that it is fire should kindle of itself." When I came nearer, however, I found myself mistaken what I had taken for a fire was a castle of red copper, which the beams of the sun made to appear at a distance like flames.

I halted near the castle, and sat down to admire its noble structure, and to rest awhile. Before I had taken such a full view of this magnificent building as it deserved I saw ten handsome young men coming along as if they had been taking a walk. What surprised me was that they were all blind of the right eye. They were accompanied by an old man who was very tall and of a venerable aspect.

I could not suppress my astonishment at the sight of so many half blind men in company, and every one of them deprived of the same eye. As I was conjecturing by what chance they had come together, they approached, and seemed very glad to see me. After the first salutations, they inquired what had brought me thither? I

told them my story would be somewhat tedious, but that, if they would take the trouble to sit down, I would satisfy their curiosity. They did so and I related all that had happened to me since I left my kingdom, which filled them with astonishment.

After I had ended, the young men prayed me to go with them into the castle. I accepted the offer and we passed through a great many halls

anything that concerns us, nor why we are all blind of the right eye, be content with what you see, and let not your curiosity extend any further.

The old man having sat a short time rose up and went out, but he returned in a minute or two brought in supper distributed to each man separately his share and likewise brought mine, which I ate apart as the rest did and when supper



"The ladies then brought up Hassan's corpse (p. 106)"

in chambers, bed-chambers, and closets, very well furnished, and entered at last a spacious hall, where there were ten small blue sofas set round separated from one another upon which they sat by day and slept by night. In the middle of this circle stood an elevenh sofa, not so high as the rest but of the same colour upon which the old man before mentioned sat down whilst the young men occupied the other ten. As each sofa could only contain one person, one of the young men said to me "Comrade, sit down upon that carpet in the middle of the room, and do not require to

was almost ended he presented to each of us a cup of wine.

They had thought my story so extraordinary that they made me repeat it after supper and it furnished conversation for a good part of the night. One of the ten, observing that it was late, said to the old man "You see it is now late and you do not bring us what we must always have." At these words the old man arose went into a closet, and brought out on his head ten basins one after another all covered with blue stuff. He set one before every young man, together with a light.

They uncovered their basins, which contained ashes, coal-dust, and lamp-black. They stirred all together, and rubbed and bedaubed their faces with the mixture in such a way that they looked very frightful.

After having thus blackened themselves, they began weeping and lamenting beating their heads and breasts, and crying continually, "This is the fruit of our idleness and wasted lives."

They continued this strange employment nearly the whole night, and when they left off the old man brought them water, with which they washed their hands and faces. They changed all their clothes, which were spoiled, and put on others, so that they exhibited no appearance of what they had been doing.

You may judge, madam, how uneasy I felt all this time. I wished a thousand times to break the silence which had been imposed upon me, and ask questions, nor was it possible for me to sleep all that night.

Next day, soon after we had arisen, we went out to walk, and then I said to them, "Sirs, I declare to you that I must renounce that law which you prescribed to me last night, for I cannot observe it. You are sensible men—you have convinced me of that—yet I have seen you perform such actions as none but madmen could be capable of. Whatever misfortune befalls me, I cannot forbear asking why you bedaubed your faces with black?—and how it happens that each of you has but one eye? Some singular circumstance must certainly be the cause, therefore I conjure you to satisfy my curiosity." To these pressing entreaties they answered only that it was no business of mine to ask such questions, and that I should do well to hold my peace.

We passed that day in conversation upon in different subjects, and when night was come, and every one had supped, the old man brought in the blue basins and the young men again bedaubed their faces, wept and beat themselves, crying, "This is the fruit of our idleness and wasted lives." And they performed the same actions the following night. At last, not being able to restrain my curiosity, I earnestly prayed them to satisfy me, or else to show me how to return to my kingdom, for it was impossible for me to keep them company any longer, and see every night such an odd spectacle without being permitted to know the reason.

One of them answered on behalf of the rest, "Do not wonder at our conduct in not granting your request, it is merely out of kindness to save you from being reduced to the same condition as ourselves. If you have a mind to try our unfor-

tunate destiny, you need but speak, and we will give you the satisfaction you desire." I told them I was resolved on it, let what would be the consequences. "Once more," said the same young man, "we advise you if your curiosity is satisfied, it will cause you the loss of your right eye." "No matter," said I, "I declare to you, that if such a misfortune befalls me, I will not impute it to you, but to myself."

He farther represented to me, that when I had lost an eye, I must not hope to remain with them, even if I were so disposed, because their number was complete, and no addition could be made to it. I told them that it would be a great satisfaction to me never to part from such agreeable company, but that, if there were necessity for it, I was ready to submit, however, let it cost what it would, I begged them to grant my request.

The ten young men perceiving that I was so fixed in my resolution, took a sheep, killed it, and after they had taken off the skin, presented me with a knife, telling me it would be useful on an occasion, which they should tell me of presently. "We must sew you into this skin," said they, "and then leave you, upon which a bird of monstrous size called a roc,* will appear in the air, and taking you to be a sheep, will pounce upon you, and soar with you to the sky. But let not that alarm you, he will come down again, and lay you on the top of a mountain. When you find yourself on the ground, cut the skin open with the knife, and throw it off. As soon as the roc sees that you are a man, he will fly away for fear, and leave you at liberty. Do not stay, but walk on till you come to a spacious castle, covered with plates of gold and large emeralds and other precious stones, go up to the gate, which always stands open, and walk in. We have all of us been in the castle, but will tell you nothing of what we saw, or of what befell us there, you will learn by your own experience. All that we can inform you is, that it has cost each of us his right eye. Like you, we were unable to restrain our curiosity, and we have paid dearly for its gratification. It is true, you may fare better than we, but we hardly expect it, for as men's natures are much alike, so are their fortunes. The castle to which you are bound is remembered by us also with sorrow on another account the nightly penance which you have been witness to

* This is a marvellous bird which to all appearance never existed but in the imagination of Eastern story-tellers. According to them, it has the form of an eagle and is large enough and strong enough to carry off a rhinoceros. We shall soon meet with it again in the voyages of Sinbad the Sailor.

is what we are obliged to do in consequence of | said to the sultan of the Ind-^{as}, his very sister
having been there. The history of each of us | called upon me this morning sooner than usual 1



THE EAGLE (p. 107).

s so full of extraordinary adventures that a large volume would not contain them. But we must explain ourselves no farther."

Here Scheherazade broke off the narrative, and

fear I have wearied your majesty. But now day appears in very good time and commands my silence. Schahriar's curiosity still prevailed upon him to dispense with his cruel oath.



They danced w/ adm rable grace (p. 110).



58th NIGHT

ARZADE did not waken so early this morning as
had done on the preceding yet she called upon
sultaness before day "If you be not asleep
: pray continue the story of the third calender"
herazade resumed it thus personating the
ider in his narrative to Zobeide —
adam when the young man had ended this
urse I wrapped myself in the sheep's skin
rg fast the knife which was given me After
had been at the trouble to sew the skin about

me they retired into the hall and left me alone.
The roc they spoke of soon arrived he pounced
upon me took me in his talons like a sheep and
carried me to the summit of the mountain

When I found myself on the ground, I cut the
skin with the knife and throwing it off the roc on
seeing me flew away This roc is a white bird of
a monstrous size his strength is such that he can
lift up elephants from the plains, and carry them to
the tops of mountains where he feeds upon them

Being impatient to reach the castle, I lost no time, and made such haste, that I got thither in half a day's journey and I must say that I found it surpassed the description which had been given me of its magnificence.

The gate being opened, I entered a square court, so large that there were round it ninety nine gates of wood of sanders and aloes, and one of gold, without reckoning those of several superb stair cases, that led to apartments above, besides many more, which I could not see. The hundred doors opened into gardens or storehouses full of riches, or into apartments which contained many things wonderful to be seen.

I saw a door standing open just before me, through which I entered a large hall. Here I found forty young ladies of such perfect beauty as imagination could not surpass, and they were all most sumptuously apparelled. As soon as they saw me, they rose up, and without waiting my salutations, said, with demonstrations of joy, "Noble sir you are welcome." And one thus addressed me in the name of the rest "We have long been in expectation of such a gentleman as you your majesty tells us that you are master of all the good qualities we can desire, and we hope you will not mind our company disagreeable or unbecoming, of you.

"They obliged me, in spite of all the opposition I could make, to sit down on a seat that was higher than their own, and when I expressed my uneasiness, "That is your place," said they, "you are at present our lord, master, and judge, and we are your slaves, ready to obey your commands."

Nothing in the world, madam, so much astonished me as the eagerness of those fair ladies to do me all possible service. One brought hot water to wash my feet, a second poured sweet-scented water on my hands, others brought me all kinds of necessaries, and change of apparel, others, again, brought in a magnificent collation and the rest came with glasses in their hands, to fill me out delicious wines, all in good order, and in the most charming manner possible. I ate and drank, after which the ladies placed themselves about me, and desired an account of my travels. I gave them a full relation of my adventures, which lasted till night came on.

Scheherazade making a stop here, her sister asked her the reason. "Do you not see it is day?" said the sultanness, "why did you not call me sooner?"

The sultan, expecting some remarkable adventures from the arrival of the third calender at the palace of the forty ladies would not deprive himself of the pleasure of hearing them, and therefore again put off the death of the sultanness.



DINARZADE slept as long this night as she did the last, and when it was almost day, she called to the sultanness, "Dear sister, if you be not asleep, pray tell us what passed in the castle in which you slept us yesterday." "I shall," said Scheherazade, and, addressing herself to the sultan, added, "Sir, the calender resumed his narrative after this manner"—

When I had finished my story, which I related to the forty ladies, some of those who sat nearest to me remained to keep me company, whilst the rest, seeing it was dark rose to fetch tapers. They brought a prodigious number, which emitted a light equal to that of day and they were so tastefully disposed that nothing could have been more beautiful.

Our ladies covered a table with dry fruits and sweetmeats, a sideboard was set out with several

sorts of wine and other liquors. Some of the ladies brought in musical instruments and when everything was ready, they invited me to sit down to supper. The ladies sat down along with me, and we continued a long time at our repast. They who were to play upon the instruments and sing then arose and formed a charming concert. The others began a kind of ball, and danced two and two couple after couple, with admirable grace.

It was past midnight ere those amusements ended. At length one of the ladies said to me, "You are no doubt wearied by your journey, it is time for you to go to rest, and your lodging is now prepared." They then conducted me to a sumptuous apartment, where they left me, and every one retired to her own chamber—"Put day appears, sir," said Scheherazade to the sultan, "and your majesty, I hope, will permit me to leave the



"I could never have tired of examining so delightful a place (p. 113).

calender prince sleeping soundly." Schahnar re turned no answer, but said to himself as he arose,

"I must allow that this story is extraordinary and I should be very much to blame not to hear it out."



DI'ARZADE did not fail towards the end of the next night to address the sultness, "If you be not asleep, sister, pray relate to us the remaining part of the wonderful story of the third calender." "Most willingly," said Scheherazade. "The prince continued thus:—"

I was scarcely dressed next morning when the ladies came into my chamber all in different dresses from those they had worn the day before. They bade me good-morrow, and inquired after my health, after which they carried me to a bath, and when I came out of the bath, made me put on another suit, much richer than the one I had worn formerly.

We passed the whole day almost constantly at table, and with the greatest pleasure imaginable. In short, madam, not to weary you with repetitions, I must tell you that I consumed a whole year among these forty ladies, and that during all that time we met not with the least kind of trouble. When the year was expired, I was greatly surprised that the forty ladies, instead of appearing with their usual cheerfulness to ask how I did, entered my chamber one morning all in tears. They embraced me with great tenderness, one after another saying "Adieu, dear prince, adieu! for we must leave you." Their tears affected me. I prayed them to tell the reason of their grief, and of the separation of which they spoke. "Fair ladies, let me know," said I, "if it be in my power to comfort you, or if my assistance can be in any way useful to you. Instead of returning a direct answer 'Would,' said they, "we had never seen or known you. Several gentlemen have honoured us with their company before, but never one of them had that comeliness, that sweetness, that pleasantness of humour, and that merit which you possess. We know not how to live without you." After they had spoken these words they wept bitterly. "My dear ladies," said I, "be so kind as not to keep

me any longer in suspense, tell me the cause of your sorrow." "Alas!" said they, "what but the necessity of parting from you could afflict us? Perhaps we shall never see you again. But if it be your wish we should, and if you possess sufficient self-command, it is not impossible that we may again enjoy the pleasure of your company." "Ladies," said I, "I understand not what you mean; pray explain yourselves more clearly."

"Well, then," said one of them, "we must tell you that we are all princesses, daughters of kings, we live here together in the manner you have seen, but at the end of every year we are obliged to be absent forty days upon indispensable duties which we are not permitted to reveal, afterwards we return again to this castle. Yesterday was the end of the year, to-day we must leave you, and this circumstance is the cause of our grief. Before we depart we shall leave you the keys of everything especially those of the hundred doors, where you will find enough to satisfy your curiosity and to relieve your solitude during our absence. But for your own sake and for ours, we entreat you to forbear opening the golden door for if you do we shall never see you again. The fear of your doing this augments our grief. We hope nevertheless, that you will follow our advice, your own peace and the happiness of your life depends upon your compliance, therefore take heed. We can assure you to avoid this indiscretion, and to give us the satisfaction of finding you here again after forty days. We would willingly take the key of the golden door with us, but it would be an affront to a prince like you to question your discretion and firmness."

Scheherazade wished to proceed, but she could not appear and wept. The sultan being curious to know what the third calender would do after the forty ladies were gone and had left him alone to the castle, deferred the hearing of it till next day.

th ng whatever. The sun went down, and I retired
 charmed with the chirping notes of the multitude
 of birds who then began to perch upon such places
 as suited them to repose on during the night. I
 went to my
 chamber re-
 solved on the
 following days
 to open all
 the rest of the
 doors, except
 ing that of gold.

The next day
 I opened the
 fourth door. If
 what I had seen
 before was cap-
 able of excitin,
 my surpr se
 what I now be-
 held I put me in
 perfect ecstasy.
 I entered a
 large court sur-
 rounded by
 admirably con-
 structed build-
 ings the de-
 script on of
 which I shall
 put by to
 avoid being
 tedious.

The build ng
 had forty doors
 all open, and
 through each of
 them was an
 entrance into a
 treasury and
 several of these
 treasures con-
 tained as much
 wealth as would
 purchase the
 largest kingdom. The first contained heaps of
 pearls and, what is almost incredible, the number
 of those stones, which are most precious, and a large
 as pebbles eggs exceeded the number of those of the
 ordinary size. In the second treasury there were
 diamonds, carbuncles, and rubies in the third,
 emeralds in the fourth, ingots of gold in the
 fifth, money in the sixth, and silver in the
 two following, there was also money. The rest

contained amethysts chrysolites topazes, opals,
 turquoises and hyacinths, with all the other stones
 known to us without mentioning agate, jasper
 cornelian and coral of which last there was a store-

house filled
 not only with
 branches but
 with trees.

Transported
 with astonish-
 ment and ad-
 miration I
 cried out to
 myself after
 having seen
 these riches. If
 all the treasures
 of the kings of
 the universe
 were gathered
 together in one
 place, they
 could not equal
 the value of
 these. How for-
 tunate am I to
 possess all this
 wealth which so
 many lovely
 princesses "

I shall not tire
 you madam,
 with the de-
 tails of all the
 other objects of
 curiosity and
 value which I
 discovered on
 the following
 days. I shall
 only say that
 thirty nine days
 afforded me just
 enough time to
 open nearly

nin doors and admire all that presented itself to
 my view so that there was only the hundredth
 door left the opening of which was forbidden.

Day began to appear in the apartments of the
 sultan of the Indies, which I posed silence upon
 Scheherazade. But Schahnar was too much taken
 with this pleasing story not to wish to hear the
 remainder of the next day and accordingly he arose
 with that resolution.



I opened the fatal door.



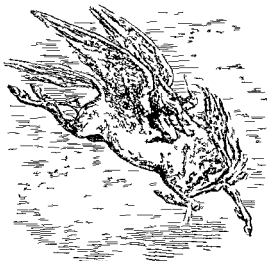
DINARZADE, who had as ardent a desire as Schahriar to hear what wonderful things were locked up by the key belonging to the golden door, called the sultanness very early. "If you be not asleep, sister, pray proceed with that amazing story of the third calender." "He went on thus," said Scheherazade —

The fortheth day after the departure of those charming princesses arrived and had I but retained as much self-command as I ought to have done I should have been this day the happiest of all mankind; whereas now I am the most unfortunate. They were to return the next day, and the pleasure of seeing them again ought to have restrained my curiosity, but through my weakness, which I shall ever repent, I yielded to the temptations of the evil spirit who allowed me no rest till I had involved myself in the misfortunes I have since suffered.

I opened that fatal door, which I had promised not to tangle with. Before I had moved my foot a pleasant enough odour but too powerful for my senses, made me faint away. However, I soon recovered, but instead of taking warning from this incident to shut the door, and restrain my curiosity, I went in. I found myself in a spacious vaulted apartment, the pavement of which was strewn with saffron. It was illuminated by several candlesticks of massive gold, with lighted tapers that emitted the perfume of aloes and ambergris. This light was augmented by gold and silver lamps burning perfumed oil of various kinds.

Among the many objects that attracted my attention was a black horse of the most perfect

symmetry and beauty that ever was seen. I approached the better to observe him and found he had a saddle and bridle of gold curiously wrought. One part of his trough was filled with clean barley and sesame, and the other with rose water. I laid hold of his bridle and led him out to view him by the light. I mounted, and endeavoured to make him move. Finding he did not stir, I struck him with a switch I had taken up in his magnificent stable. He no sooner felt the blow than he began to neigh in a most horrible manner and extending his wings which I had not perceived before he flew up with me into the air. I thought of nothing then but to keep my seat and considering the fear that had seized me, I sat well. At length



He directed his course towards the earth" (p. 115)

he directed his course towards the earth and lighting upon the terrace of a castle without giving me time to dismount shook me out of the saddle with such force that he threw me behind him and then with the end of his tail he struck out my eye.

Thus it was I became blind of one eye. I then remembered the predictions of the ten young men. The horse again took wing and soon disappeared. I got up much vexed at the misfortune I had brought upon myself. I walked upon the terrace covering my eye with one of my hands for it pained me exceedingly and then descended and entered a hall which I recognised immediately by the ten sofas in a circle and the eleventh in the middle lower than the rest. I saw that I was in the castle from whence I had been taken by the roc.

The ten half-blind young men were not in the

hall when I entered, but came in soon after with the old man. They seemed not at all surprised, either at seeing me again or at the loss of my eye, and said, "We are sorry that we cannot congratulate you on your return as we could have wished, but we are not the cause of your misfortunes." "I should do you wrong," I replied, "to lay them to your charge, no one is to blame but myself." "If it be a consolation to the unfortunate," said they, "to have companions, you have in us this alleviation of your troubles. All that has happened to you, we have also undergone, we each of us tasted the same pleasures for a year, and we would have continued still to enjoy the same happiness had we not opened the golden door when the princesses were absent. You have been no wiser than we, and have incurred the same punishment. We would gladly receive you into our company to perform such penances as we do, but we have already declared the reasons that render this impossible. Depart, and proceed to the court of Bagdad, where you will meet with him who can decide your destiny." They then told me the road I was to travel, and I left them.

On the way, I caused my beard and eyebrows to be shaven, and assumed a calenders habit. I have had a long journey, but at last I arrived this evening, and met these my brother calenders at the gate, being strangers as well as myself. We were mutually surprised to see we were all three blind of the same eye, but we had not leisure to converse long on the subject of our misfortunes. We had little more than time to come hither, to implore those favours which you have been generously pleased to grant us.

The third calender having finished telling his adventures, Zobeide addressed him and his fellow calenders thus "Go wherever you think proper, you are at liberty." But one of them answered, "Madam, pardon our curiosity, and permit us to hear the stories of those gentlemen who have not yet spoken." Then the lady turned to the caliph the vizier Giasir, and Mesrour, whom she knew not, and said to them, "It is now your turn to tell me your adventures, speak therefore."

The grand vizier who had always been the spokesman, answered Zobeide "Madam in order to obey you, we need only repeat what we have already said. We are merchants of Moussol,* who came to Bagdad to sell our merchandise, which lies in the khan where we lodge. We dined to-

* Moussol (Mouli) is a town on the right bank of the Tigris, 216 miles N. W. from Bagdad. From its manufacture of co. on cloths the word "musha" is derived.

day with several other persons, at the house of a merchant of this city, who, after he had treated us with choice dainties and excellent wines, sent for dancers and musicians. The great noise we made brought in the watch, who arrested some of the company, but we had the good fortune to escape. It being already late, and the door of our khan shut, we knew not whither to retire. We chanced, in passing along this street, to hear mirth at your house, which made us determine to knock at your gate. This is all the account that we can give you in obedience to your commands."

Zobeide, having heard this statement, seemed to hesitate what to say, which the calenders perceiving, prayed her to grant the same favour to the three Moussol merchants as she had done to them. "Well, then," said she, "you shall all be equally obliged to me, I pardon you all, provided you immediately depart."

Zobeide having given this command in a tone which signified that she insisted on being obeyed, the caliph, the vizier, Mesrour, the three calenders, and the porter, departed, without saying a word, for the presence of the seven slaves with their weapons awed them into silence. As soon as they were out of the house, the caliph said to the calenders, without making himself known, "You gentlemen, who are newly come to town, which way do you intend to go, since it is not yet day?" "That is just what perplexes us, sir," said they. "Follow us then," replied the caliph, "and we will bring you out of danger." He then whispered to the vizier, "Take them along with you, and to-morrow morning bring them to me. I shall cause their history to be put in writing for it deserves a place in the annals of my reign."

The vizier Giasir took the three calenders along with him, the porter went to his quarters, and the caliph and Mesrour returned to the palace. The caliph went to bed, but could not sleep he was so perplexed by the extraordinary things he had seen and heard. Above all, he was most concerned to know the history of Zobeide, what reason she could have for being so severe to the two black dogs, and why Amine had her bosom so scarred. Day began to appear whilst he was thinking about these things, he arose, and went to his council-chamber, and sat down on his throne.

The grand vizier entered soon after, and paid his respects as usual. "Vizier," said the caliph, "the affairs we have to consider at present are not very pressing. That of the three ladies and the two black dogs is much more so. My mind cannot be at rest till I am thoroughly acquainted with all"

those masters that have so surprised me. Go bring these ladies and the calenders at the same time. Make haste, and remember that I impatiently expect your return.

The vizier, who knew his masters quick and fiery temper, hastened to obey, and went to the ladies, to whom he communicated, in a civil way, the orders he had to bring them before the caliph, without taking any notice of what had passed the night before at their house.

The ladies put on their veils and went with the vizier. As he passed his own house, he took along with him the three calenders, who in the meantime had been told that they had both seen and spoken with the caliph without knowing him. The vizier conducted them to the palace with such expedition that the caliph was much pleased. This prince, that he might observe proper decorum before the officers of his court who were then present, ordered that the ladies should be placed behind the hangings of the door of the room next his own bed-chamber, and kept by him the three calenders. These last by their respectful behaviour sufficiently evinced that they were not ignorant before whom they had the honour to appear.

When the ladies were thus disposed of, the caliph turned towards them, and said, "Ladies, when I tell you that I was last night in your house disguised in a merchant's habit, it will certainly

alarm you and make you fear that you have given me offence. Perhaps you may believe that I have sent for you for no other purpose than to show some marks of my resentment. But be not afraid, you may rest assured that I have forgotten all that has past and am well satisfied with your conduct. I wish that all the ladies of Bagdad had as much discretion as you showed before me. I shall always remember the moderation with which you acted after the rudeness of which we had been guilty. I was then a merchant of Moussol, but am at present Haroun Alraschid, the fifth caliph of the glorious house of Abbas, that holds the place of our great prophet. I have only sent for you to know who you are, and to ask you for what reason one of you, after severely whipping the two black dogs, wept with them. And I am no less curious to know why another of you has her bosom so full of scars.

Though the caliph pronounced these words very distinctly, and the three ladies heard him well enough, yet the vizier (glad out of ceremony, repeated them.

"But, sir," said Scheherazade "it is day and if your majesty think that I should go on with the story of this story, I will be pleased to prolong my tale until in this room, valued as it only is, knowing that Scheherazade could relate the history of Zobeide, which he had a great desire to hear.



63rd NIGHT

"DEAR sister," exclaimed Dinarzade, about break of day, "pray tell us the story of Zobeide, for doubtless that lady told it to the

caliph. "She certainly did," said Scheherazade, "after that prince by his address had encouraged her."



THE STORY OF ZOBEIDE

"Commander of the faithful, said she the relation which I am about to lay before your majesty is one of the strangest ever heard. The two black dogs and myself are sisters by the same father and mother, and I shall inform you by what strange accident they came to be metamorphosed.

The two ladies who live with me and are now here are also my sisters by my father's side, but by another mother.

She who has the scars upon her breast is named Amine the name of the other is Safie, and my own Zobeide.

After our father's death, the property that he left was equally divided among us, and as soon as these two sisters received their portions they left me to live with their mother. My other two sisters and myself stayed with our mother, who was then alive. In course of time she died, and left each of us a thousand sequas. As soon as we received our portions the two elder (for I am the youngest) married, and left me alone. Some time after my eldest sister's husband sold all that he had, and with that money and my sister's portion they went both into Africa, where her husband, by no means living spent all. Then, finding himself reduced to poverty, he found a pretext for divorcing my sister and I put her away.

She returned to this city, and having suffered incredible hardships by the way, came to me in so lamentable a condition, that to behold her would have moved the hardest heart to compassion. I received her with every possible tenderness, and inquiring into the cause of her distress, she told me with tears how inhumanly her husband had behaved towards her. Her misfortunes affected me, and I mingled my tears with hers. I took her to bath, clothed her with my best apparel, and addressed her "Sister you are a calmer elder than I esteem you as my mother. It is at least four years that God has blessed the portion I brought to my share and the employment I follow of breeding silk worms. Assure yourself there is nothing I have but as at your service and as much at your disposal as at my own."

We lived very comfortably together for some months. As we were one day conversing about our third sister and wondering that we heard no intelligence of her, she entered in as had a condition as the eldest, her husband had treated her after the same manner and I received her with the same affection as I had done the former.

Some time after my two sisters, pretending they did not like to be chargeable to me told me they had thoughts of marrying again. I answered them that if their putting me to expense was all the reason, they might keep their minds easy and remain as they were, for what I had was enough to maintain us all three in a manner suitable to our condition. "But," I added, "I rather believe you wish to marry again, at which I am very much surprised. After the experience you have had of the little satisfaction there is in wedlock is it possible you dare venture a second time? You know how rare it is to meet with a husband perfectly virtuous and deserving. Believe what I say and let us live together as comfortably as we can." All

my persuasion was in vain, they were resolved to marry, and soon accomplished their wishes. But after some months were past, they returned again, and begged my pardon a thousand times for not following my advice. "You are our youngest sister" said they, "but far wiser than we, if you will only receive us once more into your house and account us your slaves, we shall never commit a similar fault again." My answer was, "Dear sisters, I have not altered my mind with respect to you since we last parted, come again, and share what I have." Upon this I embraced them, and we lived together as before.

We continued thus a whole year in perfect love and harmony. Seeing that God had increased my little stock, I projected a voyage to visit some of my trade. To this end, I went with my two sisters to Jalsoa, where I bought a ship newly fitted for sea, and loaded her with such merchandise as I earned with me from Harbid. We set sail with a fair wind, and soon cleared the Persian gulf, and when we reached the open sea steered our course to the Indies, and the twentieth day saw for us a very high mountain, at the foot of which we perceived a great town. Having a fresh gale we soon reached the harbour, where we cast anchor.

I had not patience to wait till my sisters were dressed to go along with me but went ashore alone in the boat. Making directly to the gate of the town I saw there a great number of men upon guard, some sitting and others standing with weapons in their hands and they had all such dreadful countenances that I was greatly alarmed. Perceiving however that they remained motionless, not so much as moving their eyes, I took courage and went nearer and then found they were all turned into stone. I entered the town, and passed through several streets, wherein stood men in various attitudes, but all motionless and petrified. In the quarter inhabited by the merchants I found most of the shops shut, but in such as were open I likewise found the people petrified.

Having reached a vast square in the heart of the city I perceived a large folding gate covered with

* There is a city in Upper Egypt, Ishmona commonly styled the Petrified City on account of a great number of statues of men, women, children, and animals which are said to be seen there at this day. All which as it is believed by the inhabitants were once animated beings, but were miraculously changed in a stone in all the various postures of sitting, standing, &c. which they assumed at the instant of their supposed transmutation. We did not fail to enquire a little of these things, and desired to have a sight of them. They told us they were in a certain part, pointing seaward, but were too sacred to be seen by any except true believers. —Perry's "View of the Levant."

plates of gold, which stood open. A curtain of silk stuff seemed to be drawn before it, a lamp hung over the entrance. After I had surveyed the structure, I made no doubt but that it was the palace of the prince who reigned over that country, and being much astonished that I had not met with a single living creature, I approached in hopes to find some one here. I entered the gate, and was still more surprised at seeing no one but the guards in the vestibule and all were petrified—some standing, some sitting, and some lying.

I came to a large court, where I saw before me a stately building, the windows of which were enclosed with gates of gold, I supposed it to be the queen's apartments. I entered, and in a large hall found several black eunuchs turned into stone. I went from thence into a room richly furnished,

where I perceived a lady also petrified. I knew her to be the queen by the crown of gold on her head, and a necklace of pearls about her neck, each pearl being as large as a nut, I approached her to have a nearer view of it, and never beheld a finer object.

I stood some time admiring the riches and magnificence of the room and, above all, the carpet, the cushions, and the sofas which were ornamented with Indian stuff of gold with representations of men and beasts in silver, admirably executed.

Scheherazade would have continued, but daylight obliged her to desist. The sultan was highly pleased with the story. "I must," said he as he arose, "know what this wonderful petrification of men will come to."



DIARZADE was so extremely pleased with the beginning of the story of Zobeide, that she did not fail to call the sultanness before day. "If you be not asleep, sister, pray let us know what more Zobeide saw in this strange palace." Scheherazade answered, "The lady continued the story to the caliph in this manner:—"

Sir said she, I quitted the chamber where the petrified queen was passed through several other apartments and closets richly furnished, and at last came into a large room, where there was a throne of massive gold, raised several steps above the floor, and enriched with large inlaid emeralds, and upon the throne there was a bed of rich stuff, embroidered with pearls. What surprised me most, was a sparkling light which came from above the bed. Being curious to know from whence it proceeded, I mounted the steps, and, throwing back my head, saw a diamond as large as the egg of an ostrich lying on a low stool. It was so pure that I could not find the least blemish in it, and it sparkled with so much brilliancy, that when I saw it by daylight I could not endure its lustre.

At the head of the bed there stood on each side a lighted flambeau, but for what use I could not comprehend. However, it made me imagine that there was some living creature in this place, for I could not believe that the torches continued burning of themselves. Several other rarities excited

my curiosity in this room, which was inestimable in value, were it only for the diamond I have mentioned.

The doors being all open, or but half shut, I surveyed some other apartments, that were as beautiful as those I had already seen. I looked into the offices and store rooms, which were full of riches. In short, the wonders that everywhere appeared so wholly engrossed my attention, that I forgot my ship and my sisters, and thought of nothing but of gratifying my curiosity. In the meantime night came on, which reminded me that it was time to retire. I proposed to return the way I had come, but could not find it, I lost myself among the apartments, and perceiving that I was come back again to the large room where the throne, the couch, the large diamond, and the torches stood, I resolved to take up my night's lodgings there, and to depart early next morning, to get on board the ship. I lay down on the couch, not without some dread at being alone in a desolate place, and this fear hindered my sleep.

About midnight I heard a voice like that of a man reading the Koran in the same manner and tone in which it is read in our mosques. Being extremely glad to hear it, I immediately arose, and taking a torch in my hand passed from one chamber to another, on that side from whence the voice proceeded. I came to a closet door and stood

still, doubting not but that it came from thence I set down my torch upon the ground, and looking through a window found it to be an oratory. It had, as we have in our mosques, a niche to direct us whither we are to turn to say our prayers; there were also lamps hung up, and two candlesticks with large tapers of white wax burning.

I saw a little carpet laid down, like those we have to kneel upon when we say our prayers, and a comely young man sat on this carpet, reading with great devotion the Koran,† which lay before him on a desk. At the sight of this I was trans-

be graciously pleased to protect us in the same manner until we arrive again in our own country. Hear me, O Lord, and grant my request."

The young man turned his eyes upon me, and said, "My good lady pray let me know who you are and what has brought you to this desolate city? And in return I shall tell you who I am, what has happened to me, why the wretched state of this city are reduced to the state you see them in, and why I alone am safe and sound in the midst of such a terrible disaster."

I told him in a few words whence I came, and



"We are not the cause of your misfortunes" (p. 11).

ported with admiration. I wondered how it came to pass that he should be the only living creature in a town where all the people were turned into stone, and I did not doubt but that there was something in it very extraordinary.

The door being only half shut, I opened it and went in, and standing before the niche, repeated this prayer aloud: Praise be to God, who has favoured us with a happy voyage and may He

had made me undertake the voyage and how I had safely arrived at that port after twenty days sailing. When I had done I pressed him to perform his promise and told him how much I was struck by the frightful desolation I had seen in the city.

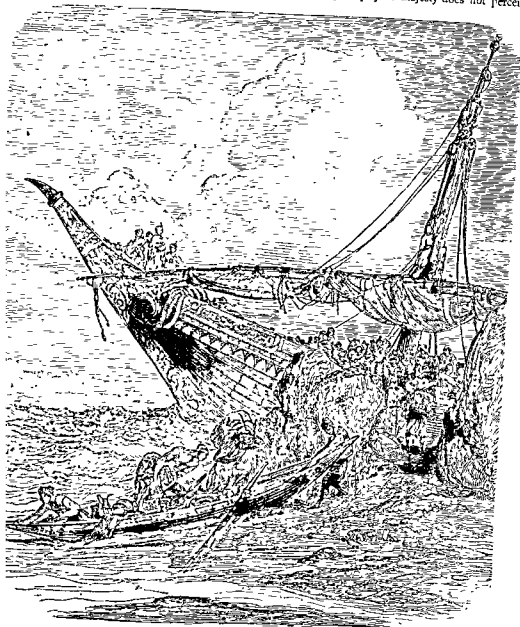
Lady," said the young man, "have patience for a moment." At these words he shut the Koran, put it into a rich case, and laid it in the niche. I took that opportunity of observing him, and perceived in him so much good nature and beauty that I felt emotions I had never known before. He made me sit down by him, and before he began his discourse I could not forbear saying with an air that discovered my sentiments I felt unable to bear dear of my soul. I can

* In prayer it is held necessary that the face of the Moham medan should be turned towards the Kiblah in the direction of Mecca. The walls of the mosques, therefore, are marked with a niche so that worshippers may have no doubt as to which way they should look.

† The Koran is a collection of revelations supposed to have been given from heaven to Mohammed, during a period of twenty-three years.

scarcely have patience to wait for an account of all those wonderful things that I have seen since I

Scheherazade broke off here, and said to Schahriar, "Sir, perhaps your majesty does not perceive



"The seamen were taken up several days in unloading the merchandise (p. 122).

ed your city. My curiosity cannot be satisfied soon; therefore pray, sir, let me know by what means you alone are left alive among so many men who have died in so strange a manner."

that it is day. Should I continue my discourse any longer, I should trespass on your patience." The sultan got up, resolving next night to hear the remainder of this wonderful story.



"If you be not asleep, sister," said Dinarzade next morning, before it was day, "I would ask you to resume the story of Zobeide, and tell us what passed between her and the young man whom she found alive in the palace of which you gave us so fine a description." "I shall satisfy you immediately," said the sultaness. "Zobeide went on with her story thus:—

"Madam, said the young man, "by the prayer you have just offered up you have shown me that you have a knowledge of the true God. I shall acquaint you with the most remarkable effect of His greatness and power. You must know that this city was the metropolis of a mighty kingdom, over which my father reigned as king. The king, his whole court, the inhabitants of the city, and all my father's other subjects, were magi, worshippers of fire, and of Ardoun, the ancient king of the giants who rebelled against God.

"But, though I was born of an idolatrous father and mother, I had the good fortune in my youth to have a governess who was a good Mussulman. 'Dear prince,' she would often say, 'there is but one true God, take heed not to acknowledge and adore any other.' She taught me to read Arabic, and the book she gave me to study was the Koran. As soon as I was capable of understanding it, she explained to me all the passages of that excellent book, and infused piety into my mind, unknown to my father or any other person. She died at last, but not before she had perfectly instructed me in all that was necessary to convince me of the Muslim religion. After her death, I persisted with constancy in the belief of its divinity, and continued to abhor the false god Ardoun and the adoration of fire.

"About three years and some months ago, a thundering voice was heard all of a sudden so distinctly through the whole city that nobody could miss hearing it. The words were these: Inhabitants, abandon the worship of Ardoun and of fire, and know ship the only God that shows mercy.

"This voice was heard three years successively, but no one was converted. On the last day of the third year, at four o'clock in the morning all the inhabitants were changed in an instant into stone,

every one in the condition and posture they happened to be in at the time. The king my father shared the common fate, for he was metamorphosed into a black stone, as he is to be seen in this palace, and the queen my mother had the like destiny.

"I was the only person who did not suffer under that heavy judgment, and ever since I have continued to serve God with more fervency than before. I am persuaded, dear lady, that He has sent you hither for my comfort, for which I render Him infinite thanks, because I must own that this solitary life is extremely irksome."

All these expressions, and particularly the last, greatly increased my love for him. "Prince," said I,

there is no doubt but that Providence hath brought me into your port to afford you an opportunity of withdrawing from this dismal place. The ship I came in may serve in a measure to persuade you that I am held in some esteem at Bagdad, where I have left considerable property, and I dare engage to promise you sanctuary there, till the mighty commander of the faithful, vice-regent to our prophet, whom you acknowledge, shows you the honors that is due to your merit. This renowned prince lives at Bagdad, and as soon as he is made aware of your arrival in his capital, you will find it not so vain to implore his assistance. It is impossible you can remain longer in a city where everything you see must renew your grief. My vessel is entirely at your service." He accepted the offer, and we conversed the remainder of the night about our embarkation.

As soon as it was day we left the palace and went on board my ship, where we found my sisters, the captain, and the slaves, all much alarmed at my absence. After I had presented my sisters to the prince, I told them how I had met with him and what had hindered my return. I related to them also his story, and the cause of the desolation of so fine a city.

The seamen were taken up several days in unloading the merchandise I had brought with me, and stowing away on board instead of that, all the precious things in the palace, such as jewels, gold, and money. We left the furniture, plate and a variety of other things, because our vessel could



"If you be not asleep, sister," said Dinarzade next morning before it was day, "I would ask you to resume the story of Zobeide, and tell us what passed between her and the young man whom she found alive in the palace of which you gave us so fine a description. I shall satisfy you immediately," said the sultaness. "Zobeide went on with her story thus:—

"Madam, said the young man, 'by the prayer you have just offered up you have shown me that you have a knowledge of the true God. I shall acquaint you with the most remarkable effect of His greatness and power. You must know that this city was the metropolis of a mighty kingdom, over which my father reigned as king. The line his whole court, the inhabitants of the city and all my father's other subjects, were magi worshippers of fire, and of Nardoun the ancient king of the giants who rebelled against God.

"But, though I was born of an idolatrous father and mother, I had the good fortune in my youth to have a governess who was a good Mussulman. 'Dear prince,' she would often say, 'there is but one true God, take heed not to acknowledge and adore any other.' She taught me to read Arabic, and the book she gave me to study was the Koran. As soon as I was capable of understanding it, she explained to me all the passages of that excellent book and infused piety into my mind, unknown to my father or any other person. She died at last, but not before she had perfectly instructed me in all that was necessary to convince me of the Muslim religion. After her death, I persisted with constancy in the belief of its divinity and continued to abhor the false god Nardoun and the adoration of fire.

"About three years and some months ago a thundering voice was heard all of a sudden so distinctly through the whole city that nobody could resist hearing it. The words were these: Inhabitants, abandon the worship of Nardoun and of fire and worship the only God that shows mercy.

"This voice was heard three years successively, but no one was converted. On the last day of the third year at four o'clock in the morning all the inhabitants were changed in an instant in a stone,

every one in the condition and posture they happened to be in at the time. The king my father shared the common fate, for he was metamorphosed into a black stone, as he is to be seen in this palace, and the queen my mother had the like destiny.

"I was the only person who did not suffer under that heavy judgment, and ever since I have continued to serve God with more fervency than before. I am persuaded, dear lady, that He has sent you hither for my comfort, for which I render Him infinite thanks, because I must own that this solitary life is extremely irksome."

All these expressions, and particularly the last, greatly increased my love for him. "Prince, said I, 'there is no doubt but that Providence hath brought me into your port to afford you an opportunity of withdrawing from this dismal place. The ship I came in may serve in a measure to persuade you that I am held in some esteem at Bagdad, where I have left considerable property, and I dare engage to promise you sanctuary there till the mighty commander of the faithful, vice regent to our prophet, whom you acknowledge shows you the honour that is due to your merit. This renowned prince lives at Bagdad and as soon as he is made aware of your arrival in his capital, you will find it not vain to implore his assistance. It is impossible you can remain longer in a city where everything you see must renew your grief. My vessel is entirely at your service." He accepted the offer and we conversed the remainder of the night about our embarkation.

As soon as it was day we left the palace and went on board my ship, where we found my sisters the captain, and the slaves, all much alarmed at my absence. "After I had prevented my sisters to leave prince I told them how I had met with him and what had hindered my return. I related to them also his story, and the cause of the desolation of so fine a city.

The seamen were taken up several days in stowing away the merchandise I had brought with me and in stowing away on board, instead of that all the precious things in the palace such as jewels, gold and money. We left the furniture plate and a variety of other things because our vessel could

have transformed into this shape. I at this punishment is not sufficient, my will is that you treat them in the way I shall direct.

As soon as she had thus spoken the fairy took me under one of her arms, and the two dogs under the other and carried us to my house in Baghdad, where I found in my storehouses all the riches with which the vessel had been laden. Before she left me, she delivered to me the two dogs, and said, 'If you will not be changed into a dog as they are I command you, in the name of him who governs the sea, to give each of your sisters every night one hundred lashes with a rod, for the punishment of the crime they have committed against yourself and the prince whom they have drowned. I was forced to promise obedience. Since that time I have whipped them every night, though with secret, whereof your majesty has been a witness. My tears testify with how much sorrow and reluctance I perform this

cruel duty, and in this you may see I am more to be pitied than blamed. If there be anything else, relating to myself, that you desire to know, my sister Amine will give you full information in telling her story.'

After the caliph with much astonishment, had heard Zobeide he desired his grand vizier to request Amine to tell how her bosom was disfigured with so many scars.

'Dut, sir,' said Scheherazade 'it is day, and I dare not detain your majesty any longer.'

Schahnar being persuaded that the story, which Scheherazade was now to relate would explain the former one, said to himself 'I must have the pleasure of hearing this story out,' upon which he arose, and resolved that Scheherazade should live one day longer.

* Zobeide's story. It has been remarked, is not without some resemblance to one of the preceding tales—that of the Old Man and the Two Black Dogs.



DINARZAD² longed to hear the story of Amine, and therefore asked the sultanness a long time before day, saying 'Dear sister, pray let us know by fair Amine had her bosom so covered with

scars.' 'Well,' said the sultanness, 'that no time may be lost, you must know that Amine addressed herself to the caliph, and began her story after this manner'—



THE STORY OF AMINE

Commander of the faithful, said she, to avoid repeating what your majesty has already heard by my sister's story I shall only add, that after my mother had taken a house for herself to live in during her widowhood, she gave me in marriage with the portion my father had left me, to a gentle man who had one of the best estates in this city.

I had scarcely been a year married when I became a widow and was left in possession of all my husband's property which amounted to ninety thousand sequins. The interest of this money was enough to maintain me very honourably. When my first six months mourning were over I caused

to be made for me ten different dresses of such magnificence, that each cost a thousand sequins, and at the end of the year I began to wear them.

One day, when I was alone and busy about my domestic affairs, I was told that a lady desired to speak with me. I gave orders that she should be admitted. She was a person advanced in years. She saluted me by kissing the ground and a id kneeling. 'Dear lady excuse the freedom I take, the confidence I have in your charity makes me thus bold. I must inform your ladyship that I have an orphan daughter, who is to be married this day, she and I are both strangers, and have

The merchant showed me several stuffs, of which one pleased me better than the rest, and I bade her ask the price. He answered the old woman "I will not sell it for money, but I shall make her a present of it if she will give me leave to kiss her cheek." I ordered the old woman to tell him that he was very rude to propose such a thing. Instead of obeying me, however, she said "What the merchant desires is no such great matter. You need

stand up, that nobody might see and I go to my veil, but instead of kissing me the merchant bit me so violently as to draw blood.

The pain and surprise were so great that I fell down in a swoon, and continued insensible so long that the merchant had time to escape. When I came to myself I found my cheek covered with blood.

Scheherazade, as she said these words, per-



"I was received by a young lady of distinguished beauty." p. 121.

not speak, but only present him your cheek." The stuff pleased me so much that I was foolish enough to take her advice. The old woman and my slaves

celebrated day and I dismounted. The sultan, finding the story both extraordinary and agreeable, with the desire of hearing the remainder of



68th NIGHT

When the next night had nearly expired Dinarzade awoke and called to the sultanas. Praying sister continue the story of Amine. Scheherazade answered, The following related her recollections.

The old woman my companion, being extremely troubled at this accident, endeavoured to comfort me. My dear mistress," said she, I beg your pardon for I am the cause of this misfortune.

having brought you to this merchant because he is my country man. I never thought he would have been guilty of such a base action. But do not grieve. Let us hasten home. I shall apply a remedy that will in three days so perfectly cure you that not the least mark will be visible. The flogging fit had made me so weak that I was scarcely able to walk, but at last I got home, where I again fainted as I went into my chamber. Meanwhile, the old woman applied her remedy, I came to myself, and went to bed.

My husband came at night and seeing my head bound up asked me the reason. I told him I had the headache, and hoped he would inquire no further, but he took a candle, and saw my cheek was hurt. "How comes this wound?" said he. "Though I did not consider myself guilty of any great offence, yet I could not think of owning the truth. Besides, to make such an avowal to a husband I considered as somewhat indecorous. I therefore said, 'As I was going to seek for that stuff you gave me leave to buy, a porter carrying a load of wood came too close to me, as I was going through a narrow street, and one of the sticks grazed my cheek,' but it is not much hurt. This put my husband in a violent passion, and he vowed the fellow should not go unpunished. 'I will tomorrow,' said he, 'order the lieutenant of the police to seize on all those brutes of porters and cause them



BE FORGOTTEN

to be hanged." Fearing to occasion the death of so many innocent persons, I then said "Sir, I should be sorry if so great a piece of injustice were committed. Pray do not do it for I should deem myself unardonable if I were to cause so much mischief."

"Then tell me truly," said he, "how came you by this wound?" I answered "It was occasioned by the inadvertency of a broom-seller on an ass who was coming behind me. He was looking another way, and his ass gave me such a push that I fell down, and hurt my cheek upon some glass." "Is it so?" said my husband. "Then to-morrow morning before sunrise the grand vizier Giasar will be informed of this insolence, and he shall cause all the broom-sellers to be put to death." "For the love of God, sir," said I, "let me beg of you to pardon them for they are not guilty." "How, madam," he demanded, "what then am I to believe?" "Speak, for I am resolved to know the truth from your own mouth." "Sir," I replied, "I was seized with giddiness and fell down and that is the whole matter."

At these last words my husband lost all patience.

"Oh," said he, "I have listened too long to your falsehoods." As he spoke he clapped his hands, and came three slaves.

Take her," said he, and by her in the middle of the floor." The slaves obeyed, one holding her by the head, another by

The merchant showed me several stuffs, of which one pleased me better than the rest, and I bade her ask the price. He answered the old woman, "I will not sell it for money, but I shall make her a present of it, if she will give me leave to kiss her cheek." I ordered the old woman to tell him that he was very rude to propose such a thing. Instead of obeying me, however, she said, "What the merchant desires is no such great matter. You need

stood up, that nobody might see, and I put up my veil, but instead of kissing me, the merchant bit me so violently as to draw blood.

The pain and surprise were so great that I fell down in a swoon, and I continued insensible so long that the merchant had time to escape. When I came to myself I found my cheek covered with blood.

Scheherazade, as she spoke these words, per-



porter, who proved to be a scoundrel, and we kept him with us for three calenders happened to come as it began to rain.

having brought you to this merchant because he is my countryman. I never thought he would have been guilty of such a base action. But do not grieve. Let us hasten home. I shall apply a remedy that will in three days so perfectly cure you that not the least mark will be visible. The fanning fit ha I made me so weak that I was scarcely able to walk, but at last I got home where I again fainted as I went into my chamber. Meanwhile the old woman applied her remedy, I came to myself, and went to bed.

My husband came at night and seeing my head bound up, asked me the reason. I told him I had the headache, and hoped he would in time no further but he took a candle and saw my cheek was hurt. "How comes this wound?" said he. Though

I did not consider myself guilty of your majesty that the fury left with offence yet he of hair, saying that her presence think of one day be of use to me, and that then, if I burnt two tufts of this hair, she would be with me in a moment though she were beyond Mount Caucasus. "Madam" said the caliph, "where is the bundle of hair?" She answered, "Ever since that time I have taken such care of it, that I have always carried it about with me." Upon which she pulled it out, opened the case which contained it, and showed it to him. "Well, then," said the caliph, "let us bring the fury hither, you could not call her at a better time, for I long to see her."

Zobeide having consented fire was brought in, and she threw the whole bundle of hair into it. The palace immediately began to shake, and the fury appeared before the caliph in the form of a very richly-dressed lady.

"Commander of the faithful," said she to the prince, "you see I am ready to receive your commands. The lady who has just called me by your order did me once a particular piece of service. To show my gratitude, I revenged her of her sisters inhumanity, by changing them into dogs, but if



to be hanged." Fearing to occur on the death of so many innocent persons, I then said, Sir I should be sorry if so great a piece of injustice were committed. I will do not do it, for I should deem myself unardonable if I were to cause so much mischief."

Then tell me truly," said he "how came you by this wound? I answered 'It was occasioned by the inadvertency of a broom-seller on an ass who was coming behind me. He was looking another way and his ass gave me such a push that I fell down and hurt my cheek upon some lass. Is it so?' said my husband then to-morrow morning before sunrise the grand vizier (a fair will be informed of this violence and he shall cause all the broom-sellers to be put to death." For the love of God, sir," said I "let me beg of you to pardon them for they are not guilty." "How madam," he demanded, "what then am I to believe?"

tell you. The caliph then brought to the fury over it some words, which I am resolved to then, throwing some of it upon the dogs, the litter became two ladies of surprising beauty and the scars that were upon Amini disappeared. After which the fury said to the caliph "Commander of the faithful, I must now discover to you the unknown husband you inquire after. He is very nearly related to yourself for he is Prince Amin your eldest son, who falling passionately in love with this lady from the time of her beauty by stratagem had her brought to his house where he married her. As to the blows he caused to be given her he is inexcusable for the lady is innocent. I will try little too easy and the excuses she will give me to make him believe her innocent. I spent my really was. This is all the world the more curious," and at these words she vanished from the caliph's sight and vanished from the world.



Sir your majesty may easily imagine that the repining Hindbad was not a little surprised at this compliment. Considering what he had just said he was afraid Sindbad had sent for him to punish him, therefore he would have excused himself alleging that he could not leave his burden in the middle of the street. But Sindbad's servants assured him they would look to it, and pressed him so that he was obliged to yield.

The servants brought him into a great hall, where a number of people sat round a table covered with all sorts of fine dishes. At the upper end sat a comely, venerable man with a long white beard, and behind him stood a number of officers and domestics ready to do his bidding. This venerable personage was Sindbad. The porter whose fear was increased at the sight of so many people and of a banquet so sumptuous saluted the company trembling. Sindbad bade him draw near, and setting him at his right hand served him himself and gave him excellent wine, of which there was abundance on the sideboard.

When the repast was over Sindbad addressed his conversation to Hindbad, and, calling him "brother," according to the manner of the Arabians when they are familiar one with another, enquired his name and employment. "My lord," answered he, "my name is Hindbad." "I am very glad to see you," said Sindbad, "and I dare say the same on behalf of all the company. I wish to hear from your own mouth what it was you lately said

in the street. Sindbad had himself through the window heard the porter complain and that it was which had induced him to call him in.

At this request, Hindbad hung down his head in confusion and replied, "My lord, I confess that my fatigue put me out of humour, and occasioned me to utter some indiscreet words, which I beg you to pardon. 'Do not think I am so unjust'" replied Sindbad "to resent such a complaint. I consider your condition and instead of upbraiding, commiserate you. But I must rectify your error concerning myself. You think no doubt that I have acquired without labour and trouble the ease which I now enjoy. But do not mistake, I did not attain to this happy condition without enduring for several years more trouble of body and mind than can well be imagined. Yes, gentlemen," added he addressing the whole company, "I can assure you my troubles were so extraordinary, that they might well have discouraged the most covetous from undertaking to acquire riches, such voyages as I did. Perhaps you have never heard an account of my wonderful adventures, and the dangers I encountered in my seven voyages, and since I have this opportunity I shall give you faithfully the story of them, not doubting but that it will be acceptable."

As Sindbad wished to relate his adventures particularly on the porter's account he ordered his burden to be carried to its destination, and began thus—



THE FIRST VOYAGE OF SINDBAD THE SAILOR

When my father died he left me considerable property, the best part of which I squandered in my youth in dissipation. But I perceived my error at last, and reflected that riches were perishable, and quickly consumed by such ill managers

as myself. I further considered, that by my irregular way of living I wretchedly misused my time, which is of all things in the world the most valuable. I remembered the saying of the great Solomon, which I have often heard from my

father That death is more tolerable than poverty | good counsel and, resolving to improve what
Struck with these reflections, I collected what | money I had went to Balsora,* and embarked



* The porter assisted the company (p. 13).

remained of my fortune, and sold all my effects by public auction. Then I entered into a contract with some merchants who traded by sea. I took the advice of such as I thought capable of giving

with several merchants on board a ship which we had jointly fitted out.

We set sail, and steered our course towards

A port in the Persian Gulf.

the East Indies through the Persian Gulf, which is formed by the coasts of Arabia Felix on the right and those of Persia on the left, and, according to common opinion, is seventy leagues wide at the broadest part. The Eastern sea, as well as that of the Indies, is very spacious. It is bounded on one side by the coasts of Abyssinia, and is four thousand five hundred leagues in length to the

whilst under sail we were becalmed near a small island almost on a level with the surface of the water, and resembling a green meadow. The captain ordered his sails to be furled, and permitted such persons to land as were so inclined. Of this number I was one.

But whilst we were enjoying ourselves with eating and drinking, and recovering from the



He led me into a cave. (p. 131)

nimblest
Leviathan—

I was troubled with sea
sick, and my health, and was
in great complaint
and at several islands
lost our goods. One day,

fatigue of the sea, the island on a sudden trembled,
and shook us terribly.

Here Scheherazade stopped because day ap-
peared, but resumed her discourse next morning as
follows —



Sir, Sindbad pursued his story — The trembling
of the island was perceived on board the ship,
and we were called on to re-embark speedily, or we
should all be lost, because what we took to be an

island was only the back of a whale.* Th
and also the
me you are
To look on
an honest man,

* This passage recalls Milton's allusion to
that sea beast

"which God of all His works
Created hugest that swim the ocean"

got into the sloop, others betook themselves to swimming, but, for my part, I was still upon the back of the monster when he dived into the sea, and I had only time to catch hold of a piece of wood that we had brought out of the ship to make a fire. Meanwhile, the captain, having received on board those who were in the sloop, and taken up some of those who swam, resolved to improve the favourable gale that was just risen, and hoisting his sails, pursued his voyage, so that it was impossible to recover the ship.

Thus was I exposed to the mercy of the waves, and struggled for my life all the rest of the day and the following night. Next morning I found my strength gone, and despaired of saving my life, when happily a wave threw me upon an island. The bank was high and rugged, so that I could scarcely have got up, had it not been for some roots of trees, which fortune seemed to have preserved in this place for my safety. Having got out of reach of the sea, I laid myself down on the ground, half dead, until the sun appeared. Then though I was very feeble, both by my exertions and from want of food I crept along to find some herbs fit to eat, and had not only the good luck to discover some, but likewise to come upon a spring of excellent water, which contributed much to recover me. After this I advanced farther into the island, and at last reached a fine plain, where at a great distance I perceived a horse feeding. I went towards it, fluctuating between hope and fear, not knowing whether in advancing I was more likely to endanger or to preserve my life. When I approached I perceived it to be a very fine animal, tied to a stake. While I was admiring its beauty, I heard the voice of a man, who immediately appeared and asked who I was. I related to him my adventure after which taking me by the hand, he led me into a cave, where there were several other people, no less amazed to see me than I was to see them.

I partook of some provisions which they offered me. I then asked them what they did in such a desert place to which they replied that they were vassals belonging to King Mithrage,* sovereign of the island and that they were travelling to his court with the fine animal at which I had just gazed. They added that they were only

resting in that spot for a few hours, and that had I been a day later, I must have perished, because it would have been impossible for me to have got to the inhabited portion of the island without a guide.

Soon they set out again on their journey to the capital. They took me with them, and presented me to King Mithrage. He asked me who I was, and by what chance I had come into his dominions. After I had told him, he expressed his concern at my misfortunes, and at the same time ordered that I should want nothing,—a command which his officers were so generous and careful as to see exactly fulfilled.

Being a merchant, I cultivated acquaintance both with men of my own profession, and particularly inquired for those who were strangers, hoping to hear news from Bagdad, or find an opportunity of returning. King Mithrage's capital, I may mention, is situated on the sea-coast, and has a fine harbour, where ships arrive daily from all quarters of the world. I frequented also the society of the learned Indians and delighted in hearing them converse, but still, I took care to pay my court regularly to the king, and conversed with the governors and petty kings, his tributaries, who were about him. They put a thousand questions regarding my country, and I, being desirous to know about their own laws and customs, asked them concerning everything I thought worthy of attention.

There belongs to this king an island named Cassel, they assured me that every night a noise of drums was heard there, whence the manners fancied that it was the residence of Degrat.* I determined to see this wonderful place, and on my way thither saw fish of a hundred and two hundred cubits long, that occasion more fear than hurt, for they are so timid that they will fly on the rattling of two sticks or boards. I saw likewise other fish, about a cubit in length, that had heads like owls.

As I was one day at the harbour, after my return, a ship arrived, and, as soon as she cast anchor, they began to unload her, and the merchants on board ordered their goods to be carried into the storehouses. As I cast my eyes on some bales, and looked to the name, I found my own, and perceived the bales to be the same as I had embarked at Balsora. I also knew the captain, but being persuaded that he believed me to be drowned, I went and asked him whose bales these were. He replied, "They belonged to a

* Degrat among the Muslims is the same as Anubestanus. According to them he will come at the end of the world to conquer all the earth, except Mecca, Medina, Tarran, and Jerusalem, which will be preserved by angels.

remained of the anchor in his early life, of his side, — Paradise Lost, l. 4.

public auction corruption of Maha Raja, an Indian title with some meaning.

the advice of a

merchant of Bagdad, called Sindbad who came to sea with me but one day being near an island as was supposed he went ashore with several

were upon him perished and among them the unfortunate Sindbad Those bales belonged to him and I am resolved to trade with them till I



I requested also the society of the learned Indians (p. 34)

other passengers The ship did not leave as only a monstrous fish that lay asleep on the surface of the water as soon as he felt the heat of the fire they had knelt upon his back to dress some wounds he began to move and diving into the depths of the ocean Most of the persons who

met with some of his family to whom I may hand over the profits Captain said I am that Sindbad whom you thought to be dead and those bales are mine

Here Scheheazade stopped till next morning, and went on to the following



SINDBAD pursuing the story said to the company—When the captain heard me speak thus Heavens said I who can we trust now a days? There is no truth left among men I saw

Sindbad perishing with my own passengers on board and yet I see you are Sindbad. What miracle is that? To look on you one would take you for a honest man

and yet you tell a horrible falsehood in order to possess yourself of what does not belong to you."

"Have patience," replied I, "do me the favour to hear what I have to say." "Very well," said he, "speak, I am ready to listen." Then I told him how I had escaped, and by what chance I had met with the grooms of King Mibrage, who brought me to his court.

Upon this declaration he began to believe in me, and he was soon fully persuaded that I was no cheat, for there came people from his ship who recognised me, paid me great compliments, and expressed much joy at seeing me alive. At last he recollected me himself and, "Heaven be praised," said he, "for your happy escape. There are your goods, take and do with them what you please." I thanked him, acknowledged his probity, and, in requital, offered him part of my goods as a present, which he generously refused.

I took out what things were most valuable in my sales, and presented them to King Mibrage, who, knowing my misfortunes, asked me how I came by such rarities. I acquainted him with the circumstances of their recovery. He was mightily pleased at my good luck, accepted my present, and in return gave me one much more considerable. Upon this I took leave of him, and went on board the same ship, after I had exchanged my goods for the commodities of that country. I earned with me wood of aloes, sandal, camphor, nutmegs, cloves, pepper, and ginger. We passed by several

islands, and at last arrived at Balsora, from whence I came to this city, with the value of a hundred thousand sequins. My family and I received each other with all the transports of sincere affection. I bought slaves of both sexes, and a landed estate, and built a magnificent house. Thus I settled myself, resolving to forget the miseries I had suffered, and to enjoy the pleasures of life.

Sindbad stopped here, and ordered the musicians to go on with their concert, which his story had interrupted. The company continued enjoying themselves till the evening, when it was time to retire. Sindbad then sent for a purse of a hundred sequins, and giving it to the porter, said, "Take this, Hindbad, return to your home, and come back to-morrow to hear more of my adventures." The porter went away, astonished at the honour done to him, and at Sindbad's present. The account of what he had seen and heard was very agreeable to his wife and children, who did not fail to return thanks to God for what providence had sent them by the hands of Sindbad.

Hindbad dressed in all his best next day, and returned to the generous traveller, who welcomed him heartily. When all the guests had arrived, dinner was served and continued for a long time. When it was ended, Sindbad, addressing himself to the company, said, "Gentlemen, be pleased to listen to the adventures of my second voyage, they deserve your attention even more than those of the first." Upon this every one held his peace, and Sindbad went on.—



THE SECOND VOYAGE OF SINDBAD THE SAILOR

I intended, after my first voyage to spend the rest of my days at Bagdad, as I had the honour to tell you yesterday, but it was not long ere I grew weary of an indolent life. My inclination to trade revived. I bought goods suitable for the commerce I intended and put to sea a second time, with merchants of known honesty. We embarked on board a good ship and, after recommending ourselves to God, set sail. We traded from island to island and exchanged commodities with great profit. On day we landed on an island covered with several sorts of fruit trees, but we could see

neither man nor beast upon it. We went to take a little fresh air in the meadows, along the streams that watered them. While some were diverting themselves with gathering flowers and others with plucking fruits, I took my wine and provisions, and sat down by a stream betwixt two great trees, which formed a thick shade. I made a good meal, and afterwards fell asleep. I cannot tell how long I slept, but when I awoke the ship was gone.

Here Scheherazade broke off because day appeared, but next night she continued the story. —



I was very much alarmed, said Sindbad, at finding the ship gone. I got up, looked around, and could not see any of the merchants who had landed with me. At last I perceived the ship under sail, but at such a distance that in a short time I lost sight of her altogether.

I leave you to imagine my melancholy reflections in this sad condition, I was ready to die with grief. I cried out in agony beat my head and breast, and threw myself on the ground, where I lay some time in despair. One afflicting thought being succeeded by another still more afflicting, I upbraided myself a hundred times for not being content with the produce of my first voyage, that might well have sufficed me for all my life. But lamenting was in vain, and my repentance came too late.

At last I resigned myself to the will of God, and not knowing what to do, climbed up to the top of a lofty tree, from whence I looked about on all sides to see if there was anything that could give me hope. When I gazed towards the sea I could perceive nothing but sky and water, but looking towards the land I beheld something white. I came down from the tree, took what provision I had left, and went towards the white object, the distance being so great that I could not at first distinguish what it was.

As I approached, I thought it to be a white bowl, of a prodigious height and circumference, and when I came up to it I touched it, and found it to be very smooth. I went round to see if it was open on any side, but saw it was not, and that there was no climbing up to the top of it. It was at least fifty paces round.

By this time the sun was about to set, and all of a sudden the sky became as dark as if it had been covered with a thick cloud. I was much astonished at this sudden darkness, but much more so when I found it occasioned by a bird of a monstrous size, that came flying towards me. I remembered that I had often heard mariners speak of a miraculous bird called a roc, and conceived that the great dome, which I had so much admired, must be its egg. In short, the bird alighted and sat over the egg. As I perceived her coming, I

crept close to the egg, so that I had before me one of the legs of the bird, which was as thick as the trunk of a tree. I tied myself firmly to it with my turban, in hopes that when the roc flew away next morning, she would carry me with her out of this desert island. After having passed the night in this condition, the bird flew away as soon as it was daylight, and carried me so high that I could not discern the earth. She afterwards descended with so much rapidity that I lost my senses. When, however, she had alighted on the ground I recovered and untied the knot speedily. I had scarcely done so when the bird, having picked up a serpent of a monstrous length in her bill, flew away.

The spot where she left me was a very deep valley, encompassed by mountains, that seemed to reach above the clouds and so steep that there was no possibility of getting out of the valley. This was a new perplexity, so that when I compared this place with the desert island from which the roc had brought me, I found that I had gained nothing by the change.

As I walked through the valley I perceived that it was strewn with diamonds, some of which were of a surprising size. I took much pleasure in looking at them, but soon I observed at a distance such objects as greatly diminished my satisfaction, and which I could not view without terror—namely, a great number of serpents, so large and so long, that the lest of them might have swallowed an elephant. They retired in the daytime to their dens, where they hid themselves from the roc, their enemy, and came out only in the night.

I spent the day in walking about the valley, resting myself now and then in the most convenient places. When night came on I went into a cave, where I thought I might repose safely. I secured the mouth of it which was low and narrow, with a great stone to preserve me from the serpents. It was not, however, so exactly fitted as to exclude the light. I supped on part of my provisions, but the serpents which began hissing around me, put me in such extreme fear that you may easily imagine I could not sleep. When day appeared the serpents retired and I came out of the cave.



THE EAGLE AND ITS EGG. P. 138.

trembling. I can justly say that I walked a long time that morning upon diamonds, without feeling any inclination to touch them. At last I sat down and, notwithstanding my apprehensions not having closed my eyes all night I fell asleep after having eaten a little more of my provisions. I had scarcely shut my eyes when something that fell by me with great noise awakened me. This was a large piece of raw meat and at the same time I saw several others fall down from the rocks in different places.

I had always regarded as fabulous what I had heard sailors and others tell of the valley of diamonds, and of the stratagems employed by merchants to get jewels from thence but now I found they had stated nothing but truth. For the fact is that merchants go to that neighbourhood when the eagles have young ones, and throw great joints of meat into the valley. The diamonds, upon whose points they fall stick to the joints of meat the eagles, which are stronger than elsewhere pounce upon them and carry them to their nests on the top of the rocks, to feed their young ones. The merchants then running to the nests find ten the eagles by their nests and take away the diamonds that stick to the meat.

Until I perceived this deceit I believed it was not possible for me to get out of the valley, which I regarded as my grave; now I changed my mind for the falling of those pieces of meat suggested to me a way of deliverance.

Here day began to appear which obliged Scheherazade to break off but she went on the next night as follows—



Sherazade said to the sultan, Sindbad continued the story of the adventures of his second voyage thus—

I began to collect together the largest diamonds I could find, and put them into the leather bag which I carried my provisions. I afterwards took the largest of the pieces of meat and hid it close round me with the cloth of my tunic and then lay myself upon the ground with my face downwards, taking of diamonds being made fast to my robe.

I had scarcely placed myself in this posture when the eagles came. Each of them seized a

piece of meat, and one of the strongest having taken me up with the piece to which I was fastened carried me to his nest on the top of the mountain. The merchants immediately began their shouting to frighten the eagles, and when they had obliged them to quit their prey, one of them came to the nest where I was. He was much alarmed when he saw me, but recovering himself instead of inquiring how I came thither began to quarrel with me and asked why I stole his goods. You will treat me" replied I with more civility when you know me better. Do not be uneasy I have diamonds enough for both you and myself more than all the other merchants together. What they have they owe to chance but I selected for myself in the bottom of the valley all those which you see in this bag. Before I had long speaking the other merchants came crowding about us much astonished to see me they were more surprised when I told them my story. Yet they did not so much admire my stratagem to effect my deliverance as my courage in putting it in execution.

They conducted me to their encampment, and there having opened my bag they were surprised at the size of my diamonds and confessed that in all the courts which they had visited they had never seen any gems that could equal them. They prayed the merchant to whom the nest belonged to which I had been carried (for every man had his own) to take as many for his share as he pleased. He contented himself always that, too, the least of them. He begged of me to take more without fee and at the same time to spare him from any injury. He said he was from Arabia and Mesopotamia, the which is a very fertile and fruitful country where the produce is raised as great.

I spent some time in the valley. I told them my story and they already heard it. I could not moderate my joy when I found myself delivered from so great a danger. I thought myself to be in a dream and could scarcely believe myself out of peril.

The merchants had thrown their pieces of meat into the valley for several days and each of them being satisfied with the diamonds that had fallen to his lot we left the place next morning all together and travelled near high mountains where there were serpents of a prodigious length which we had the good fortune to escape. We took shipping at the first port we came to, and soon arrived at the island of Roha, where the trees grow that yield camphor. These trees are so large and



THE VALLEY OF DIAMONDS (p. 137)

their branches so thick, that a hundred men may easily sit under their shade. The juice of which the camphor is made flows from a hole bored in them. It is received in a vessel where it thickens to a consistency and becomes what we call camphor, and after the juice is thus drawn out, the trees wither and die.

In this island is also found the rhinoceros, an animal less than the elephant, but larger than the buffalo. It has a horn upon its nose, about a cubit in length; this horn is solid and cleft through the middle, and upon it there are white lines, representing the figure of a man. The rhinoceros fights with the elephant, runs his horn into him, and carries him off upon his head; but the blood and the fat of the elephant running into his eyes, and making him blind, he falls to the ground, and then, strange to relate, the roc comes and carries him both ways in her claws, to serve as food for her young ones.

I pass over many other things peculiar to this island lest I should weary you. Here I exchanged some of my diamonds for merchandise. From thence we went to other islands; and at last, having touched at several trading towns of the continent, we landed at Balsora, from whence I proceeded to Lagdad. There I immediately gave large presents to the poor and lived honourably upon the vast riches I had brought and gained with so much fatigue. Thus Sindbad ended the relation of the second voyage. He then gave Hindbad another hundred sequins, and invited him to come the next day to hear the account of the third.

The rest of the guests returned to their homes, and came again the following day at the same hour, and one may be sure the porter did not fail, having by this time almost forgotten his former poverty. When dinner was over Sindbad requested attention, and gave them an account of his third voyage as follows —



THE THIRD VOYAGE OF SINDBAD THE SAILOR

I soon lost in the pleasures of life the remembrance of the perils I had encountered in my two former voyages; but being in the power of my age, I grew weary of living without business. I hardened myself again, the thought of any danger I might incur and went from Lagdad, with the richest commodities of the country to Balsora. There I embarked again with some merchandise. We made a long voyage, and touched at several ports where we carried on a considerable trade. One day, being out in the main ocean, we were overtaken by a dreadful tempest, which drove us from our course. The tempest continued several days and

brought us before the harbour of an island, whither the captain was very unwilling to enter; but we were obliged to cast anchor. When we had furled our sails, the captain told us that this and some other neighbouring islands were inhabited by hairy savages, who would speedily attack us; and that, if they were but dwarfs, yet our misfortune was such that we must make no resistance for they were more in number than the locusts; and if we happened to kill one of them, they would all fall upon us and destroy us.

Here day appeared. Scheherazade broke off her story and continued it next morning as follows —



When the captain said, commanded Sindbad, that the whole company in a great confusion, and we soon found that what he had told us was but too true. In the general tumult of frightful voices

about two feet high, and covered all over with red hair, came swimming towards us, and encompassed our ship. They spoke to us as they approached, but we understood no their language; and they

climbed up the sides of the ship with an agility which surprised us. We beheld all this with dread but without daring to defend ourselves or to divert them from their mischievous design. They took down our sails, cut the cable, and, hauling to the shore, made us all get out, then they carried the ship to another island, from whence they had come. All voyagers carefully avoided the island where they left us, it being very dangerous to stay there, for a reason you shall presently hear, but we were forced to bear our affliction with patience.

We went forward into the island, where we found some fruits and herbs to prolong our lives, but we expected nothing but death. As we advanced we perceived at a distance a vast pile of building and made towards it. We found it to be a palace, elegantly built and very lofty, with a gate of ebony of two leaves, which we thrust open. We entered the court, where we saw before us a large apartment, with a porch haying on one side a heap of human bones and on the other a vast number of roasting spits. We trembled at the spectacle, and being fatigued with travelling, fell to the ground, seized with deadly apprehension, and lay a long time motionless.

The sun was set, and whilst we were in the lamentable condition I have described, the gate of the apartment opened with a loud noise, and there entered the frightful figure of a black man, as tall as a lofty palm tree. He had but one eye, and that in the middle of his forehead, where it looked as red as a burning coal. His fore teeth were

as that of a horse. His upper lip hung down upon his breast. His ears resembled those of an elephant, and covered his shoulders, and his nails were as long and crooked as the talons of the greatest birds. At the sight of so terrible a giant we lost all consciousness, and lay like dead men.

At last we came to ourselves, and saw him sitting in the porch, looking at us. When he had considered us well, he advanced, and laying his hand upon me took me up by the nape of my neck, and turned me round as a butcher would do a sheep's head. After having examined me, and perceiving me to be so lean that I was nothing but skin and bone, he let me go. He took up all the rest, one after another and viewed them in the same manner. The captain being the fattest, he held him with one hand, as I would a sparrow, and thrust a spit through him. He then kindled a great fire, roasted,

and eat him in his apartment for his supper. Having finished his repast he returned to the porch where he lay and fell asleep, snoring louder than thunder. He slept thus till morning. For our parts, we enjoyed no rest, and passed the night in the most painful apprehension that can be imagined. When day appeared, the giant awoke, got up, went out, and left us in the palace.

When we thought him at a distance, we broke the melancholy silence we had preserved all night, and filled the palace with our groans and lamentations. Though we were several in number, and had but one enemy we had not at first the presence of mind to think of delivering ourselves by putting him to death. This enterprise, however, though difficult of execution, was the only design we ought naturally to have formed.

We thought of several other expedients but determined upon none, and submitting ourselves to what it should please God to order concerning us, we spent the day in traversing the island for fruit and herbs as we had done the day before. When evening came we sought for some place of shelter, but found none, so that we were forced, whether we would or no, to return to the palace.

When the giant failed not to come back, and he had once more upon one of our companions, which he slept and snored till day, and then after we again, and we us. Our situation appeared went out that several of my comrades designed so dreadful, and endeavoured to persuade to throw themselves into the sea, rather than die so painful a death. They answered that we were the rest of us to join us, and that, even allow one of the company to be much more reasonably bidden to destroy ourselves, adding ourselves of it to be lawful, it would us so cruel a fate to devise some method. I imparted it to a monster who designed their approval. "Brethren,

An idea having since now there is plenty of time comrades who testified, if you will be advised. I then added, "you have seen the case of bear floating upon the coast retired leave me on me, let us make several rafts to use them us, and when they are made, caution the des shore till we find it convenient to leave from the meantime we shall put in and carry us out of I proposed to you for our deliverance, we shall take giant if it succeeds we may remit that by ex till some ship passes by that we may run the this fatal island, but if it mis it not better to be to our rafts and put to sea, followed by the throat posing ourselves to the fur risk of losing our lives, buried in the sea the

their branches so thick, that a hundred men may easily sit under their shade. The juice of which the camphor is made flows from a hole bored in them. It is received in a vessel where it thickens to a consistency, and becomes what we call camphor, and after the juice is thus drawn out, the trees wither and die.

In this island is also found the rhinoceros, an animal less than the elephant, but larger than the buffalo. It has a horn upon its nose, about a cubit in length, this horn is solid and cleft through the middle, and upon it there are white lines, representing the figure of a man. The rhinoceros fights with the elephant, runs his horn into him, and carries him off upon his head, but the blood and the fat of the elephant running into his eyes, and making him blind, he falls to the ground, and then, strange to relate the roc comes and carries them both away in her claws, to serve as food for her young ones.

I pass over many other things peculiar to this island, lest I should weary you. Here I exchanged some of my diamonds for merchandise. From thence we went to other islands, and at last, having touched at several trading towns of the continent, we landed at Balsora, from whence I proceeded to Bagdad. There I immediately gave large presents to the poor, and lived honourably upon the vast riches I had brought and gained with so much fatigue. Thus Sindbad ended the relation of the second voyage. He then gave Haribad another hundred sequins, and invited him to come the next day to hear the account of the third.

The rest of the guests returned to their homes, and came again the following day at the same hour, and one may be sure the porter did not fail, having by this time almost forgotten his former poverty. When dinner was over, Sindbad requested attention, and gave them an account of his third voyage, as follows —



THE THIRD VOYAGE OF SINDBAD THE SAILOR

I soon lost, in the pleasures of life the remembrance of the perils I had encountered in my two former voyages; but being in the flower of my age I grew weary of living without business. I hardened myself against the thought of any danger I might incur, and went from Bagdad, with the richest commodities of the country to Balsora. There I embarked again with some merchants. We made a long voyage, and touched at several ports, where we carried on a considerable trade. One day, being out in the main ocean, we were overtaken by a dreadful tempest, which drove us from our course. The tempest continued several days, and

brought us before the harbour of an island, which the captain was very unwilling to enter, but we were obliged to cast anchor. When we had furled our sails, the captain told us that this and some other neighbouring islands were inhabited by hairy savages, who would speedily attack us, and though they were but dwarfs, yet our misfortune was such that we must make no resistance, for they were more in number than the locusts and if we happened to kill one of them, they would all fall upon us and destroy us.

Here day appeared, Scheherazade broke off her story, and continued it next morning as follows —



What the captain said, convinced Sindbad, put the whole company in a great consternation and we soon found that what he had told us was but too true. An insupportable multitude of frightful savages,

about two feet high, and covered all over with red hair came swimming towards us, and encompassed our ship. They spoke to us as they approached, but we understood not their language, and they

climbed up the sides of the ship with an agility which surprised us. We beheld all this with dread but without daring to defend ourselves, or to divert them from their mischievous design. They took down our sails, cut the cable, and, hauling to the shore, made us all get out, then they carried the ship to another island, from whence they had come. All voyagers carefully avoided the island where they left us, it being very dangerous to stay there, for a reason you shall presently hear, but we were forced to bear our affliction with patience.

We went forward into the island, where we found some fruits and herbs to prolong our lives, but we expected nothing but death. As we advanced we perceived at a distance a vast pile of building, and made towards it. We found it to be a palace, elegantly built, and very lofty, with a gate of ebony of two leaves, which we thrust open. We entered the court, where we saw before us a large apartment, with a porch, having on one side a heap of human bones, and on the other a vast number of roasting spits. We trembled at this spectacle, and being fatigued with travelling, fell to the ground, seized with deadly apprehension, and lay a long time motionless.

The sun was set, and whilst we were in the lamentable condition I have described, the gate of the apartment opened with a loud noise, and there entered the frightful figure of a black man, as tall as a lofty palm tree. He had but one eye, and that in the middle of his forehead, where it looked as red as a coal. His fore teeth were sharp, and stood out from his mouth, as deep as that of a horse. His upper lip hung down upon his breast. His ears resembled those of an elephant and covered his shoulders, and his nails were as long and crooked as the talons of the greatest birds. At the sight of so terrible a giant we lost all consciousness, and lay like dead men.

At last we came to ourselves and saw him sitting in the porch, looking at us. When he had considered us well, he advanced, and laying his hand upon me took me up by the nape of my neck, and turned me round as a butcher would do a sheep's head. After having examined me, and perceiving me to be so lean that I was nothing but skin and bone he let me go. He took up all the rest, one after another, and viewed them in the same manner. The captain being the fattest, he held him with one hand, as I would a sparrow, and thrust a spit through him. He then kindled a great fire, roasted,

and eat him in his apartment for his supper. Having finished his repast, he returned to the porch where he lay and fell asleep, snoring louder than thunder. He slept thus till morning. For our parts, we enjoyed no rest, and passed the night in the most painful apprehension that can be imagined. When day appeared, the giant awoke, got up, went out, and left us in the palace.

When we thought him at a distance, we broke the melancholy silence we had preserved all night, and filled the palace with our groans and lamentations. Though we were several in number, and had but one enemy, we had not at first the presence of mind to think of delivering ourselves by putting him to death. This enterprise, however, though difficult of execution, was the only design we ought naturally to have formed.

We thought of several other expedients, but determined upon none, and submitting ourselves to what it should please God to order concerning us, we spent the day in traversing the island for fruit and herbs as we had done the day before. When evening came we sought for some place of helter, but found none, so that we were forced, whether we would or no, to return to the palace. The giant failed not to come back, and he stood once more upon one of our companions, supping, he slept and snored till day, and then after he awoke, and left us. Our situation appeared worse than that several of my comrades designed to throw themselves into the sea, rather than die so dreadfully, and endeavoured to persuade the rest of us to follow their example. To this so painful a death we answered that we were for one of the company, and that, even allowing it to be lawful, it would bidding ourselves of the monster who designed us so cruel a fate.

An idea having their approval "Brethren, comrades, who testify there is plenty of timber I then added, "you will be advised by floating upon the coast, capable of bearing me let us make several rafts of them on the us, and when they are made, use them. In shore till we find it convenient on the design the meantime we shall put in execution from the I proposed to you for our deliverance. The giant if it succeeds we may return here patiently till some ship passes by that carry us out of this fatal island but if it mis-succeeds, we shall take to our rafts and put to sea. I admit that by exposing ourselves to the fury of the waves, risk of losing our lives, as it not buried in the sea then allowed by,

* We thought going back to the Cyclops in the ninth book of the *Odyssey*. * John Mandeville will furnish us with such one-eyed giants as one of the Indian Islands.—HOLT.

of this monster?" My advice was taken, and we built rafts capable of carrying three persons.

We returned to the palace towards the evening,

lay down on his back and fell asleep. As soon as we heard him snore, according to his custom, nine of the boldest among us, and myself, each took a



"An insumerable multitude of frightful savages" (p. 140).

arrived. We were and shortly afterwards three of our comrades forced to submit to being roasted. But at last we

spit, and putting the points of them into the fire till they were red hot, we thrust them into his eye all at once, and blinded him. The pain made him break out into a frightful yell: he started up and stretched

out his hands, in order to sacrifice some of us to his | for the gate and went out howling in agony —
fury. We ran however, to where he could not find | Scheherazade stopped here but next night returned
us, and after having sought for us in vain, he groped | her story thus —



of this monster?" My advice was taken, and we built rafts capable of carrying three persons.

We returned to the palace towards the evening,

lay down on his back and fell asleep. As soon as we heard him snore according to his custom, nine of the boldest among us, and myself, each took a

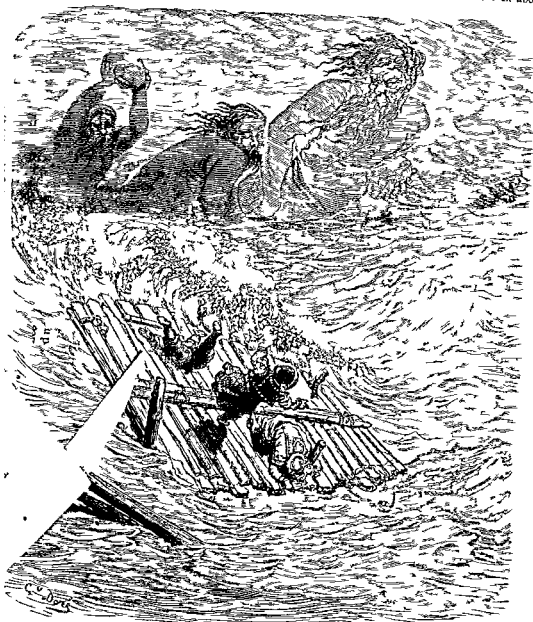


An immense multitude of ferocious savages (p. 140).

giant arrived. We were forced to submit to them, and our comrades roared. But at last we revenged his supper he giant thus when he had finished

it, and putting the points of them in the fire till they were red hot, we thrust them in his eye all at once, and blinded him. The pain made him break out into a frightful yell he started up and stretched

Bagdad and embarked on board my ship at Balsora. One day after we had landed at an island We had the wind in our stern and so fresh a gale that it was not then possible for us to talk about



The giants look up greaves (p. 43)

to take in water and other refreshments I know for him. You believe him then to
not by what mistake I sailed without observing said I. Certainly answered he "No"
that he did not re-embark with us. Neither I nor I resumed look at me again
the merchants perceived it till four hours after I am Sindbad whom you left



SINDBAD pursued the account of his third voyage thus—God, said he, took compassion on my helpless state, for just as I was going to throw myself into the sea, I perceived a ship at a considerable distance. I called as loud as I could, and taking the lozen from my turban, displayed it, that they might observe me. This had the desired effect, all the crew saw me and the captain at once sent his boat to the island. As soon as I came on board, the merchants and seamen flocked about me to know how I came to that desert land. After I had told all that had befallen me the older among them said they had several times heard the giants dwelling in the first island, and that they were cannibals, and a few men raw as well roasted and, as to the serpents, they added that there were abundance in the island from which I had just come that had thence ves by day and went abroad by night.

After having shown them joy at my escape, so many dangers they brought me the best of their provisions and the captain, seeing that I was in rage, was so generous as to give me one of his own suits. We continued at sea for some time, touched at several islands, and at last landed on that of Saabat, where sandal wood grows—a wood of great use in medicine. We entered the port and came to anchor. The merchants began to unload their goods, in order to sell or exchange them. Meantime the captain came to me

and said, Brother I have here some goods that belonged to a merchant who sailed some time on board this ship, and he being dead, I intend to dispose of them for the benefit of his heirs who I find who they are."

The tales he spoke of lay on the deck, and showing them to me he said, "There are the goods, I hope you will take care to sell them and you shall have a share on the transaction."

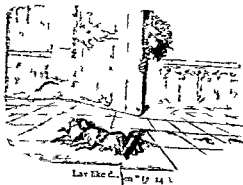
I thanked him for thus giving me an opportunity of employment, because I hated to be idle.

The clerk of the ship took an account of all the tales, with the names of the merchants to whom they belonged. When he asked the captain in whose name he should enter these he had given me the charge of, he said, "E. or them," said the captain, in the name of Sindbad."

I could not help myself named without some emotion and looking steadily on the captain, I knew him to be the person who, in my second voyage, had left me in the island where I fell asleep, and sailed without me, or sending to look for me. But I could not recollect

him at first, he was so much altered since I had seen him.

As for him, who believed me to be dead, I could not wonder at his not recognising me. "The Captain," said I, "was the merchant's name, to whom these tales belonged, Sindbad?" "Yes," replied he, "that was his name, he came from



Lay like a dead man (p. 141)



Cripped once more on my way (p. 141)

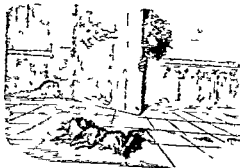
Bagdad and embarked on board my ship at Babora. One day after we had landed at an island | We had the wind on our stern and so fresh a gale that it was not then possible for us to tack about



I had the good fortune with several of the merchants and mariners to get upon some planks (p. 146)



SINDBAD pursued the account of his third voyage thus—God, said he, took compassion on my helpless state, for just as I was going to throw myself into the sea, I perceived a ship at a considerable distance. I called as loud as I could, and taking the linen from my turban, displayed it, that they might observe me. This had the desired effect, all the crew saw me, and the captain at once sent his boat to the island. As soon as I came on board, the merchants and seamen flocked about me to know how I came to that desert island. After I had told all that had befallen me, the oldest among them said they had several times heard the giants dwelling in the first island, and that they were cannibals, and a man was roasted, and a woman was eaten.



"Lay like down" (p. 14)

VOYAGE
serpents, are which I enjoyed, said he, after my there were, had not charms sufficient to divert the islander. My passion for trade and my had just again prevailed. I therefore settled myself having provided a stock of goods went abroad designed to engage in, set out on. After having shok the Persian route, travelled joy at my excursions, and arrived at a port, many danger. We hoisted our sails, and brought me the several ports of the continent, their provisions, captain, seeing them in rags, was so as to give me my own suits. We touched at several of great use to

and came to port, continued Sindbad, with and manners, to get upon them. In the morning were carried by the current to

and said, "Brother, I have here some goods that belonged to a merchant who sailed some time on board this ship, and he being dead, I intend to dispose of them for the benefit of his heirs when I find who they are."

The bales he spoke of lay on the deck, and showing them to me, he said, "There are the goods, I hope you will take care to sell them, and you shall have a share on the transaction."

I thanked him for thus giving me an opportunity of employing myself, because I hated to be idle.

The clerk of the ship took an account of all the bales, with the names of the merchants to whom they belonged. When he asked the captain in whose name he should enter those he had

me the charge of them," said he.

"In the morning," said he, "a sudden gust of wind, which obliged the captain to furl his sails, and to take all other necessary precautions to escape the danger that threatened us. But it was in vain, the sails were torn in a thousand pieces, and the ship was stranded, a great many of the merchants and seamen were drowned, and the cargo was lost."

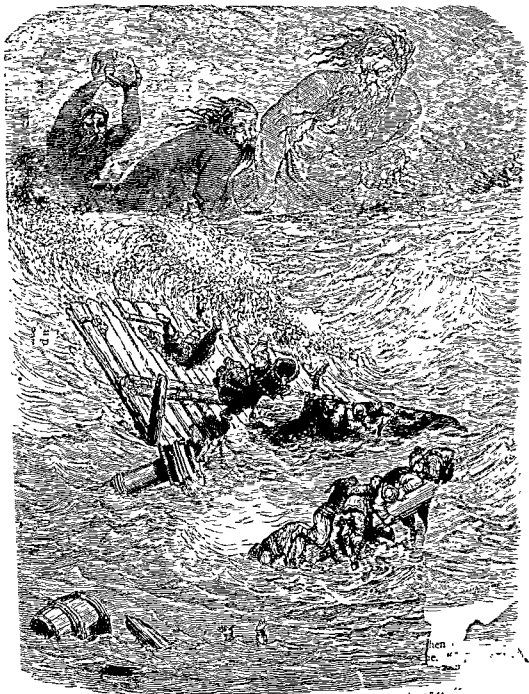
Scheherazade perceiving day, discontinued, but resumed her story next night, as follows—



an island which lay before us. There we found spring water and fruit, which preserved our lives. We stayed all night near the place where the sea

Bagdad, and embarked on board my ship at
, Balsora. One day, after we had landed at an island

We had the wind in our stern, and so fresh a gale,
that it was not then possible for us to tack about



"I had the good fortune, with several of the merchants and mariners, to get upon some planks"



SINDBAD pursued the account of his third voyage thus—God, said he, took compassion on my helpless state, for just as I was going to throw

myself into the sea, I perceived a ship at a considerable distance. I called as loud as I could, and taking the linen from my turban, displayed it, that they might observe me. This had the desired effect, all the crew saw me, and the captain at once sent his boat to the island. As soon as I came on board, the merchants and seamen flocked about me to

know how I came to that desert sand. After I had told all that had befallen me, the oldest among them said they had several times heard the giants dwelling in the first island, and that they were cannibals, and all men who fell into their hands were roasted, and so—
— VOYAGE

serpents, are which I enjoyed, said he, after my there was, had not charms sufficient to divert the island. My passion for trade and my had just again prevailed. I therefore settled myself, and having provided a stock of goods went abroad designed to engage in, set out on a voyage having shok the Persian route, travelled joy at my escapes, and arrived at a port, many dangers. We hoisted our sails, and brought me the several ports of the continent, their provisions, captain, seeing to in rags, was so as to give me my own suits. We touched at several that of Salabat, of great use to

and came to the port, continued Sindbad, with unload their goods and manners, to get upon them. In the morning we were carried by the current to

and said, 'Brother, I have here some goods that belonged to a merchant who sailed some time on board this ship, and he being dead, I intend to

dispose of them for the benefit of his heirs who I find who they are."

The tales he spoke of lay on the deck, and showing them to me, he said, "There are the goods, I hope you will take care to sell them, and you shall have a share in the transaction."

I thanked him for thus giving me an opportunity of employing myself, because I hated to be idle.

The clerk of the ship took an account of all the bales, with the names of the merchants to whom they belonged. When he asked the captain in whose name he should enter those he had

me the charge of them," said he.

"In the name of the captain," said he.

A sudden gust of wind, which obliged the captain to furl his sails, and to take all other necessary precautions to escape the danger that threatened us. But it was in vain, the sails were torn in a thousand pieces, and the ship was stranded, a great many of the merchants and seamen were drowned, and the cargo was lost.

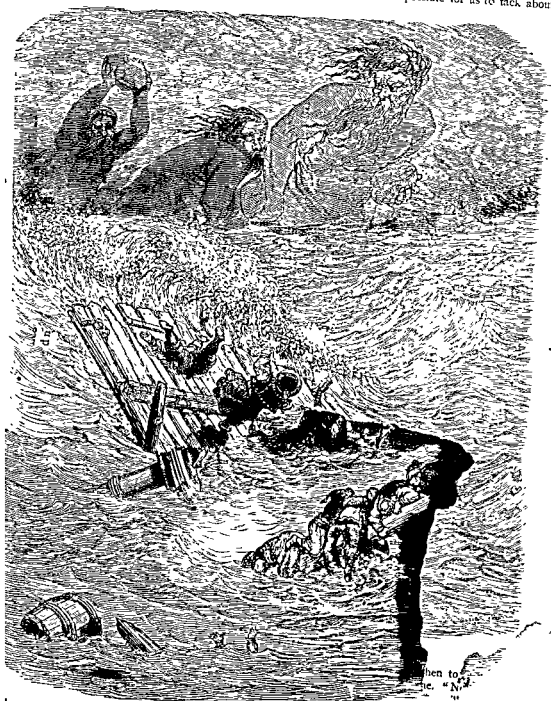
Scheherazade perceiving day, discontinued, but resumed her story next night, as follows:—



an island which lay before us. There we found spring water and fruit, which preserved our lives. We stayed all night near the place where the sea

Bagdad, and embarked on board my ship at Balsora. One day, after we had landed at an island

We had the wind in our stern, and so fresh a gale, that it was not then possible for us to tack about



"I had the good fortune, with several of the merchants and mariners to get upon some plank" C 146

I fell asleep by a brook, and when I awoke, found all the company gone." At these words the captain looked steadfastly upon me.

Here Scheherazade perceiving day, broke off her story, and the next morning resumed it thus —



78th NIGHT

THE captain, continued Sindbad, having considered me attentively, recognised me. "God be praised," said he, embracing me, "that fortune has rectified my fault. There are your goods, which I always took care to preserve." I took them from him, and made him the acknowledgments to which he was entitled.

From the isle of Salabat we went to another where I furnished myself with cloves, cinnamon, and other spices. As we sailed from this island we saw a tortoise twenty cubits in length and breadth.

We observed also an amphibious animal like a cow, which gives milk. Its skin is so hard that

they usually make bucklers of it. I saw another which had the shape and colour of a camel. In short, after a long voyage I arrived at Balsora, and from thence returned to Bagdad with so much wealth that I knew not its extent. I gave a great deal to the poor, and bought another considerable estate in addition to what I had already.

Thus Sindbad finished the history of his third voyage, gave another hundred sequins to Hindbad, and invited him to dinner again next day to hear the story of his fourth voyage. Hindbad and his company retired, and next day when they returned Sindbad after dinner continued the relation of his adventures.



THE FOURTH VOYAGE OF SINDBAD THE SAILOR

THE pleasure which I enjoyed said he, after my third voyage had not charms sufficient to divert me from another. My passion for trade and my love of novelty prevailed. I therefore settled my affairs, and having provided a stock of goods fit for the traffic I signed to engage in, set out on my journey. I took the Persian route, travelled over several provinces, and arrived at a port, where I embarked. We hoisted our sails, and having touched at several ports of the continent,

We went some of the eastern islands, put out to sea, which obliged the captain to furl his sails and to take all other necessary precautions to escape the danger that threatened us. But it was in vain, the sails were torn in a thousand pieces, and the ship was stranded, a great many of the merchants and seamen were drowned, and the cargo was lost.

Scheherazade perceiving day discontinued, but resumed her story next night, as follows —



79th NIGHT

THE captain, continued Sindbad, with an island which lay before us. There we found spring water and fruit, which preserved our lives. We stayed all night near the place where the sea

unloaded their goods and mariners, to get upon them. In the morning we were carried by the current to



S. Day

I had the good fortune with several of the Merchant and mariners in that stormy night to escape the ship.

I fell asleep by a brook, and when I awoke, found all the company gone. At these words the captain looked steadfastly upon me."

Here Scheherazade perceiving day, broke off her story, and the next morning resumed it thus —



The captain continued Sindbad, having considered me attentively, recognised me. God be praised, said he, embracing me that fortune has rectified my fault. There are your goods, which I always took care to preserve." I took them from him and made him the acknowledgments to which he was entitled.

From the isle of Salabat we went to another where I furnished myself with cloves cinnamon, and other spices. As we sailed from this island we saw a tortoise twenty cubits in length and breadth.

We observed also an amphibious animal like a cow, which gives milk its skin is so hard that

they usually make bucklers of it. I saw another which had the shape and colour of a camel." In short, after a long voyage, I arrived at Balsora, and from thence returned to Bagdad with so much wealth that I knew not its extent. I gave a great deal to the poor, and bought another considerable estate in addition to what I had already

Thus Sindbad finished the history of his third voyage, gave another hundred sequins to Hindbad, and invited him to dinner again next day, to hear the story of his fourth voyage. Hindbad and the company retired, and next day, when they returned, Sindbad after dinner continued the relation of his adventures.



THE FOURTH VOYAGE

The pleasure which I enjoyed, said he, after my third voyage, had not charms sufficient to divert me from another. My passion for trade and my love of novelty had prevailed. I therefore settled my affairs, and having provided a stock of goods fit for the traffic, I signed to engage in set out on my journey. I took the Persian route, travelled over several provinces, and arrived at a port, where I embarked. We hoisted our sails, and having touched several parts of the continent,

OF SINDBAD THE SAILOR

We were some of the eastern islands put out to sea, which obliged the captain to ^{cut} ~~tear~~ his sails, and to take all other necessary precautions to escape the danger that threatened us. But it was in vain, the sails were torn in a thousand pieces, and the ship was stranded, a great many of the merchants and seamen were drowned, and the cargo was lost. Scheherazade perceiving day, discontinued, but resumed her story next night, as follows —



106.
that of 2
of great

and can good one, continued Sindbad, with unloads and mariners to get upon them. In the morning were carried by the current to

an island which lay before us. There we found spring water and fruit, which



THE people who were gathering pepper, continued Sindbad, came to meet me as soon as I was perceived, and asked, in Arabic, who I was, and whence I came. I was overjoyed to hear them speak in my own language, and satisfied their curiosity by giving them an account of my shipwreck, and how I fell into the hands of the negroes. "Those negroes," replied they, 'eat men, and by what miracle did you escape their cruelty? I related to them the circumstances I have just mentioned, at which they were wonderfully surprised.

I stayed there till they had gathered pepper enough, and then sailed with them to the island from whence they came. They presented me to their king, who was a good prince. He had the patience to hear the story of my adventures, and afterwards commanded care to be taken of me.

The island was populous and abounded in every thing, and the capital was a place of great trade. This retreat was very comfortable to me after my misfortunes, and the kindness of the generous prince completed my satisfaction. In a word, there was no one more in favour with him than myself, and, consequently, every man in the court and city sought to oblige me, so that in a very little time I was looked upon rather as a native than a stranger.

I observed one thing which to me appeared very extraordinary. All the people, the king himself not excepted, rode their horses without bridle or stirrups. This made me one day take the liberty of asking the king why they did so. His majesty answered, that I talked to him of things which nobody knew the use of in his dominions.

I went immediately to a workman, and gave him a model for making the stock of a saddle. When that was done, I covered it myself with velvet and leather, and embroidered it with gold. I afterwards went to a smith, who made a bit according to the pattern I showed him, and also some stirrups. When I had all things completed, I presented them to the king, and put them upon one of his horses. His majesty mounted immediately, and was so pleased that he testified his satisfaction by valuable presents. I could not avoid making several other articles of the same sort for the ministers and

principal officers of his household, who all of them made me presents that enriched me in a little time. I also made saddles, bridles, and stirrups for the people of the best quality in the city, which gained me great reputation and regard.

As I made my court very constantly to the king, he said to me one day, "Sindbad, I love you, and all my subjects who know you do as I do. I have one thing to ask, which you must grant." "Sir," answered I, "there is nothing that I will not do, as a mark of obedience to your majesty, whose power over me is absolute." "I have a mind you should marry," replied he, "that so you may remain in my dominions, and think no more of your own country." I dared not resist the prince's will, and he gave me one of the ladies of his court, noble, beautiful, and rich. The ceremonies of marriage being over I went and dwelt with the lady, and for some time we lived together in perfect harmony. I was not, however, very well satisfied with being away from my native land, and therefore designed to make my escape on the first opportunity, and return to Bagdad, which my present settlement, how advantageous soever, could not make me forget.

About this time the wife of one of my neighbours, with whom I had contracted a very close friendship, fell sick, and died. I went to see him and comfort him in his affliction, and finding him absorbed in sorrow, said as soon as I saw him, "God preserve you and grant you a long life." "Alas!" replied he, "how do you think I should obtain that favour? I have not above an hour to live." "Pray," said I, "do not entertain such a melancholy thought, I hope it will not be so, and that I shall enjoy your company for many years." "I wish you," said he, "a long life, but as for me, my days are at an end, for I must be buried this afternoon with my wife." This is a law which our ancestors established in this island, and it is always observed inviolably. The living husband is interred with the dead wife and the living wife with the dead husband. Nothing can save me, every one must submit to this law.

* Mandeville mentions the burying the wives alive with the dead husband in the island of Calanac, and Jerome the husband with the wives in Scythia.—HOLB.

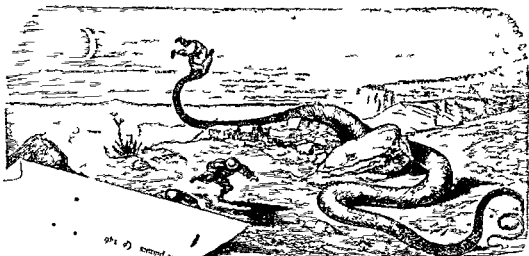
had cast us ashore, without consulting what we should do our misfortunes had so surprised us.

Next morning as soon as the sun was up we walked from the shore and going inland saw some houses to which we went. As soon as we drew near we were encompassed by a great number of negroes who seized us and among them and carried us to their respective habitations.

I and five of my comrades, were carried to one place they made us sit down and gave us a certain herb which they made signs to us to eat. My comrades, not taking notice that the negroes eat none themselves thought only of satisfying their own hunger and eat with greediness. I,

day The fear of death under which I had turned all my food into poison. I fell into a languishing distemper which proved my safety for the negroes, having killed and eaten my companions, seeing me to be withered lean, and sick put off my death till another time.

Meanwhile I had a great deal of liberty and scarcely any notice was taken of what I did and this gave me an opportunity one day to get to a distance from the houses and to make my escape. An old man who saw me and suspected my design called to me as loud as he could to return but instead of obeying him, I redoubled my speed, and quickly got out of sight. At that time there was no



swallowed up one of my comrades (p. 143).

which would not so much
need well for me for in a
perceived my companions had
and that when they spoke they
what they said.

The negroes fed us afterwards with rice prepared
cocoa nut oil and my comrades, who had
reason eat of it greedily I also partook
very sparingly. They gave us the herb at
purpose to deprive us of our senses, that
not be aware of the sad destiny prepared

they supplied us with rice on purpose
or being cannibals, their design was
that of us as we grew fat. This shortly
ly devoured my comrades, who
and can good for her condition but my senses
unload the good easily guess that instead of
them. In the meantime, I grew leaner every

one but the old man about the houses, the rest
being abroad and not to return till night, which
was usual with them. Therefore being sure that
they would not arrive early enough to pursue me
I went on till night when I stopped to rest a little
and to eat some of the provisions I had taken the
precaution to carry off but I speedily went
forward again and travelled seven days, avoiding
those places which seemed to be inhabited, and
living for the most part upon cocoa nuts which
served me both for meat and drink. On the eighth
day I came near the sea and saw some white
people like myself gathering pepper of which there
was abundance in that place. This I took to be
a good omen and went to them without any
scruple.

Scheherazade broke off here, and went on with
the story next night, as follows —



The people who were gathering pepper, continued Sindbad, came to meet me as soon as I was perceived, and asked, in Arabic, who I was, and whence I came. I was overjoyed to hear them speak in my own language, and satisfied their curiosity by giving them an account of my shipwreck, and how I fell into the hands of the negroes. "Those negroes," replied they, "eat men and by what miracle did you escape their cruelty?" I related to them the circumstances I have just mentioned, at which they were wonderfully surprised.

I stayed there till they had gathered pepper enough, and then sailed with them to the island from whence they came. They presented me to their king who was a good prince. He had the patience to hear the story of my adventures, and afterwards commanded care to be taken of me.

The island was populous and abounded in every thing, and the capital was a place of great trade. This retreat was very comfortable to me after my misfortunes, and the kindness of the generous prince completed my satisfaction. In a word, there was no one more in favour with him than myself, and, consequently, every man in the court and city sought to oblige me, so that in a very little time I was looked upon rather as a native than a stranger.

I observed one thing which to me appeared very extraordinary. All the people, the king himself not excepted, rode their horses without bridle or stirrups. This made me one day take the liberty of asking the king why they did so. His majesty answered, that I talked to him of things which nobody knew the use of in his dominions.

I went immediately to a workman, and gave him a model for making the stock of a saddle. When that was done, I covered it myself with velvet and leather, and embroidered it with gold. Afterwards went to a smith, who made a bit according to the pattern I showed him, and also some stirrups. When I had all things completed, I presented them to the king, and put them upon one of his horses. His majesty mounted immediately, and was so pleased that he testified his satisfaction by valuable presents. I could not avoid making several other articles of the same sort for the ministers and

principal officers of his household, who all of them made me presents that enriched me in a little time. I also made saddles, bridles, and stirrups for the people of the best quality in the city which gained me great reputation and regard.

As I made my court very constantly to the king, he said to me one day, 'Sindbad, I love you, and all my subjects who know you do as I do. I have one thing to ask, which you must grant.' 'Sir,' answered I, 'there is nothing that I will not do, as a mark of obedience to your majesty, whose power over me is absolute.' 'I have a mind you should marry,' replied he, 'that so you may remain in my dominions, and think no more of your own country.' I dared not resist the prince's will, and he gave me one of the ladies of his court, noble, beautiful, and rich. The ceremonies of marriage being over I went and dwelt with the lady, and for some time we lived together in perfect harmony. I was not, however, very well satisfied with being away from my native land, and therefore designed to make my escape on the first opportunity, and return to Bagdad, which my present settlement, how advantageous soever, could not make me forget.

About this time the wife of one of my neighbours, with whom I had contracted a very close friendship, fell sick, and died. I went to see him and comfort him in his affliction, and finding him absorbed in sorrow, said as soon as I saw him, "God preserve you and grant you a long life." "Alas!" replied he, "how do you think I should obtain that favour? I have not above an hour to live." "Pray," said I, "do not entertain such a melancholy thought, I hope it will not be so, and that I shall enjoy your company for many years." 'I wish you,' said he "a long life, but as for me, my days are at an end, for I must be buried this afternoon with my wife." This is a law which our ancestors established in this island, and it is always observed inviolably. The living husband is interred with the dead wife, and the living wife with the dead husband. Nothing can save me, every one must submit to this law.

* Manderville mentions the burying the wives alive with the dead husband in the island of Calanac, and Jerome the husband with the wives in Scythia.—HOLZ.

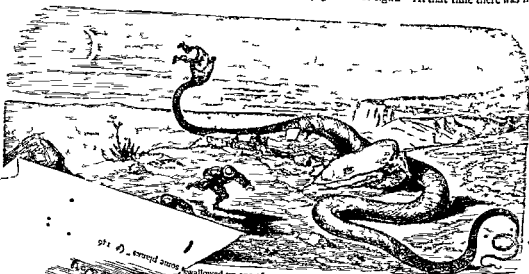
had cast us ashore, without consulting what we should do, our misfortunes had so dispirited us.

Next morning as soon as the sun was up, we walked from the shore, and going inland saw some houses to which we went. As soon as we drew near we were encompassed by a great number of negroes who seized us, shared us among them, and carried us to their respective habitations.

I, and five of my comrades were carried to one place, they made us sit down, and gave us a certain herb which they made signs to us to eat. My comrades not taking notice that the negroes eat none themselves thought only of satisfying their own hunger, and eat with greediness. I,

day The fear of death under which I laboured turned all my food into poison. I fell into a languishing distemper, which proved my safety, for the negroes, having killed and eaten my companions, seeing me to be withered, lean, and sick, put off my death till another time.

Meanwhile I had a great deal of liberty, and scarcely any notice was taken of what I did, and this gave me an opportunity one day to get to a distance from the houses, and to make my escape. An old man who saw me, and suspected my design, called to me as loud as he could to return, but instead of obeying him, I redoubled my speed, and quickly got out of sight. At that time there was no



swallowed up one of my comrades (p. 143).

trick, would not so much
enriched well for me, for in a
perceived my companions had
and that when they spoke they

what they said.

The negroes fed us afterwards with rice prepared
cocoa nut oil, and my comrades, who had
reason eat of it greedily. I also partook
very sparingly. They gave us the herb at
purpose to deprive us of our senses, that
not be aware of the sad destiny prepared
they supplied us with rice on purpose
or being cannibals, their design was
that of making us as we grew fat. This shortly
of great good devoured my comrades who
and can, for their condition, but my senses
unload their goods easily guess that instead of
them. In the meanwhile, I grew leaner every

one but the old man about the houses, the rest
being abroad and not to return till night, which
was usual with them. Therefore, being sure that
they would not arrive early enough to pursue me
I went on till night, when I stopped to rest a little
and to eat some of the provisions I had taken the
precaution to carry off but I speedily went
forward again and travelled seven days, avoiding
those places which seemed to be inhabited and
living for the most part upon cocoa nuts, which
served me both for meat and drink. On the eighth
day I came near the sea, and saw some white
people like myself, gathering pepper, of which there
was abundance in that place. This I took to be
a good omen and went to them without any
scruple.

Scheherazade broke off here and went on with
the story next night, as follows —

Whilst he was giving me an account of this barbarous custom, the very hearing of which chilled me with horror his kindred, friends and neigh-

The husband walked at the head of the company and followed the corpse. They proceeded to a funeral mound, and when they came thither took up a



The cave seemed to be more spacious than had appeared at first. (p. 151.)

bours came in a body to assist at the funeral. They dressed the corpse of the woman in her richest apparel, and adorned all her jewels, as if she had been her wedding day; then they put her in an open coffin, and began their march to the place of burial.

great stone, which covered the mouth of a deep pit, and laid down the corpse with all its apparel and jewels. Then the husband embracing his kindred and friends, offered himself to be put into her own coffin with resistance with a pot of water



I contributed here y for the sub scription of the poor (A 22)

Whilst he was giving me an account of this barbarous custom, the very hearing of which chilled me with horror his kindred, friends, and neighbours

The husband walked at the head of the company and followed the corpse. They proceeded to a high mountain, and when they came thither took up



The cave seemed to be more spacious than it had appeared at first (p. 151)

hours came on a body to assist at the funeral. They are on the corpse of the woman, her riches a nard, and with all her jewels, as if had been her wedding dress; then they put her in an open coffin and began the funeral procession.

great stone which covered the mouth of a deep pit, and let down the corpse which was a nard and jewels. Then the husband, embracing his kindred and friends, suffered himself to be put into an open coffin without rest, and with a pot of water



and seven little loaves, and was let down in the same manner. The mountain was of considerable length, and reached to the sea. The ceremony being over, the aperture was covered with the stone, and the company returned.

It is needless for me to say that I was a most melancholy spectator of this funeral, whereas the rest were scarcely moved at it, the practice was so familiar to them. I could not forbear imparting my thoughts on this custom to the king. "Sir," said I, "I cannot but wonder at the strange usage in this country, of burying the living with the dead. I have been a great traveller, and seen many countries, but never heard of so cruel a law." "What do you mean, Sindbad?" said the king. "It is a common law. I shall be interred with the

queen, my wife, if she die first." "But, sir," said I, "may I presume to ask your majesty if strangers are obliged to observe this law?" "Without doubt," replied the king (smiling at my question) "they are not exempted, if they be married in this island."

I went home much depressed by this answer, for the fear of my wife's dying first, and that I should be interred alive with her, occasioned me very uneasy reflections. But there was no remedy. I saw that I must have patience, and submit to the will of God. I trembled, however, at every little indisposition of my wife. Alas! in a short time my fears were realised, for she fell sick, and died in a few days.

Scheherazade stopped here, and resumed the thread of her story next night, thus —



JUDGE of my sorrow, continued Sindbad to be interred alive seemed to me as deplorable an end of life as to be devoured by cannibals. The king and all his court expressed their wish to honour the funeral with their presence, and the most considerable people of the city did the like. When all was ready for the ceremony, the corpse was put into a coffin, with all my wife's jewels and her most magnificent apparel. The procession began, and as second actor in this doleful tragedy, I went next the corpse, with my eyes full of tears, bewailing my deplorable fate. Before I came to the mountain I made an attempt to affect the minds of the spectators. I addressed myself to the king in the first place, and then to all those who were round me, and bowing before them to the earth, and kissing the border of their garments, I prayed them to have compassion upon me. "Consider," said I, "that I am a stranger, and ought not to be subject to this rigorous law, and that I have another wife and children in my own country." It was of no avail to speak thus. Not a soul was moved by my words, on the contrary, they hastened to let down my wife's corpse into the pit, and put me down the next moment in an open coffin with a vessel full of water and seven loaves. In short, the fatal ceremony being performed, they covered over the mouth of the pit, notwithstanding my grief and piteous lamentations.

As I reached the bottom, I discovered, by

the aid of the little light that came from above, the nature of this subterranean place. It was a vast long cave, and might be about fifty fathoms deep. I was annoyed by an insufferable odour, proceeding from the multitude of bodies which I saw on the right and left, nay, I fancied that I heard some of them sigh out their last. However, when I got down, I immediately left my coffin, and getting at a distance from the corpses, held my nose, and lay down upon the ground, where I stayed a considerable time, bathed in tears. At last, reflecting on my sad lot, "It is true," said I, "that God disposes of all things according to the decrees of His providence, but, unhappy Sindbad, art not thou thyself the cause of thy being brought to die so strange a death? Would to God thou hadst perished in some of those tempests which thou hast escaped! Then thy death had not been so lingering and terrible in all thy circumstances. But thou hast drawn all this upon thyself by thine unordinate advance. Ah! unfortunate wretch shouldst thou not rather have remained at home and quietly enjoyed the fruits of thy labour?"

Such were the vain complaints with which I filled the cave, beating my head and breast out of rage and despair, and abandoning myself to the most afflictive thoughts. Nevertheless I must tell you, that instead of calling death to my assistance in that miserable condition, I felt still an inclination to live, and to do all I could to prolong my days.

I went groping about, with my nose stopped, for the bread and water that was in my coffin, and took some of it.

Though the darkness of the cave was so great that I could not distinguish day and night, yet I always found my coffin again, and the cave seemed

to be more spacious and fuller of bodies than it had appeared at first. I lived for some days upon my bread and water, which being all spent, at last I prepared for death.

At these words Scheherazade left off, but resumed the story next night.



As I was thinking of death, continued Sindbad, I heard the stone lifted up from the mouth of the cave, and immediately the corpse of a man was let down. When one is reduced to necessity it is natural to come to extreme resolutions. Whilst they let down the woman, I approached the place where her coffin was to be put, and as soon as I perceived they were again covering the mouth of the cave, I gave the unfortunate wretch two or three violent blows on the head with a large bone, which stunned or, to tell the truth, killed, her. I committed this inhuman action merely for the sake of the bread and water that was in her coffin, and thus I had provisions for some days more. When they were spent they let down a dead woman and a live man. I killed the man in the same manner, and, as there were then many deaths in the town, by this means I did not want for provisions.

One day, after I had dispatched another woman, I heard something walking, and blowing or panting as it walked. I went towards that side from whence I heard the noise, and upon my approach the thing puffed and blew harder, as if running away from me. I followed the noise and the thing seemed to stop sometimes, but always fled and blew as I approached. I pursued it for a considerable time, till at last I perceived a light resembling a star, I went on, losing sometimes the sight of the light, but always finding it again, and at last discovered that it came through a hole in the rock, large enough for a man to get out at.

Upon this, I stopped some time to rest, then, coming up to the hole, I passed through it, and found myself upon the sea shore. I leave you to guess the excess of my joy, it was such that I could scarcely persuade myself that the whole was not a dream.

When I recovered from my surprise, and was convinced of the reality of my escape, I found

what I had followed, and heard puff and blow, to be a creature that came out of the sea, and that was accustomed to enter this cavern to feed upon the dead bodies.

I examined the mountain, and saw it to be situated betwixt the sea and the town, but without any passage to or communication with the latter, the rocks on the side of the sea being rugged and steep. I prostrated myself upon the shore to thank God for His mercy and afterwards entered the cave again to fetch bread and water, which I ate by daylight, with a better appetite than I had done since my interment in the dark cavern.

I returned thither a second time, and groped about among the coffins for all the diamonds, rubies, pearls, gold bracelets, and rich stuffs I could find, these I brought to the shore, and tying them up neatly into bales, with the cords that let down the coffins, I laid them together upon the beach, waiting till some ship passed by.

After two or three days I perceived a ship that had but just come out of the harbour, and passed near the place where I was. I waved the linen of my turban, and shouted as loud as I could. They heard me, and sent a boat to bring me on board, when the mariners asked by what misfortune I came thither. I told them that I had suffered shipwreck two days ago, but had managed to get ashore with the goods they saw. It was fortunate for me that those people did not consider the place where I was, or inquire into the probability of what I told them, without hesitation they took me on board with my goods. When I came to the ship, the captain was so well pleased to have saved me, and so much taken up with his own affairs, that he also took the story of my pretended shipwreck upon trust, and generously refused some jewels which I offered him.

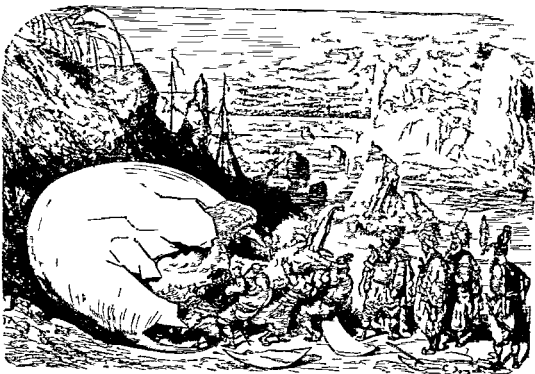
We passed by several islands, and among others, that called the isle of Bells, about ten days' sail,

with a regular wind, from Serendib and six from Kela, where we landed. Thus this land has lead mines and produces Indian canes and camphor.

The king of the isle of Kela is very rich and powerful and the isle of Bells, which is about two days' journey in extent, is also subject to him. The

subsistence of the poor and gave myself up to the society of my kindred and friends, enjoying myself with them in festivities and amusements.

Here Sindbad finished the relation of his fourth voyage which appeared more surprising to the company than the three former. He gave a new



The merchants pursued by the young roc. (p. 155).

inhabitants are so barbarous that they will eat human flesh. After we had finished our traffic in that land, we put to sea again and touched at several other ports and at last I arrived happily at Bagdad with infinite riches, of which it is needless to trouble you with the details. Out of thankfulness to God for His mercies, I contributed liberally to the support of several mosques, and for the

present of a hundred sequins to Hindbad, who then requested to return with the rest next day at the same hour to dine with him and hear the story of his fifth voyage. Hindbad and the other guests took leave of him and retired. Next morning when they all met, they sat down at table and when dinner was over Sindbad began the relation of his fifth voyage as follows:—



THE FIFTH VOYAGE OF SINDBAD THE SAILOR

The pleasures I enjoyed had again charms enough to make me forget all the troubles and calamities I had undergone, and they did not cure me of my inclination to make new voyages. I therefore bought goods, and set out with them for the best seaport, and there, that I might not be obliged to depend upon a captain, but have a ship at my own command, I stayed till one was built on purpose, at my own cost. When the ship was ready, I went on board with my goods, and not having enough to load her, I agreed to take with me

several merchants of different nations, with their merchandise

We sailed with the first fair wind, and, after a long voyage, the first place we touched at was a desert island, where we found an egg of a roc, equal in size to the one I have already mentioned. There was a young roc in it just ready to be hatched, and the bill of it was beginning to appear.

At these words Scheherazade stopped, because daylight began to enter the sultan's apartment but next night she resumed her story thus —



SINDBAD continued the relation of his fifth voyage as follows — The merchants whom I had taken on board, and who landed with me, broke the egg with hatchets, and making a hole in it, pulled out the young roc, and roasted it. I had earnestly entreated them not to meddle with the egg, but they would not listen to me.

Scarcely had they finished their feast when there appeared in the air, at a considerable distance from us, two great clouds. The captain whom I had hired to manage the ship, knowing, by experience, what they meant, cried that they were the male and female roc that belonged to the young one, and pressed us to re-embark with all speed, to prevent the misfortune which he saw would otherwise befall us. We hastened to do so, and set sail with all possible expedition.

In the meantime the two rocs approached with a frightful noise, which they redoubled when they saw the egg broken, and their young one gone. Then we saw them fly back towards the place from whence they came, and disappear for some time, whilst we made all the sail we could, to get out of their neighbourhood.

They soon returned, and we observed that each of them carried between its talons, stones, or rather rocks, of a monstrous size. When they came directly over the ship, they hovered, and one of them let fall a stone, but by the dexterity of the helmsman,

it missed us, and falling by the side of the ship into the sea, divided the water so, that we could almost see to the bottom. The other roc, to our misfortune threw his stone so exactly upon the middle of the ship, that it split into a thousand pieces. The manners and passengers were all crushed to death or thrown into the sea. I myself had the latter fate, but as I came up again, I fortunately caught hold of a piece of the wreck, and swimming sometimes with one hand, and sometimes with the other, but always holding fast my board, the wind and the tide favouring me, I came to an island, whose shores were very steep. I found a landing place, however, and got ashore.

I sat down upon the grass, to recover from my fatigue, after which I went into the island to explore it. It seemed to be a delicious garden. I found trees everywhere, some of them bearing green, and others ripe fruit, and streams of fresh pure water, with pleasant windings and turnings. I ate of the fruits, which I found excellent, and drank of the water, which was fresh and cool.

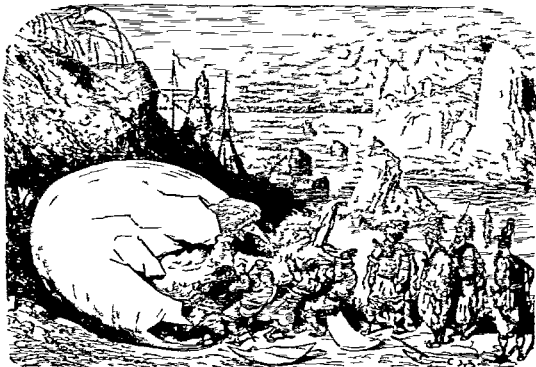
Night coming on, I lay down on the grass in a convenient spot, but being afraid of danger, I could not sleep long at a time. I spent the best part of the night in alarm, and reproached myself for my imprudence in not remaining at home rather than undertaking this last voyage. These reflections carried me so far, that I began to form a design

with a regular wind, from Serendib, and came from Kela, where we landed. This island has lead mines, and produces Indian canes and camphor.

The king of the Isle of Kela is very rich and powerful, and the Isle of Belis which is about two days' journey in extent, is also subject to him. The

substance of the poor, and gave my equipage to the society of my kindred and friends, enjoying myself with them in festivities and amusements.

Here Sindbad finished the relation of his fourth voyage, which appeared more surprising to the company than the three former. He gave a new



The merchants passing on the voyage (p. 17)

inhuman customs were so barbarous that they still eat human flesh. After we had finished our traffic in that island, we proceeded to sea again, and touched at several other ports, and at last I arrived happily at Bagdad with infinite riches, of which it is needless to trouble you with the details. Out of thankfulness to God for His mercies, I contributed liberally to the support of several mosques, and for the

present of a hundred sequins to Hindbad, who he requested to return with the rest next day at the same hour to dine with him and hear the story of his fifth voyage. Hindbad and the other guests took leave of him, and retired. Next morning when they all met, they sat down at table, and when dinner was over Sindbad began the relation of his fifth voyage as follows —





We saw a great number of apes" (p. 15).

against my own life. I thought I perceived these melancholy thoughts, and I got up and walked among the trees, but not without fear.

When I had advanced a little way inland I saw an old man who appeared very weak and infirm. He was sitting on the bank of a stream, and at first

I held him upon my back, and I had to carry him over, but he got down and for that end stooped, that he might get off with ease. But instead of that (which I thought at every time I thought of it) the old man who to me had appeared so decrepit, clasped my legs nimbly about my neck.



He then made me walk under the trees (p. 158)

I took him to be one who had been shipwrecked like myself. I went towards him and saluted him, but he only slightly bowed his head. I asked him what he did there and why he sat so still, but instead of answering he made a sign for me to take him upon my back and carry him over the brook, saying that it was to gather fruit.

I, believing him really to stand in need of my

and then I perceived his skin to resemble that of a cow. He sat astride upon my shoulders, and held my throat so tight, that I thought he would have strangled me, the apprehension of which made me swoon and fall down.

Day appearing, Scheherazade was obliged to stop here, but pursued her story thus next night —



We saw a great number of apes (p. 155).



NOTWITHSTANDING my fainting continued Sindbad, the ill-natured old fellow kept fast about my neck, he only opened his legs a little, to give me time to recover my breath. When I had done so he thrust one of his feet against my stomach, and struck me so rudely on the side with the other that he forced me to rise against my will. He then made me walk under the trees, and obliged me every now and then to stop to gather and eat fruit such as we found. He never left me all day, and when I lay down to rest at night, he laid himself down with me holding always fast about my neck. Every morning he gave me a push to waken me, and afterwards obliged me to get up and walk, and pressed me with his feet. You may judge then what trouble I was in, to be loaded with a burden of which I could not get rid.

One day I found in my way several dry calabashes that had fallen from a tree. I took a large one, and, after cleaning it, pressed into it some juice of grapes which abounded in the island. Having filled the calabash, I set it in a suitable place, and coming thither again some days after I put it to my lips and found the wine to be so good, that it soon made me forget my sorrow, gave me new vigour and so exhilarated my spirits that I began to sing and dance as I walked along.

The old man perceiving the effect which this liquor had upon me and that I carried him with more ease than before, made me a sign to give him some of it. I handed him the calabash, and the liquor pleasing his palate, he drank it all off. There being a considerable quantity of it, he became drunk immediately, and the fumes getting up into his head he began to sing after his manner, and to jump about upon my shoulders. He loosened his legs from about me by degrees, so finding that he did not press me as before I threw him upon the ground where he lay without motion. Then I took up a great stone and crushed his head to pieces.

I was extremely glad to be thus freed for ever

from this troublesome old fellow. I now walked towards the beach where I met the crew of a ship that had cast anchor to take in water. They were surprised to see me, and to hear the particulars of my adventures. You fell, said they into the hands of the Old Man of the Sea, and are the first who ever escaped strangling by his malicious tricks. He never quitted those he had once made himself master of, till he had destroyed them, and he made this island notorious by the number of men he killed, so that merchants and mariners who landed upon it durst not advance inland except in considerable companies.

After having informed me of those things, they carried me with them to the ship. The captain received me with great kindness when they told him what had befallen me. He put out again to sea, and after some days sail we arrived at the harbour of a great city whose houses were built of hewn stone.

One of the merchants of the ship, who had taken me into his friendship, invited me to go along with him, and carried me to a place appointed for a retreat for foreign traders. He gave me a large bag, and having recommended me to some people of the town, who used to gather cocoa-nuts desired them to take me with them. "Go," said he "follow them and do as you see them do, and do not separate from them otherwise you will endanger your life." Having thus spoken he gave me provisions for the journey and I went with them.

We came to a thick forest of trees, extremely straight and tall, and their trunks were so smooth that it was impossible for any man to climb to the branches that bore the fruit. All the trees were cocoa trees, and when we entered the forest we saw a great number of apes of several sizes, who fled as soon as they saw us and climbed up to the tops of the trees with surprising agility.

Scheherazade would have gone on but day appearing prevented her next night she resumed her discourse as follows —

We asked him the reason, and he answered that he was in the most dangerous place in all the sea. "A rapid current," said he, "carries the ship along with it and we may all perish in less than a quarter of an hour. Pray to God to deliver us from this peril we cannot escape if He does not take pity on us." At these words, he ordered the sails to be shifted, but all the ropes broke, and the ship was carried by the current to the foot of an inaccessible mountain, where she struck and went to pieces, yet in such a manner that we saved our lives, our provisions, and the best of our goods.

This being over, the captain said, "God has done what pleased Him, each of us may dig his grave, and bid the world adieu, for we are all in so fatal a place. None shall wrecked here ever returned to land." His discourse afflicted us sorely, and we all shed each other with tears in our eyes, bewailing our deplorable lot.

The mountain's foot of which we were wrecked formed a high point on the coast of a very long island. The whole was strewn with wrecks, and from the great number of human bones we saw everywhere, and which filled us with horror we concluded that multitudes of people had perished there. It is also incredible what a quantity of valuable goods and riches we found cast ashore. All these objects served only to augment our grief. In all other places rivers run from their channels into the sea, here a great river of fresh water ran from the sea into a dark cave whose

entrance was very high and spacious. What was most remarkable, however, was that the minerals of the mountain were precious stones. Here was also a sort of fountain of pitch or bitumen,* that ran into the sea, which the fish swallowed, and then vomited up again, turned into ambergris, and thus the waves threw on the beach in great quantities. Here also grew trees, most of which were wood of aloes, equal in every way to those of Coman.

To finish the description of this place—which may well be called a gulf, since nothing ever returns from it—it is not possible for ships to get off when once they approach within a certain distance. If they be driven thither by a wind from the sea, the wind and the current impel them, and if they come into it when a land wind blows, which might seem to favour their getting out again, the height of the mountain stops the wind, and occasions a calm, so that the force of the current carries them to the shore, where they are broken to pieces, and what completes the misfortune is, that there is no possibility of ascending the mountain or of escaping by sea.

We continued upon the shore in a state of despair, and expected death every day. At first we divided our provisions as equally as we could, and thus every one lived a longer or shorter time according to the use he made of his provisions.

Scheherazade perceiving day left off speaking but next night she resumed the story as follows:—

* Such fountains are not unfrequent in India and Ceylon. And Muslim travellers speak of ambergris swallowed by whales, who are made sick by it and regorge it.—HOLL.

* A r. Ices mentions wells of fresh water under the sea in the Persian Gulf near the island of Bander.—HOLL.



Those who died first, continued Sindbad, were interred by the survivors, and it so fell out that I paid the last duty to all my companions. Nor are you to wonder at this, for I husbanded the provisions that fell to my share better than they and besides that I had provisions of my own which I did not share with my comrades. But when I buried the last, I had so little remaining that I thought I could not hold out long. I dug a grave resolving to lie down in it, because there was no one left to inter me. I must confess at the same time, that while I was thus employed, I could not but reproach myself as the cause of my own ruin,

and repent that I had ever undertaken this last voyage. Nor did I stop at reflections only, I had well nigh hastened my own death, and began to tear my hands with my teeth.

But it pleased God once more to take compassion on me, and put it in my mind to go to the bank of the river which ran into the great cavern. Considering the stream with attention, I said to myself, This river which runs thus under ground, must have an outlet somewhere or other. If I make a raft and abandon myself to the current, it will convey me to some inhabited country, or I shall perish. If I be drowned, I lose nothing but only

change one kind of death for another, and if I get out of this fatal place, I shall not only avoid the sad lot of my comrades, but perhaps find some new occasion of enriching myself. Who knows but for one waits for my getting off this dangerous shelf, to compensate my shipwreck with usury?"

I immediately went to work on a raft. I made it of large pieces of timber and cables, for I had lost all of them, and tied them together so strongly, that it was a very secure structure. When I had finished, I loaded it with some bales of rubies, pearls, ambergris, rock-crystal, and rich stuffs. I well balanced my cargo exactly, and fastened it well to the raft, I went on board with two little boys that I had made, and leaving it to the course of the river, resigned myself to the will of God.

As soon as I entered the cavern, I lost all light, and the stream carried me I knew not whither. As I floated several days in perfect darkness, I once found the arch so low that it nearly broke my head, which made me cautious after this to avoid the like danger.

While I was floating but what was to support me, yet, notwithstanding a brother and my, all my senses were in confusion which being stupor upon me, which was long it continued, but when I awoke I was surprised to find myself surrounded by a number of negroes, in an extensive plain on the bank of a river, in which my raft was floating. I got up as soon as I saw the negroes, and saluted them. They spoke to me, but I did not understand their language. I was so transported with joy, that I knew not whether I was asleep or awake, but being at last awaked that I was not asleep, I recited the following words in Arabic, aloud "Call upon the mighty, He will help thee, thou needst not

perplex thyself about anything else shut thine eyes, and whilst thou art asleep, God will change thy bad fortune into good."

One of the blacks, who understood Arabic, hearing me speak thus, came towards me, and said, "Brother, be not surprised to see us, we are inhabitants of this country, and came hither to-day to water our fields, by digging little canals from this river, which comes out of the neighbouring mountain. We observed something floating upon the water, and went to see what it was perceiving your raft, one of us swam into the river, and brought it hither, where we fastened it, as you see, until you should awake. Pray tell us your history, for it must be extraordinary, how did you venture yourself upon this river, and from whence did you come?" I begged of them first to give me something to eat, and then I would satisfy their curiosity. They gave me several sorts of food, and after I had eaten, I related all that had befallen me, which they listened to with wonder. As soon as I had finished, they told me, through the person who spoke Arabic, and interpreted to them what I said, that it was one of the most surprising stories they had ever heard, and that I must go along with them, and tell it to their king myself. "The story is too wonderful," they added, "to be told by any other than the person to whom it happened." I assured them I was ready to do whatever they pleased.

They immediately sent for a horse, which was brought, and having helped me to mount, some of them walked before to show the way, and the rest took my raft and cargo, and followed.

Here Scheherazade was obliged to stop, because day appeared, but towards the close of the next night she resumed the thread of her story.



marched till we came to the capital of Seren-
for it was in that island I had landed. The
king presented me to their king, I approached
him, and saluted him as I used to do the
of the Indies, that is to say, I prostrated
at his feet, and kissed the earth. The
king ordered me to rise, received me with an
kind air, and made me sit down near him. He
asked me my name, and I answered, "People

call me Sindbad the Sailor, because of the many
voyages I have undertaken, and I am a citizen of
Bagdad." "But," inquired he, "how came you into
my dominions, and from whence came you last?"

I concealed nothing from the king. I told him
all that I have now told you, and his majesty was
so surprised that he commanded my adventures to
be written in letters of gold, and laid up in the
archives of his kingdom. At last my raft was
brought in, and the bales opened in his presence:



"She struck and was in pieces" (p. 156)

he admired the quantity of wood of alpes and ambryns but above all, the rubies and emeralds, for he had none in his treasury that equalled them.

Observing that he looked on my jewels with pleasure, and viewed the most remarkable among them one after the other, I fell prostrate at his feet, and took the liberty of saying, "Sir not only my person is at your majesty's service, but the cargo of the raft, and I beg you to dispose of it as your own." He answered with a smile, "Serendib, I shall take care not to covet anything of yours, nor to take anything from you that God has given far from lessening your wealth, I intend to augment it, and will not let you quit my dominions without marks of my liberality." All the answer I returned was prayer for the prosperity of his noble-minded prince, and commendations of his generosity and bounty. He charged one of his officers to take care of me, and ordered proper to serve me at his own expense. The officer was very faithful in the execution of his commission and caused all the goods to be sold by sea, the windings provided for me.

I went upon the next hour to make my court to the king, and spent some of my time in viewing the curiosities as they were worthy of notice in the neighbourhood.

The island of Serendib is situated just under the equinoctial line, so that the days and nights there are always of twelve hours each, and the island is eighty paces in length and as many in breadth.

The capital stands at the head of a fine valley in the middle of the island, encompassed by mountains, the highest in the world. They are seen three days sail off a sea. Rubies and several sorts of minerals abound, and the rocks are for the most part composed of a metaline stone made use of to cut and smooth other precious stones. All kinds of rare plants and trees grow there especially cedars and coconut-trees. There is also a pearl fishery in the mouth of its principal river and in some of its valleys there are found diamonds. I made, I say of devotion, a pilgrimage to the place where Adam was confined after his banishment from Paradise and had the curiosity to go to the top of the mountain.

When I returned to the city I prayed the king to allow me to go back to my own country. He granted me permission in the most obliging and honorable manner. He would needs force a rich present upon me, and when I went to take leave of him, he gave me one much more considerable, and at the same time charged me with a letter

for the commander of the faithful, our sovereign saying to me, "I pray you give this present from me, and this letter to Caliph Haroun Alraschid and assure him of my friendship." I took the present and letter in a very respectful manner and promised his majesty that I would punctually execute the commission with which he was pleased to honour me. Before I embarked, this prince sent for the captain and the merchants who were to go with me, and ordered them to treat me with all possible respect.

The letter from the king of Serendib was written on the skin of a certain animal of great value because of its being so scarce. The characters of this letter were of azure, and the contents as follows—

"The king of the Indies, before whom march a hundred elephants, who lives in a palace that shines with a hundred thousand rubies and who has in his treasury twenty thousand crowns enriched with diamonds to Caliph Haroun Alraschid!

Though the present we send you be inconsiderable, receive it as a brother and a friend, in consideration of the affection which we bear towards you and of which we are willing to give you proof. We desire the same part in your friendship considering that we believe it to be our merit, being of the same dignity with yourself. We conjure you this as a brother—Adieu."

The present consisted first, of one single ruby made into a cup about half a foot high, an inch thick and filled with round pearls of half a drachm each. Second, the skin of a serpent, whose scales

were as large as an ordinary piece of gold, and had the virtue to preserve from sickness those who lay upon it.* Third, fifty thousand drachms of the best wood of aloes, with thirty grains of camphor as big as pistachios. Fourth and last, a female slave of ravishing beauty whose apparel was covered over with jewels.

The ship set sail and after a very long and successful passage we landed at Balsora from thence I went to Bagdad where the first thing I did was to acquaint myself of my commission.

Scheherazade stopped because day appeared, and next night proceeded thus—

* There is a snake in Bengal whose skin is esteemed a cure for external poisons, by applying it to the part affected.—HOLP.





"She struck and went to pieces" (p. 150)

he admired the quantity of wood of alpes and ambergris, but above all, the rubies and emeralds, for he had none in his treasury that equaled them.

Observing that he looked on my jewels with pleasure and viewed the most remarkable among them one after the other, I fell prostrate at his feet and took the liberty of saying, "Sir not only my person is at your majesty's service, but the cargo of the raft, and I beg you to dispose of it as your own." He answered with a smile, "Sirdiad, I had take care not to covet anything of yours, nor to take anything from you that God has given far from lessening your wealth, I intend to a great deal and will not let you quit my dominions without marks of my liberality." All the answer I returned was prayers for the prosperity of that noble-minded prince, and commendations of his generosity and bounty. He charged one of his officers to take care of me and ordered people to serve me at his own expense. The officer was very faithful in the execution of his commission and caused all the goods to be brought by sea. The arrangements provided for me.

I went on board upon the hour to make my court to the king, expecting death, and of my time in viewing the monuments as curious and worthy of notice in the neighbourhood.

The isle of Serendib is situated just under the equinoctial line so that the days and nights there are always of twelve hours each, and the island is eight parasangs in length and as many in breadth.

The capital stands at the head of a fine valley in the middle of the island, encompassed by mountains, the highest in the world. They are seen three days sail off at sea. Rubies and several sorts of minerals abound, and the rocks are for the most part composed of a metalline stone made use of to cut and smooth other precious stones. All kinds of rare plants and trees grow there especially cedars and cocoa-trees. There is also a pearl fishery in the mouth of its principal river and in some of its valleys there are found diamonds. I made by way of devotion, a pilgrimage to the place where Adam was confined after his banishment from Paradise and had the curiosity to go to the top of the mountain.

When I returned to the city I prayed the king to allow me to go back to my own country. He granted me permission in the most obliging and honourable manner. He would needs force a rich present upon me, and when I went to take leave of him, he gave me one much more considerable, and at the same time charged me with a letter

for the commander of the faithful, our sovereign, saying to me, "I pray you give this present from me, and this letter, to Caliph Haroun Alraschid, and assure him of my friendship." I took the present and letter in a very respectful manner, and promised his majesty that I would punctually execute the commission with which he was pleased to honour me. Before I embarked, this prince sent for the captain and the merchants who were to go with me, and ordered them to treat me with all possible respect.

The letter from the king of Serendib was written on the skin of a certain animal of great value, because of its being so scarce. The characters of this letter were of azure, and the contents as follows:—

"The king of the Indies, before whom march a hundred elephants, who lives in a palace that shines with a hundred thousand rubies, and who has in his treasury twenty thousand crowns enriched with diamonds, to Caliph Haroun Alraschid

"Though the present we send you be inconsiderable, receive it as a brother and a friend, in consideration of the affection which we bear towards you and of which we are willing to give you proof. We desire the same part in your friendship, considering that we believe it to be our merit, being of the same dignity with yourself. We conjure you this as a brother—Adieu."

The present consisted, first, of one single ruby made into a cup about half a foot high an inch thick, and filled with round pearls of half a drachm each. Second, the skin of a serpent, whose scales

were as large as an ordinary piece of gold, and had the virtue to preserve from sickness those who lay upon it.* Third fifty thousand drachms of the best wood of aloes, with thirty grains of camphor as big as pistachios. Fourth, and last, a female slave of ravishing beauty, whose apparel was covered over with jewels.

The ship set sail and after a very long and successful passage, we landed at Balsora from thence I went to Bagdad, where the first thing I did was to acquit myself of my commission.

Scheherazade stopped because day appeared, and next night proceeded thus:—

* There is a snake in Bengal whose skin is esteemed a cure for external pains, by applying it to the part affected.—HOLK.



LOADING THE RAFT (p. 164)



I took the king of Serendib's letter, continued Sindbad, and went to present myself at the gate of the commander of the faithful, followed by the beautiful slave, and such of my own family as carried the presents. I stated the reason for my coming, and was immediately conducted to the throne of the caliph. I made my reverence, and after a short speech, gave him the letter and present. When he had read what the king of Serendib wrote to him, he asked if that prince was really so rich and potent as he represented himself in his letter? I prostrated myself a second time, and rising again, said, "Commander of the faithful, I can assure your majesty he does not exaggerate. I bear him witness. There is nothing more worthy of admiration than the magnificence of his palace. When the prince appears in public, he has a throne fixed on the back of an elephant, and marches betwixt two ranks of his ministers, favourites, and other people of his court, before him, upon the same elephant, an officer carries a golden lance in his hand, and behind the throne there is another, who stands upright, with a column of gold, on the top of which is an emerald half a foot long, and an inch thick, before him goes a guard of a thousand men clad in cloth of gold and silk, and mounted on elephants richly caparisoned

' Whilst the king is on the march, the officer who is before him on the same elephant, cries from time to time, with a loud voice, 'Behold the great monarch, the potent and redoubtable sultan of the Indies, whose palace is covered with a hundred thousand rubies, and who possesses twenty thousand crowns of diamonds. Behold the monarch greater than Solomon, and the powerful Maha raja.' After he has pronounced those words, the officer behind the throne cries in his turn, 'This monarch, so great and so powerful, must die, must die, must die.' And the officer before replies, 'Praise be to Him who lives for ever.'

' Farther, the king of Serendib is so just that there are no judges in his dominions. His people have no need of them. They understand and observe justice rigidly of themselves."

The caliph was much pleased with my account. 'The wisdom of that king' said he, 'appears in his letter, and after what you tell me, I must confess that his wisdom is worthy of his people, and his people deserve so wise a prince.' Having spoken thus, he dismissed me with a present.

Sindbad left off speaking and his company retired, Hindbad having first received a hundred sequins. Next day they returned to hear the relation of his seventh and last voyage, as follows —



THE SEVENTH AND LAST VOYAGE OF SINDBAD THE SAILOR

Being returned from my sixth voyage, I laid aside all thoughts of travelling, for beside that my age now required rest, I was resolved no more to expose myself to such risks as I had encountered, so that I thought of nothing but to pass the rest of my days in quiet. One day as I was entertaining a party of friends, a servant came and told me that one of the caliph's officers asked for me. I rose from table and went to him. "The caliph," said

he, "has sent me to tell you that he must speak with you." I followed the officer to the palace, where being presented to the caliph, I saluted him by prostrating myself at his feet. "Sindbad" said he to me "I stand in need of your services, you must carry my answer and present to the king of Serendib. It is but just that I should return his civility."

bow used to be a youthful exercise with me and that I had not yet forgotten it. He gave me a bow and arrow and taking me behind him upon an elephant, carried me to a thick forest some leagues from the town. We went a great way into the wood, and when he thought fit to stop he bade me alight. Then showing me a great tree, Climb up that" said he and shoot at the elephants as

went afterward together to the forest, where we dag a hole for the elephant, my master intending to return after a time and take its teeth &c. to trade with.

I continued this employment for two months, and killed an elephant every day getting sometimes upon one tree and sometimes upon another. One morning, as I looked for the elephants, I



SHOOTING THE ELEPHANTS (PLATE 16)

you see them pass by there is a prodigious number of them in this forest. If any of them fall, come and give me notice. Having spoken thus, he left me victuals, and returned to the town and I continued upon the tree all night.

I saw no elephant during that time but next morning as soon as the sun was up, I perceived a great number. I shot several arrows among them, and at last one of the elephants fell. The rest retired immediately and left me at liberty to go and acquaint my master. When I had told him how I had shot one of the elephants, he gave me a good meal, and commended my dexterity. We

perceived, with an extreme amazement, that instead of passing across the forest as usual they stopped, and came towards me with a horrible noise in such numbers that the earth shook under them. They encompassed the tree in which I was concealed, with their trunks extended, and all fixed their eyes upon me. At this alarming spectacle I was so frightened that my bow and arrows fell out of my hand.

My fears were not without cause for after the elephants had stared upon me for some time one of the largest of them put his trunk round the foot of the tree plucked it up, and threw it on the

ground. I fell with the tree, and the elephant taking me up with his trunk, set me on his back, where I remained more like one dead than alive, with my quiver on my shoulder. He then put himself at the head of the rest, who followed him in troops, and carried me to a place where he laid me down on the ground, and retired with all his companions. Conceive, if you can, the condition I was in. I thought myself to be in a dream.

At last, having lain some time, and seeing the elephants gone, I got up, and found that I was upon a broad hill, almost covered with the bones and teeth of elephants. I confess to you, that this furnished me with abundance of reflections. I admired the instinct of these animals. I doubted not but that this was their burying place, and that they had carried me thither on purpose to tell me that I should forbear to persecute them since I did it only for their teeth. I did not stay on the hill, but turned towards the city, and, after having travelled a day and a night, came to my master. I met no elephant on my way, which made me think they had retired farther into the forest, to leave me at liberty to come back to the hill without any obstacle.

As soon as my master saw me, "Ah, poor Sindbad," said he, "I was in great trouble to know what had become of you. I have been at the place where I found a tree newly pulled up and a hundred arrows on the ground, and after having waited for you in vain, I despaired of ever seeing you again. Pray tell what befell you, and by what good fortune you are still alive." I satisfied his curiosity, and going both of us to the hill, he found to his great joy that what I had told him was true. We loaded the elephant upon which we had travelled with as many teeth as he could carry, and when we had returned, "Brother," said my

master, "for I shall treat you no more as my slave, after having made such a discovery as will enrich me. God bless you with all happiness and prosperity. I declare before Him that I give you your liberty. I concealed from you what I am now going to tell you. The elephants of our forest have every year killed a great many slaves, whom we sent to seek ivory. God has delivered you from their fury, and has bestowed that favour upon you alone. It is a sign that He loves you, and has use for your services in the world. You have procured me incredible gain. Formerly, we could not procure ivory but by exposing the lives of our slaves and now our whole city is enriched by your means. Do not think I pretend to have rewarded you by only giving you your liberty, I shall also give you considerable riches. I could engage all our city to contribute towards making your fortune, but I must have the glory of doing it myself."

To this obliging declaration I replied, "Master God preserve you. Your giving me my liberty, is enough to discharge what you owe me, and I desire no other reward for the service I have the good fortune to do to you and your city but leave to return to my own country." "Very well," said he, "the monsoon will in a little time bring ships for ivory. I shall then send you home and give you wherewith to pay all your expenses." I thanked him again for my liberty, and his good intentions towards me. I stayed with him, expecting the monsoon, and during that time, we made so many journeys to the hill, that we filled all our warehouses with ivory. The other merchants, who traded in it, did the same thing, for it could not be long concealed from them.

At these words Scheherazade, perceiving day, broke off, but resumed the story next night.



Sir, said she to the sultan, Sindbad went on with the relation of his seventh voyage thus —

The ships arrived at last, and my late master having himself made choice of the ship wherein I was to embark, loaded half of it with ivory on my account, laid in provisions in abundance for the voyage, and besides obliged me to accept a present of some curiosities of the country, of great value.

After I had returned him a thousand thanks for all his favours, I went on board. We set sail, and as the adventure which procured me this liberty was very extraordinary, I had it continually in my thoughts.

We stopped at some islands to take in fresh provisions. Our vessel being come to a port on the mainland in the Indies, we touched there, and

not being willing to venture by sea to Balsora, I landed my proportion of the ivory, with the intention of proceeding on my journey by land. I made vast sums of the ivory, and bought several rarities, which I intended for presents, and when my equipage was ready, set out in company with a large caravan of merchants. I was a long time on the way, and suffered much but endured all with patience, when I considered that I had no thing to fear from the seas, from pirates, from serpents, nor

Sindbad here finished the relation of his seventh and last voyage and then, addressing himself to Hindbad, "Well, friend," said he, "did you ever know of any person who suffered as much as I have done, or of any mortal who has gone through so many vicissitudes? Is it not reasonable that, after all this, I should enjoy a quiet and pleasant life?" As he said this Hindbad drew near him, and kissing his hand, said, "I must acknowledge, sir that you have experienced many terrible



They found the corpse of a young lady" (p. 170).

from the other perils to which I had been exposed. All these fatigues ended at last, and I came safe to Bagdad. I went immediately to wait upon the caliph, and gave him an account of my embassy. The prince said he had been uneasy because of my long absence, but that he had always hoped God would preserve me. When I told him the adventure of the elephants, he seemed much surprised, and would never have given any credit to it had he not known my veracity. He deemed this story and the others I had told him to be so curious, that he ordered one of his secretaries to write them in characters of gold and lay them up in his treasury. I retired well satisfied with the honours I received and the presents which he gave me.

dangers, my troubles are not comparable to yours if they afflict me for a time, I comfort myself with the thoughts of the profit I get by them. I do not only deserve a quiet life but am worthy besides of all the riches you enjoy because you make of them such a good and generous use. May you therefore continue to live in happiness and joy till the day of your death." Sindbad gave him a hundred sequins more, received him into the number of his friends and desired him to quit his porter's employment, and come and dine every day with him, that he might all his days have reason to remember Sindbad the Sailor.

Scheherazade perceiving it was not day, continued her discourse, and began another story.

THE STORY OF THE THREE APPLES

Sir, said she, I have already had the honour to ascertain your majesty with a ramble which the

street they perceived, by the light of the moon, a tall man, with a white beard, who carried nets on

caliph Haroun Alraschid made one night from his palace I must now give you an account of another of his expeditions.

This prince one day commanded the grand vizier Gufar to come to his palace the night following.

"Vizier" said he, "I intend to take a walk round the town to learn what people say and particularly how they are pleased with my officers of justice. If there be any against whom they complain

justly, we shall turn them out, and put others in their stead, who will officiate better. If on the contrary, there be any that have gained applause, we shall esteem them as they deserve. The grand vizier having come to the palace at the hour appointed the caliph, he, and Mesrour the chief attendant, disguised themselves so that they could not be known, and went out all three together.

They passed through several places, and by several markets, and as they entered a small



THE EXECUTION OF GUFAR AND HIS ASSAULT PROCLAIMED (p. 170)

his head, and a staff in his hand. That old man," said the caliph, "does not seem to be rich let us go to him and inquire into his circumstances."

"Honest man" said the vizier who are you? The old man replied Sir I am a fisher, but one of the poorest and most miserable of my trade. I left my house about noon to go a fishing and from that time to this I have not been able to catch a single fish and to make

matters worse I have a wife and several small children and nothing to maintain them.

The caliph moved with compass on said to the fisherman Have you the courage to go back and cast your net once more? We shall give you a hundred sequins for what you bring up. At this proposal, the fisherman forgetting all his days toil, took the caliph at his word and returned to the Tigris accompanied by Gufar and Mesrour.

As they went the fisherman said to himself

not being willing to venture by sea to Balsora, I landed my proportion of the ivory, with the intention of proceeding on my journey by land. I made vast sums of the ivory, and bought several rarities, which I intended for presents, and when my equipage was ready, set out in company with a large caravan of merchants. I was a long time on the way, and suffered much, but endured all with patience, when I considered that I had nothing to fear from the seas, from pirates, from serpents, nor

Sindbad here finished the and last voyage, and then Hindbad, "Well, friend, know of any person who have done, or of any more so many vicissitudes? I, after all this, I should entertain thee?" As he said this and kissing his hand, said, that you have ex-



will call
ur kinsmen.

replied the grand

vizier, "O majesty to grant me time to make in less than three days."

The vizier Giasfar went home in great perplexity. "Alas!" said he, "how is it possible that in such a vast and populous city as Bagdad, I should be able to detect a murderer, who undoubtedly committed this crime without witness, and perhaps may be already gone from hence? Any other vizier than I would take some wretched person out of prison and cause him to be put to death to satisfy the caliph, but I will not burden my conscience with such a barbarous action, I will rather die than save life at the expense of the innocent."

He ordered the officers of the police to make strict search for the criminal, they sent their servants about and were not idle, if they were no less concerned in the matter than the vizier. But all their endeavours came to nothing, what

the uniform attire of him, which the vizier had him for the murderer. His eyes. "Commander of found any person that account of him." The proached him bitterly, and of his relatives should be the palace.

Whilst the gallows was sent to seize forty of the houses, and a public crier by the caliph's orders, to cry thus "have a desire to see the grand vizier Giasfar, forty of his relations hanged let them come to a square before the palace."

When all things were ready, the criminal judge and many officers belonging to the palace, brought out the grand vizier with his kinsmen, and set each of them at the foot of the rope designed for him. The multitude that filled the square could not without grief and tears behold this tragic spectacle, for the grand vizier and his family were loved and honoured on account of their probity, and impartiality not only in Bagdad, but through all the dominions of the caliph.

Nothing could prevent the execution of the prince's severe and the sentence, and the people in the city were

just going to be sacrificed, when a young man of handsome mien pressed through the crowd till he came up to the grand vizier, and after he had kissed his hand, said, "Most excellent vizier, chief

instead of proclaiming guilt. As he was about to answer him, a tall man, advanced in years, who had likewise forced his way through the crowd, came up to him, saying, "Sir, do not believe what



AT THE FOOT OF THE GALLOWS (p. 170).

of the emirs of this court, and comforter of the poor, you are not guilty of the crime for which you stand here. Withdraw, and let me expiate the death of the lady who was thrown into the Tigris. It was I who murdered her, and I deserve to be punished for my offence."

Though these words occasioned great joy to the vizier, yet he could not but pity the young man, in whose look he saw something that was engaging,

this young man says; *I killed the lady who was found in the trunk, and punishment ought only to fall upon me. I conjure you in the name of God not to punish the innocent for the guilty.* "Sir," said the young man to the vizier, "I do protest that I am he who committed the vile act, and nobody else had any hand in it." "My son," said the old man, "it is despair that brought you hither, and you would anticipate your destiny. I have

"These gentlemen seem too honest and reasonable not to reward my pains, and if they give me the hundredth part of what they promise, it will be an ample recompense."

They arrived at the bank of the river, and the fisherman threw in his net. When he drew it again, he brought up a trunk, close shut, and very heavy. The caliph made the grand vizier pay him a hundred sequins immediately, and sent him away Mesrour, by his master's orders, carried the trunk on his shoulders, and the caliph was so eager to know what it contained that he returned to the palace with all speed. When the trunk was opened,

they found in it a large basket made of palm-leaves shut up, and the covering of it sewed with its thread. To satisfy the caliph's impatience, he would not take time to undo it, but cut the thread with a knife, and took out of the basket a bundle wrapt up in a sorry piece of hanging, and bound about with a rope. The rope being untied and the bundle opened, they found, to their great amazement, the corpse of a young lady, whiter than snow, all cut in pieces.

Scheherazade stopped here, because she saw it was day, and next night continued her story thus —



SIR, your majesty may imagine better than I can express it the astonishment of the caliph at this dreadful spectacle. His surprise was instantly changed into passion, and darting an angry look at the vizier, "Wretch," said he, "is this the way you watch over the actions of my people? Do they commit such impious murders under your ministry in my capital, and throw my subjects into the Tigris, that they may cry for vengeance against me at the day of judgment? If you do not speedily revenge the murder of this woman, by the death of her murderer, I swear by Heaven that I will cause you to be hanged, with forty of your kinsmen." "Commander of the faithful," replied the grand vizier, "I beg your majesty to grant me time to make inquiry." "I will allow you no more," said the caliph, "than three days."

The vizier Gufar went home in great perplexity. "Alas!" said he, "how is it possible that in such a vast and populous city as Bagdad, I should be able to detect a murderer, who undoubtedly committed this crime without witness, and perhaps may be already gone from hence? Any other vizier than I would take some wretched person out of prison and cause him to be put to death, to satisfy the caliph, but I will not burden my conscience with such a barbarous action, I will rather die than save my life at the expense of the innocent."

He ordered the officers of the police to make strict search for the criminal, they sent their servants about and were not idle, for they were no less concerned in the matter than the vizier. But all their endeavours came to nothing, what

ever pains they took they could not discover the murderer, so that the vizier concluded his life to be lost.

The third day having arrived, an officer came to the unfortunate minister with a summons to follow him, which the vizier obeyed. The caliph asked him for the murderer. He answered, with tears in his eyes, "Commander of the faithful, I have not found any person that can give me the least account of him." The caliph, full of fury, reproached him bitterly, and ordered that he and forty of his relatives should be hanged at the gate of the palace.

Whilst the gallows was preparing orders were sent to seize forty of the vizier's kinsmen in their houses, and a public crier was sent about the city, by the caliph's orders, to cry thus "Those who have a desire to see the grand vizier Gufar and forty of his relations hanged, let them come to the square before the palace."

When all things were ready, the criminal judge and many officers belonging to the palace, brought out the grand vizier, with his kinsmen, and set each of them at the foot of the rope designed for him. The multitude that filled the square could not without grief and tears behold this tragic spectacle, for the grand vizier and his family were loved and honoured on account of their probity, beauty, and impartiality, not only in Bagdad, but through all the dominions of the caliph.

Nothing could prevent the execution of the prince's severe and irrevocable sentence, and the lives of the most deserving people in the city were

just going to be sacrificed when a young man of handsome mien pressed through the crowd till he came up to the grand vizier and after he had kissed his hand said "No t excellent vizier chief

instead of proclaiming guilt. As he was about to answer him a tall man advanced in years who had likewise forced his way through the crowd came up to him saying "Sir do not believe that



AT THE FOOT OF THE GILLOWS (p. 70)

of the emirs of this court and comforter of the poor you are not guilty of the crime for which you stand here. Withdraw and let me expiate the death of the lady who was thrown into the Tigris. It was I who murdered her and I deserve to be punished for my offence."

Though these words occasioned great joy to the vizier yet he could not but pity the young man in whose look he saw something that was engaging

this young man says "I killed the lady who was found in the trunk and punishment ought only to fall upon me. I conjure you in the name of God not to punish the innocent for the guilty. Sir" said the young man to the vizier "I do protest that I am he who committed the vile act, and nobody else had any hand in it. My son" said the old man, "it is despair that brought you hither and you would anticipate your destiny. I have

lived a long while in the world, and it is time for me to be gone, let me, therefore, sacrifice my life for yours." "Sir," said he again to the vizier, "I tell you once more I am the murderer, let me die without delay."

The controversy between the old and the young man obliged the grand vizier Giasar to carry them both before the caliph, which the criminal judge consented to, being very glad to serve the vizier. When he came before the prince he kissed the ground seven times, and spake after this manner: "Commander of the faithful, I have brought here before your majesty this old and this young man, each of whom declares himself to be the sole murderer of the lady." The caliph asked the two which of them it was that so cruelly murdered the lady, and threw her into the Tigris. The young man assured him it was he, but the old man maintained the contrary. "Go," said the caliph to the grand vizier, "and cause them both to be hanged." "But, sir," said the vizier, "if only one of them be guilty, it would be unjust to take the lives of both."

At these words the young man spoke again: "I swear by the great God, who has raised the heavens so high, that I am the man who killed the lady, cut her in pieces, and threw her into the Tigris about four days ago. I renounce my share of happiness among the just at the day of judgment, if what I say be not true, therefore I am he that ought to suffer." The caliph being surprised at this oath, believed him, especially since the old man made no answer. Whereupon, turning to the young man, "Wretch," said he, "what made you commit that detestable crime, and what is it that moves you to offer yourself voluntarily to die?" "Commander of the faithful," said he, "if all that has passed between that lady and me were set down in writing, it would be a history that might be useful for other men." "I command you, then, to relate it," said the caliph. The young man obeyed, and began his history thus:—

Scheherazade would have gone on, but she was obliged to defer the narrative to the night following.



SCHAHRIAR was the first who spoke the next night, and he desired to know what the young man told

to Haroun Alraschid. "Sir," said Scheherazade, "what he told was as follows:—"



THE STORY OF THE LADY WHO WAS MURDERED, AND OF THE YOUNG MAN HER HUSBAND

Commander of the faithful, this murdered lady was my wife, the daughter of the old man you see here, who is my uncle by the father's side. She was not above twelve years old when, eleven years ago, he gave her to me. I have three children by her, all boys, yet alive, and I must do her the justice to say that she never gave me the least occasion for offence. She made it her whole business to please me, and, for my part, I ardently loved her, and rather anticipated than opposed her wishes.

About two months ago she fell sick, I took all

imaginable care of her, and spared nothing that could promote her speedy recovery. After a month had passed she began to grow better, and expressed a wish to go to the bath. Before she went, "Cousin," said she (for so she used to call me out of familiarity), "I long for some apples, if you would get me any you would extremely please me. I have longed for them a great while, and my desire is so strong that if it be not satisfied very soon I fear some misfortune will befall me." "I shall do all in my power to get them," said I.

I went immediately round all the markets and shops in the town to seek for apples, but I could not get any, though I offered to pay a sequin a piece for them. I returned home much dissatisfied at my failure, and as for my wife, when she came from the bath and saw no apples, she grew so uneasy that she could not sleep all night. I got up early in the morning and went through all the gardens, but had no better success than the day before, only I happened to meet an old gardener who told me that my labour was in vain, for I could not expect to find apples anywhere but in your majesty's garden at Balsora. As I loved my wife passionately, and could not neglect to satisfy her, I dressed myself in a traveller's habit, and, after telling her my design, went to Balsora. I journeyed with such speed that I returned at the end of fifteen days with three apples, which cost me a sequin a piece: there were no more left in the garden, so the gardener would not let me have more. As soon as I came home I presented them to my wife, but her longing had increased, so she satisfied herself by receiving them. I laid them down beside her. In the mean time she continued sickly, and I knew not what remedy to procure for her relief.

A few days after my return, I was sitting in my shop in the public place where all sorts of fine stuffs are sold. I saw an ugly black slave come with an apple in his hand, which I knew to be one of those I had brought from Balsora. I had no reason to doubt it, because I was certain there was but one to be had in all Bagdad, nor in any of the gardens in the vicinity. I called to him and said, "Good slave, prithee tell me where you got this apple?" "It is a present," said he, smiling, "from my mistress. I went to see her to-day, and found her tell me I saw three apples lying by her, and she told me where she had them. She told me the woman her husband had made a fortnight's journey to procure them for her. We had a collation together, and when I took my leave of her, I brought away this apple."

This discourse rendered me distracted. I rose, shut up my shop, ran home with all speed, and, going to my wife's chamber, looked immediately for the apples. Seeing only two, I asked what had become of the third. Then my wife, turning her head to the place where the apples lay, and perceiving there were but two, answered me composedly, "Cousin, I know not what is become of it." At this answer, I was convinced that what the slave had told me was true, and, giving myself up to madness and jealousy, I drew my

knife from my girdle, and thrust it into the unfortunate creature's throat. I afterwards cut off her head and divided her body into pieces, which I packed in a bundle. The bundle I hid in a basket, sewing it up with a thread of red yarn and put all together in a trunk, and when night came, carried it down to the Tigris, where I sunk it.

The two youngest of my children were asleep, the third was out, but at my return, I found him sitting by my gate, weeping. I asked him the reason. "Father," said he, "I took this morning from my mother, without her knowledge, one of those three apples you brought her, and kept it a long while. As I was playing some time ago with my little brother in the street, a tall slave passing by snatched it out of my hand and carried it away. I ran after him, demanding it back, and besides told him that it belonged to my mother, who was sick, and that you had made a fortnight's journey to procure it, but all to no purpose—he would not restore it. And as I still followed him, crying out, he turned and beat me, and then ran away as fast as he could, down one lane and up another, till at length I lost sight of him. I have since been walking without the town expecting your return, to pray you not to tell my mother of it, lest it should make her worse." When he had thus spoken, he began weeping again more bitterly than before.

My son's story afflicted me beyond measure. I saw myself guilty of an enormous crime, and repented too late of having so easily believed the calumnies of a wretched slave, who, from what he had learned of my son, had invented that fatal falsehood.

My uncle came just then to see his daughter, but instead of finding her alive, understood from me that she was dead for I concealed nothing from him, and, without staying for his censure, declared myself the greatest criminal in the world.

Upon this, instead of reproaching me, he joined his tears with mine, and we wept together three days without intermission, he for the loss of a daughter whom he had loved tenderly, and I for the loss of a beloved wife, of whom I had deprived myself in so cruel a manner, by giving too easy credit to the report of a lying slave.

This commander of the faithful, in the sincere confession your majesty demanded of me. You have heard now all the circumstances of my crime, and I humbly beg of you to order the punishment due to it, how severe soever it may be, I shall not complain, but esteem it too easy and light.

Scheherazade perceiving day, left off speaking, but next night pursued her discourse thus:—



She said she the caliph was much astonished at the young man's relation. But this just prince | not return any answer to the prince, whose haughty temper he knew too well, he departed from his



He pulled on his sword (A. 5)

finding him as ready to be punished than condemned. He then to speak in his favour. This young man's crime," said he, "is pardonable before God, and excusable with men. The wicked slave is the sole cause of this murder—he alone that must be punished wherefore?" said he, looking to the grand vizier. "I give you three days to find him out. If you do not bring him within that time you shall die in his stead!"

Giafar who had been terribly pained as he durst

presence and retired home with tears in his eyes. He was so convinced, indeed, that he could not find the slave that he made not the least enquiry after him. Is it possible," said he, "that in such a city as Bagdad, where there are an infinite number of negro slaves, I should be able to find him out that is guilty? Unless God be pleased to interpose, as He has already done, to detect the murderer nothing can save my life."

He spent the first two days in mourning, with his

family; who sat round him, weeping and complaining of the caliph's cruelty. The third day having come, he prepared himself to die with courage as an honest minister, and one that had no burden on his conscience; he sent for notaries and witnesses, and made his will. After that he took leave of his wife and children, and bade them the last farewell. All his family were drowned in tears: there never was a more sorrowful spectacle. At last a messenger came from the caliph to tell him that he was out of all patience, having heard nothing from him concerning the negro for whom he had commanded

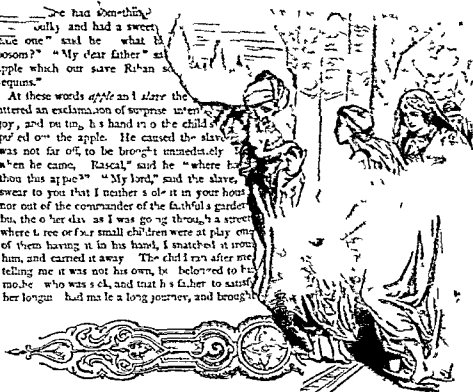




S & said the caliph was much astonished at the young man's relation. But this just prince not return any answer to the prince, whose hasty temper he knew too well, he departed from his

He had seen—
Jolly and had a sweet
"Give one" said he "what is
bosom?" "My dear father" said
apple which our save Riban so
sequins."

At these words *apple* and *slave* the
uttered an exclamation of surprise when
joy, and putting his hand in to the child's
pocket took the apple. He caused the slave
was not far off, to be brought immediately.
When he came, Rascal, said he "where has
thou this apple?" "My lord," said the slave,
swear to you that I neither stole it in your house
nor out of the command of the faithful's garden,
but, the other day, as I was going through a street
where a tree of four small children were at play, one
of them having it in his hand, I snatched it from
him, and carried it away. The child ran after me,
telling me it was not his own, but belonged to his
mother, who was sick, and that his father to satisfy
her longings had made a long journey, and brought



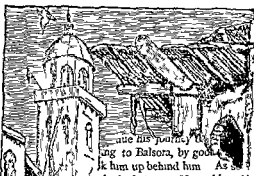
THE STORY OF NOUREDDIN ALI

Commander of the faithful, there was formerly a
sultan of Egypt, gracious, merciful, and liberal, and
a strict observer of justice, and his valour made
him terrible to his neighbours. He loved the poor
and protected the learned, whom he advanced to
the highest dignities. This sultan had a vizier who
was prudent, wise, sagacious, and well versed in all
sciences. The minister had two sons, who in
everything followed his footsteps. The eldest
was called Schemseddin Mohamed, and the
younger Nouredin Ali. The last especially was
endowed with all the good qualities that man could
possess.

The vizier their father being dead, the sultan

sent for them to put on some with tears in his eyes
sorry," said he, "but three days to live
yourselves, indeed, that he could not
and love one of you not the least argu-
dignity upon you," said he, "that in such
father's condition there are an infinite number
The two would be able to find him out
and return, as God be pleased to inter-
fathers, already done, to detect the
man who save my life,"
a tender, so days in mourning with his
out hearting, and this his

family, who sat round him, weeping and complaining of the caliph's cruelty. The third day having come, he prepared himself to die with courage as an honest minister, and one that had no burden on his conscience, he sent for notaries and witnesses, and made his will. After that he took leave of his wife and children, and bade them the last farewell. All his family were drowned in tears: there never was a more sorrowful spectacle. At last a messenger came from the caliph to tell him that he was out of all patience, having heard nothing from him concerning the negro for whom he had commanded



to see that the inhabitants kept good order and discipline. The minister, casting his eyes by chance on Nouredin Ali and perceiving something extraordinary in his aspect, looked very attentively at him. When he saw him in a traveller's habit, he stood still, and asked him who he was and from whence he came. "Sir," said Nouredin Ali, "I am an Egyptian, born at Cairo and have left my country because of the unkindness of a near relation and am resolved to travel through the world and rather to die than return home." The grand vizier who was a good natured old man, after hearing those words said to him "Son beware, do not pursue your design, there is nothing but misery in the world, you are not sensible of the hardships you must endure. I may perhaps make you forget the sorrows which have forced you to

leave his journey to go to Balsora, by good luck he picked him up behind him. As he reached that city Nouredin Ali thanked him for his kindness. As he was taking a lodging he saw a person of numerous retinue, to whom all the people showed the greatest respect, standing still. Nouredin Ali halted among them. This personage was grand vizier to the sultan of Balsora, who was passing through the city to see that the inhabitants kept good order and discipline.

as they were conversing together after supper the next day being the elder brother's turn to hunt with the sultan, he said to his younger brother, "Since neither of us is yet married, and we live so affectionately together, let us both wed on the same day, and choose two sisters out of some family that may suit our quality. What do you think of this plan?" "Brother," answered Nouredin Ali, "nothing could be better. But this is not all," said Schemseddin Mohammed, "my fancy carries me still farther, suppose we have children born on the same day—you a son, and I a daughter—we will give them to each other in marriage, when they come to age." "I must acknowledge," said Nouredin Ali, "that this prospect is admirable, such a marriage will perfect our union, and I willingly assent to it. But then, brother," said he farther, "if this marriage should happen, would you expect of my son should settle a jointure on your daughter?" "There is no difficulty in that," replied the elder, "for I am persuaded that besides the usual dowers of the marriage contract, you will not fail to promise, in his name, at least three thousand pieces of gold, three farms, and three slaves." "O," said the younger, "I will not consent to be my brother's equal in title and dignity? Do not you and I both know what is man? Man being nobler than woman, it is your duty to give a large dowry with your daughter. By so doing I perceive, you are a man that would have business done at another's expense." "Although Nouredin Ali spoke these words in a hasty temper, being of a hasty temper, was not he affected at them, and fell into a passion. "Plague on your son," said he, "since you prefer him to my daughter! I wonder you had so much confidence as to believe him worthy of her, you must have lost your judgment to think you are my colleague and say we are colleagues. I would have you know that, since you are so vain, I would not marry my daughter to your son, though you were to give more than you are worth." This pleasant conversation between two brothers about the marriage of their children before they were born went so far that Schemseddin Mohammed concluded by saying, "Were I not to-morrow," said he, "to be the sultan I would treat you as you deserve, my return I will make you sensible that it is not become one to speak so insolently to his brother as you have done to me." Upon this remark in anger to his apartment. Schemseddin Mohammed rose early next morning and attended the sultan, who went to hunt the pyramids. As for Nouredin Ali, he was

very uneasy all night, and, considering that it would not be possible to live longer with a brother who had treated him with so much haughtiness, he provided a good mule, furnished himself with money, jewels, provisions, and victuals, and having told his people that he was going on a private journey for two or three days, he departed.

When out of Cairo he rode by way of the desert towards Arabia, but his mule happening to tire, he was forced to continue his journey on foot. A courier that was going to Balsora, by good fortune overtaking him, took him up behind him. As soon as the courier reached that city Nouredin Ali alighted, and thanked him for his kindness. As he went about seeking a lodging he saw a person of quality, with a numerous retinue, to whom all the people showed the greatest respect standing still till he had passed. Nouredin Ali halted among the rest. This personage was grand vizier to the sultan of Balsora, who was passing through the city to see that the inhabitants kept good order and discipline.

The minister, casting his eyes by chance on Nouredin Ali, and perceiving something extraordinary in his aspect, looked very attentively at him as he saw him in a traveller's habit, he stood still, and asked him who he was and from whence he came. "Sir," said Nouredin Ali, "I am an Egyptian, born at Cairo and have left my country because of the unkindness of a near relation and am resolved to travel through the world, and I rather to die than return home." The grand vizier who was a good natured old man after hearing those words said to him, "Son, beware, do not pursue your design, there is nothing but misery in the world, you are not sensible of the hardships you must endure. Follow me, I may perhaps make you forget the misfortunes which have forced you to leave your own country."

Nouredin Ali followed the grand vizier, who soon discovered his good qualities, and conceived for him so great an affection that one day he said to him in private, "My son, I am, as you see, so far gone in years that it is not probable I shall live much longer. Heaven has bestowed on me only one daughter, who is as beautiful as you are handsome, and now fit for marriage. Several nobles of the highest rank at this court have sought her for their sons, but I would not grant their request. I have an affection for you, and think you so worthy to be received into my family, that, preferring you before all those who have demanded her, I am ready to accept you for my son-in-law. If you like the proposal, I shall tell the sultan, my son-in-law."

that I have adopted for by this marriage, and enreat him to grant you the reversions of my dignity of grand vizier in the kingdom of Balsora. In the meantime nothing being more requisite for me than ease in my old age I will not only put you in

the great hall of his palace, and prepare a magnificent feast. He afterwards sent to invite the nobles of the court and cry to honour him with their company, and when they were all met (Nour-ed-din having now told him who he was), he said to



THE NOBILITY OF THE COURT AND CITY ARE NOW MET (P. 175).

possession of great part of my estate, but leave the administration of public affairs to your management."

When the grand vizier had concluded this kind and generous proposal, Nour-ed-din Ali fell at his feet, and expressing himself in terms that witnessed his joy and gratitude assured him that he was at his command in every way. Upon this the vizier's chief domestics, ordered them to adorn

those lords, for he thought it proper to speak thus on purpose to satisfy those to whom he had refused his alliance, "I am now, my lords, to discover a circumstance to you which hitherto I have kept a secret. I have a brother who is grand vizier to the sultan of Egypt. This brother has but one son whom he would not marry in the court of Egypt, but sent him hither to wed my daughter that his branches of our family might be united. His son

whom I knew to be my nephew as soon I saw him, is the young man I now present to you as my future son-in-law. I hope you will do me the honour to be present at the wedding which I am resolved to celebrate this day.

The noblemen, who could not be offended at his preferring his nephew before all the great

matches that had been proposed, allowed that he had very good reason for his choice, were willing to be witnesses to the ceremony, and wished that God might prolong his days to enjoy the satisfaction of the happy match.

Here Scheherazade broke off, because day appeared, and next night resumed her story.



"Sir," said she, the grand vizier continued his story to the caliph thus:—The lords met at the vizier of Balsora's house, and having testified their satisfaction at the marriage of his daughter with Noureddin Ali, sat down to a magnificent repast. After the banquet which lasted a long time, marriage contract, the noailles came in with the new company, de- clared the lords signed it, and when the company de- parted, the grand vizier ordered his servants to have everything in readiness for Noureddin Ali to arrive. He had fine new linen and rich vestments provided for him in the greatest profusion. When he had bathed and dressed he went to see the grand vizier, his father-in-law, who was exceedingly pleased with his noble demeanour. Having made him sit down, "My son," said he, "you have neglected to me who you are, and the office you held in the court of Egypt. You have also told me the difference betwixt you and your brother, which occasioned your leaving your country. I desire you to make me your entire confidant, and to tell me the cause of your quarrel, for now you have no reason either to doubt my affection or to conceal anything from me."

Noureddin Ali gave him an account of every circumstance of the quarrel, at which the vizier burst out into a fit of laughter, and said, "This is one of the oddest things I ever heard of: it is possible my son, that your quarrel should have risen so high about an imaginary marriage? I am sorry you fell out with your elder brother upon such a frivolous matter, but he was in the wrong to be angry at what you only spoke in jest, and I ought to thank Heaven for a dispute which has procured me such a son-in-law. But," continued the vizier, "it is late, and time for you to retire to-morrow I shall present you to the sultan, and I hope he will receive you in such a manner as will satisfy us both."

Noureddin Ali took leave of his father-in-law, and retired. It is remarkable, continued Giasr, that Schemseddin Mohammed happened also to be married at Cairo the very same day that this marriage was solemnised at Balsora. The particulars of his marriage are as follows:—

After Noureddin Ali left Cairo with the intention of never returning, Schemseddin Mohammed, his elder brother, who was hunting with the sultan of Egypt, was absent for a month. The sultan, being fond of the chase, continued the sport all that time. Schemseddin at his return was much surprised when he understood that, under pretence of taking a short journey, his brother had departed on a mule the same day that the sultan went hunting, and had never re-appeared. It vexed him all the more, because he did not doubt but that the words he had used were the cause of his going away. He sent a messenger in search of him, who went to Damascus, and as far as Aleppo, but Noureddin was then at Balsora. When the courier returned, and brought no news of him, Schemseddin Mohammed intended to make further inquiry after him in other parts, but in the mean time he took it fancy to marry, and wedded the daughter of one of the greatest lords in Cairo, upon the same day that his brother married the daughter of the grand vizier of Balsora.

But this is not all, said Giasr, at the end of nine months a daughter was born to Schemseddin Mohammed at Cairo, and on the same day a son was born to Noureddin at Balsora. The son of Noureddin was called Bedreddin Hassan.

The grand vizier of Balsora testified his joy at the birth of his grandson by great gifts and pulchre entertainments. To show his son-in-law the great esteem he had for him, he went to the palace, and most humbly besought the sultan to grant Noureddin Ali his office, that he might have the

that I have adorned you by this marriage and entreat him to grant you the reversion of my duty of grand vizier in the kingdom of Basora. In the meantime nothing being more requisite for me than ease in my old age, I will not only put you in

the great hall of his palace and prepare a wedding feast. He afterwards sent to inform the court and city to be our friend with the company of a dozen they were all men. (Voiced) Ali having now told him who he was, he said



THE ORIFICES OF THE COURT AND CITY ARE NOW MET (P. 18).

possession of great part of my estate, but leave the administration of public affairs to your management."

When the grand vizier had concluded this kind and generous proposal, Nouraddin Ali fell at his feet, and expressing himself in terms that witnessed his joy and gratitude, assured him that he was at his command in every way. Upon this the vizier sent for his chief domestics, ordered them to adorn

those lords, for he thought it proper to speak thus on purpose to satisfy those to whom he had rendered his alliance, "I am now my lords to disclose a circumstance to you which hitherto I have kept secret. I have a brother who is grand vizier to the sultan of Egypt. This brother has but one son whom he would not marry in the court of Egypt but sent him hither to wed my daughter that the branches of our family might be united. His son

whom I knew to be my n
is the young man I now p
son in law I hope you
be present at the wedding
celebrate this day"

The noblemen, who
a' his preferring his neph

contine
dreddin
union
cily he
ut hun

thw as soon I saw him,
present to you as my future
will do me the honour to
which I am resolved to

could not be offended
before all the great

matches that had been proposed, allowed that
he had very good reason for his choice, were
willing to be witnesses to the ceremony, and
wished that God might prolong his days to enjoy
the satisfaction of the happy match.

Here Schehrazade broke off because day ap-
peared, and next night resumed her story

94th NIGHT

*Six, said she, the grand vizier

story to the caliph thus

vizier of Balsora's house, and

satisfaction at the marriage

Noureddin Ali, sat down to

which lasted a long time

business came in with the n

chief lords signed it, and when

parted, the grand vizier ordered

everything in readiness for Noureddin Ali

to leave. He had fine new linen and rich vestment

provided for him in the greatest profusion. When

he had bathed and dressed he went to see the

grand vizier, his father in law, who was exceedingly

pleased with his noble demeanour. Having made

him sit down, "My son," said he, "you have

decided to me who you are, and the office you

hold in this court of Egypt. You have also told

me of the difference betwixt you and your brother,

which occasioned your leaving your country. I

desire you to make me your entire confidant and

to tell me the cause of your quarrel, for now you

have no reason either to doubt my affection or to

conceal anything from me"

Noureddin Ali gave him an account of every

circumstance of the quarrel, at which the vizier

burst out into a fit of laughter, and said, "This is

one of the oddest things I ever heard of is it pos-

sible my son, that your quarrel should have risen

so high about an imaginary marriage? I am sorry

you fell out with your elder brother upon such a

frivolous matter, but he was in the wrong to be

angry at what you only spoke in jest, and I ought

to thank Heaven for a dispute which has procured

me such a son in law. But, continued the vizier

"it is late, and time for you to retire to-morrow I

shall present you to the sultan and I hope he will

receive you in such a manner as will satisfy us

both.

er Giasar continued his

The lords met at the

and having testified their

of his daughter with

a magnificent repast,

Afterwards banquet

the company at the

de

to

to

to

to

to

to

to

to

to

to

to

to

to

to

to

to

to

to

to

to

to

to

to

to

to

to

to

to

to

to

Noureddin Ali took leave of his father-in-law,
and retired. It is remarkable, continued Giasar,
that Schemseddin Mohammed happened also to be
married at Cairo the very same day that this mar-
riage was solemnised at Balsora. The particulars
of his marriage are as follows —

After Noureddin Ali left Cairo with the inten-
tion of never returning, Schemseddin Mohammed,
his elder brother who was hunting with the sultan
of Egypt, was absent for a month. The sultan,
being fond of the chase, continued the sport all
that time. Schemseddin at his return was much
surprised when he understood that, under pretence
of taking a short journey, his brother had departed
on a mule the same day that the sultan went hunt-
ing, and had never re-appeared. It vexed him all
away more, because he did not doubt but the hard
went to the had used were the cause of his going.
He sent a messenger in search of him, who
returned, Damascus, and as far as Aleppo, but
seddin Mohammed then at Balsora. When the courier
query after he brought no news of him, Schem-
time he took seemed intended to make further in-
daughter of one of other parts, but in the mean
upon the same duncy to marry, and wedded the
daughter of the grand the greatest lords in Cairo,

But this is not all, but his brother married the
nine months a daughter vizier of Balsora.
Mohammed at Cairo said Giasar at the end of
was born to Noureddin was born to Schemseddin
Noureddin was called and on the same day, a son.

The grand vizier of Balsora. The son of
the birth of his grandsordreddin Hassan.
entertainments. To shew how testified his joy at
esteem he had for him by great gifts and public
and most humbly besought his son in law the great
Noureddin Ali his office, then went to the palace
the sultan to

THE ARABIAN NIGHTS ENTERTAINMENT

comfort before his death of seeing his son in law
made grand vizier in his stead

The sultan had taken a great liking to Noureddin, when his father in law had presented him

used to state affairs, that he engaged the at the reverence and affection continued afterwards to that the infirmities of father in law to appear

The old vizier of after, well pleased to promised so well to so and respectable by Nouredin Ali perf with all possible love



In a memorandum-book " (p. 182)

upon his marriage, and had so well of him that he read law saw Noureddin in the offices of grand vizier

The next day when Noureddin Ali conducted

body speak at the request, to put on the

law saw Noureddin in the offices of grand vizier

late Noureddin Ali conducted

as his son Bedreddin Hassan had attained the age of seven years, he provided him an excellent tutor who taught him such things as became his birth. The child had a ready wit and a genius capable of receiving all the good instruction that could be given.

Scheherazade was proceeding but she perceived day, and discontinued her discourse, resuming it however on the following night

95th NIGHT

the vizier Gasfar, continuing his story told a tale, that after Bedreddin Hassan had been two years under the tuition of his master who taught him to read perfectly, he learned the Koran by heart. His father put him afterwards to other

tutors by whom

his mind was

cultivated to

such a degree,

that when he

was twelve

years of age he

had no more

to learn.

His son

was named

as

the story

runs

is,

that

he

kept

to study, but

one day he intro-

duced him to

the sultan, who

received him

very graciously;

The people who

saw him in the

streets were

charmed with

his demeanour,

and gave him

a thousand

blessings.

His father,

hoping to

render him

capable of sup-

plying his place,

accustomed

him to business

of the greatest moment. He omitted nothing to advance a son he loved so well. But just when he began to enjoy the fruits of his labour, he was suddenly seized with a violent sickness, and, finding himself past recovery, prepared to die like

a good Mussul

man.

In that last

and precious

moment he

forgot not his

son, and called

for him and

said 'My son

you see this

world is tran-

sitory, there is

nothing dear

able to it that

to which I shall

speedily go.

You must

therefore from

henceforth be-

gin to fit your

self for this

change as I

have done, you

must therefore

it will not mur-

murine so as to

have no trouble

of conscience

for not having

acted the part

of a really hon-

est man. As

for your reli-

gion, you

sufficiently

instructed by

what I have

learnt from you

and your



PI. BEDREDDIN HASSAN AND ISAAC THE JEW (p. 183)

comfort before his death of seeing his son in law
mude grand vizier in his stead

The sultan had taken a great liking to Noureddin, when his father in law had presented him

used to such affairs. And when of the
that he engaged the affections of the
the reverence and affection of all the people
continued as regards to the infirmities of
father in law to appear

The old vizier of 120
after well pleased to see
promised so well to him
and respectability

Noureddin Ali performed
with all possible love

ded about
much of his life
its future to

his last duty
the Ad



He gave his son a memorandum-book" (p. 182).

and every body speak
upon his marriage and had granted the request,
so well of him, that he readily to put on the
and gave him a memorandum-book

when he and perform all the
in court was complete. Noureddin
vizier, with such grace and
acted once it
one s

as his son Pedreddin Hassan had attained the
of seven years, he provided him an excellent
who taught him such things as became him.
The child had a ready wit and a genius
of receiving all the good instruction that could
be given.

Scheherazade was proceeding, but she perceived
day, and discontinued her discourse, resuming
however, on the following night.

95th NIGHT

212. the vizier Gasfar, continuing his story, told the caliph, that after Bedred'din Hassan had been two years under the tuition of his master, who taught him to read perfectly, he learned the Koran by heart. His father put him afterwards to other

tasks, by whom his mind was cultivated to such a degree, that when he was twelve years of age he had no more

to learn. His father, who kept him at home, but he introduced him to the Sultan, who received him very graciously. The people who saw him in the streets were charmed with his demeanour, and gave him a thousand blessings.

His father, proposing to render him capable of supplying place, accustomed him to business

of the greatest moment. He omitted nothing to advance a son he loved so well. But just when he began to enjoy the fruits of his labour, he was suddenly seized with a violent sickness, and, finding himself past recovery, prepared to die like

a good Mussulman.

In that last and precious moment he forgot not his son but called for him and said, My son you see this world is transitory, there is nothing durable but in that to which I shall speedily go. You must therefore from henceforth begin to fit yourself for this change as I have done, you must repent for it without murmuring so as to have no trouble of conscience for not having acted the part of a really honest man. As for your religion, you are sufficiently instructed in it by what you have learned from your tutors and your own



THE KHALIFAH HASSAN AND HIS SON THE JEW (P. 181)

study, and as to what belongs to an upright man I shall give you some instructions of which I hope you will make good use. As it is a necessary thing to know one's self, and as you cannot come to that knowledge without first understanding who I am, I shall now inform you.

"I am," continued he, "a native of Egypt, my father, your grandfather, was first minister to the sultan of that kingdom. I myself had the honour to be vizier to that sultan, and so had my brother, your uncle, who I suppose is yet alive, his name is Schemseddin Mohammed. I was obliged to leave him, and come into this country, where I have raised myself to the high dignity I now enjoy. But you will understand all these matters more fully by a manuscript that I shall give you."

At the same time Noureddin Ali gave a memorandum book to his son, saying, "Take this, and read it at your leisure, you will find, among other things, the date of my marriage and that of your birth. These are circumstances which perhaps you may hereafter have occasion to know, therefore you must keep it very carefully."

Bedreddin Hassan being sincerely afflicted to see his father in this condition, and sensibly touched with this discourse, could not but weep when he received the book, which he promised never to part with.

That very moment Noureddin Ali fainted, so that it was thought he would have expired, but he came to himself again, and spoke as follows:—

"My son," said he, "the first instruction I give you is, not to make yourself familiar with all sorts

of people. The way to live happy is to keep your mind to yourself, and not to tell your thoughts to easily.

"Secondly, Not to do violence to any or whatever, for in that case you will draw everybody's hatred upon you. You ought to consider the world as a creditor to whom you owe moderation, compassion, and forbearance.

"Thirdly, Not to say a word when you are reproached, for, as the proverb says, He that keeps silence is out of danger. And in this case particularly you ought to practise it. You also know what one of our poets says upon this subject, That silence is the ornament and safeguard of life, and that our speech ought not to be like a storm of rain that spoils all. Never did any man yet repent of having spoken too little, whereas many have been sorry that they spoke too much.

"Fourthly, To drink no wine, for that is the source of all vices.

"Fifthly, To be frugal in your way of living. If you do not squander your estate it will you in time of necessity. I do not should be either profuse or niggardly, for you have little, if you husband it well, and lay on proper occasions, you will have many; but if, on the contrary, you have great riches, make but a bad use of them, all the world forsake you, and leave you to yourself."

In short, Noureddin Ali continued till his breath to give good advice to his son.

Scheherazade stopped here, because she was day



The sultaness of the Indies being awakened by her sister Dinazade at the usual hour, addressed herself to Schahnar. "Sir," said she, "the caliph was well pleased to hear the grand vizier Gafar relate his story, which he continued this."

Noureddin Ali was buried with all the honours due to his rank. Bedreddin Hassan of Balsora, or so he was called, because born in that town, was so overwhelmed with grief for the death of his father that instead of taking a month's time to mourn according to custom, he kept himself shut up in tears and solitude about two months without eating or so much as going abroad to the sultan. That sovereign was

displeased at his neglect, looking upon it as slight. In a fury he called for the new grand vizier (for he had created another on the death of Noureddin Ali) and commanded him to go to the house of the deceased, and seize upon it with all his houses, lands, and effects, without leaving anything for Bedreddin Hassan, and to bring him prisoner along with him.

The new grand vizier, accompanied by his officers, went immediately to execute this commission. One of Bedreddin Hassan's slaves happening accidentally to come into the crowd, heard the errand, and ran in all haste to give his warning. He found him sitting in the vestibule of

his house, as melancholy as if his father had been but newly dead. He fell down at his feet out of breath, and after kissing the hem of his garment, cried out, "My lord, save yourself immediately." "What is the matter?" said Bedreddin Hassan, "what news do you bring?" "My lord," said he, "there is no time to be lost, the sultan is incensed against you, and has sent people to confiscate your estate and seize your person."

The words of this faithful and affectionate slave occasioned Bedreddin Hassan great alarm. "May not I have so much time," said he, "as to take some money and jewels along with me?" "No, sir," replied the slave, "the grand vizier will be here this moment. Begone immediately, save yourself. The unfortunate youth rose up in all haste, put his

feet in his sandals, and after he had covered his head with the skirt of his gown, that his face might not be known, fled, without knowing what way to go. He ran without stopping till he came to the public burying ground, and as it was growing dark, resolved to pass that night in his father's tomb. It was a large edifice, covered by a dome which Noureddin Ali had built when he was alive. On the way Bedreddin met a very rich Jew, who was a banker and merchant, and was returning from a place where his affairs had called him to the city.

The Jew knowing Bedreddin, stopped and saluted him very courteously. — Day beginning to appear as Scheherazade spoke these words she left off till next night, when she resumed her discourse again.



"My lord," said she, "the caliph was very attentive to the grand vizier's narrative, which went on thus:— Isaac, the Jew, after he had paid his respects to Bedreddin Hassan, by kissing his hand, said, 'My lord, dare I be so bold as to ask whether you are alone at this time of night alone, and so much troubled? Has anything disquieted you?' 'Yes,' answered Bedreddin, 'a little while ago I was asleep and my father appeared to me in a dream, looking very fiercely upon me, as if he were displeased. He started out of my sleep in alarm, and came out immediately to pray at his tomb.'

"My lord," said the Jew (who did not know the true reason why Bedreddin had left the town), "your father of happy memory, and my good lord, had a great deal of merchandise in several vessels, which are yet at sea, and belong to you. I beg the favour of you to grant me the refusal of them before any other merchant. I am able to pay down ready money for all the goods that are in your ships and to begin, if you will give me those that happen to come in the first ship that arrives in safety, I will pay you down, as part payment, a thousand sequins." Then drawing out a bag from under his gown, he showed it to him, sealed up with a seal.

Bedreddin Hassan being banished from home and dispossessed of all that he had in the world looked upon this proposal of the Jew as a favour from heaven, and therefore accepted it with joy. "My lord," said the Jew, "then you sell me, for

a thousand sequins, the lading of the first of your ships that shall arrive in port?" "Yes," answered Bedreddin, "I sell it you for a thousand sequins, it is a bargain." Upon this the Jew delivered him the bag of a thousand sequins, and offered to count them, but Bedreddin Hassan said he would trust his word. "Since it is so my lord," said he, "be pleased to favour me with a small note of the bargain we have made." As he spoke, he pulled the inkhorn from his girdle, and taking a small reed out of it neatly cut for writing, presented it to him, with a piece of paper. Bedreddin Hassan wrote these words:—

"This writing is to testify that Bedreddin Hassan of Balsora has sold to Isaac the Jew, for the sum of one thousand sequins, received in hand, the lading of the first of his ships that shall arrive in this port."

This note he delivered to the Jew, after having stamped it with his seal, and then took his leave of him.

While Isaac pursued his journey to the city, Bedreddin Hassan made the best of his way to his father Noureddin Ali's tomb. When he came to it, he bowed his face to the ground and, weeping, deplored his miserable condition. "Alas!" said he, "unfortunate Bedreddin! what will become of thee? Whither canst thou fly for refuge against the unjust prince that persecutes thee? Was it not enough to be afflicted for the death of—"

study, and as to what belongs to an upright man, I shall give you some instruction, of which I hope you will make good use. As it is a necessary thing to know one's self, and as you cannot come to that knowledge without first understanding who I am, I shall now inform you.

"I am," continued he, "a native of Egypt, my father, your grandfather, was first minister to the sultan of that kingdom. I myself had the honour to be vizier to that sultan, and so has my brother, your uncle, who I suppose is yet alive, his name is Scheriseddin Mohummed. I was obliged to leave him, and come into this country, where I have raised myself to the high dignity I now enjoy. But you will understand all these matters more fully by a manuscript that I shall give you."

At the same time Noureddin Ali gave a memorandum book to his son, saying, "Take this, and read it at your leisure, you will find among other things, the date of my marriage, and that of your birth. These are circumstances which perhaps you may hereafter have occasion to know, therefore you must keep it very carefully."

Bedreddin Hassan being sincerely afflicted to see his father in this condition, and sensibly touched with this discourse, could not but weep when he received the book, which he promised never to part with.

That very moment Noureddin Ali fainted, so that it was thought he would have expired, but he came to himself again, and spoke as follows —

"My son," said he, "the first instruction I give you is not to make yourself familiar with all sorts

of people. The way to live happy is to keep your mind to yourself, and not to tell your thoughts too easily.

"Secondly, Not to do violence to any one whatever, for in that case you will draw everybody's hatred upon you. You ought to consider the world as a creditor, to whom you owe moderation, compassion, and forbearance.

"Thirdly, Not to say a word when you are reproached, for as the proverb says, He that keeps silence is out of danger. And in this case particularly you ought to practise so. You also know what one of our poets says upon this subject, that silence is the ornament and safeguard of life, and that our speech ought not to be like a storm of rain that spoils all. Never did any man yet repent of having spoken too little, whereas many have been sorry that they spoke too much.

"Fourthly, To drink no wine, for that is the source of all vices.

"Fifthly, To be frugal in your way of living. If you do not squander your estate it will you in time of necessity. I do not mean should be either profuse or niggardly, for though you have little if you husband it well, and lay on proper occasions, you will have many; but if, on the contrary, you have great riches, make but a bad use of them, all the world forsake you, and leave you to yourself."

In short, Noureddin Ali continued to his breath to give good advice to his son.

Scheherazade stopped here, because she day



THE sultaness of the Indies being awakened by her sister Dinarzade at the usual hour addressed her self to Schahrar. "Sir," said she, "the caliph was well pleased to hear the grand vizier, Ginfar relate his story, which he continued thus —"

Noureddin Ali was buried with all the honours due to his rank. Bedreddin Hassan of Bdsora, for so he was called, because born in that town, was so overwhelmed with grief for the death of his father, that instead of taking a month's time to mourn according to custom, he kept himself shut up in tears and solitude about two months, without seeing anybody or so much as going abroad to pay his respects to the sultan. That sovereign was

displeased at his neglect, looking upon it as a slight. In a fury he called for the new grand vizier (for he had created another on the death of Noureddin Ali) and commanded him to go to the house of the deceased, and seize upon it, with all his other houses, lands, and effects, without leaving any for Bedreddin Hassan, and to bring him prisoner along with him.

The new grand vizier, accompanied by his officers, went immediately to execute this commission. But one of Bedreddin Hassan's slaves happening accidentally to come into the crowd, heard the vizier's errand, and ran in all haste to give his master warning. He found him sitting in the vestibule of



When the genie had attentively considered Bedreddin Hassan, he said to himself, "To judge of this creature by his appearance, he would seem to be an angel whom God has sent to charm the whole world." At last, after he had satisfied himself with looking at him, he flew into the air, where meeting by chance with a fury,* they saluted one another, after which he said to her, "Pray descend with me into the cemetery where I stay, and I shall show you a beauty worthy of your admiration." The fury consented, and both descended in an instant. They came into the tomb. "Look," said the genie showing her Bedreddin Hassan, "did you ever see a youth more beautiful?"

The fury, having attentively observed Bedreddin, replied, "I must confess that he is a very handsome man, but I have just come from seeing a young lady at Cairo more admirable than he, and if you will hear me, I shall tell you a strange story concerning her." "You will very much oblige me by so doing," answered the genie.

"You must know then," said the fury, "(for I must begin at the beginning) that the sultan of Egypt has a vizier called Schemseddin Mo-

hammed who has a most beautiful and accomplished daughter. The sultan having heard of this young lady's beauty, sent the other day for her father and told him, 'I understand that you have a daughter, I have a mind to marry her will you consent to it?' The vizier, who did not expect this proposal was troubled, and instead of accepting it joyfully, which another in his place would certainly have done, he answered the sultan, 'May it please your majesty, I am not worthy of the honour you would confer upon me, and I most humbly beseech you to pardon me if I do not agree to your request. You know I had a brother called Noureddin Ali who had the honour, as well as myself, to be one of your viziers we had some difference together, which was the cause of his leaving me suddenly. Since that time I have heard nothing of him till within these four days, when I learned that he had died at Ilassora, being grand vizier to the sultan of that kingdom.'

'He has left a son behind him, and there having been an engagement between us to match our children together if ever we had any, I am persuaded he intended that match when he died, and being desirous to fulfil the promise on my part, I conjure your majesty to grant me permission.'

"The sultan of Egypt was incensed against Schemseddin Mohammed to the highest degree."

Here Scheherazade stopped because day appeared, and next night resumed her story.



"The sultan of Egypt, provoked at this bold refusal of Schemseddin Mohammed, said to him, in a passion, 'Is this the way you requite my condescension in stooping so low as to desire your alliance? I know how to revenge your daring to prefer another to me, and I swear that your daughter shall be married to the most contemptible

and ugly of all my slaves. Having thus spoken, he angrily commanded the vizier to quit his presence. The vizier retired to his house full of confusion and overwhelmed with despair.

"This very day the sultan sent for one of his grooms who is hump-backed crook-legged and as ugly as a hobgoblin, and after having commanded

* *Peri* or *Faunes* according to the mythological lore of the East, are beings begotten by fallen spirits. They spend their lives in all imaginable delights, are immortal, but are for ever excluded from the joys of paradise. They belong to the great family of geni and take an intermediate place between angels and demons.

in her? Must fortune needs add new misfortunes to just complaints?"

He continued a long time in this posture at last rose up again, and leaning his head upon his father's tomb sighed and mourned till, overcome with heaviness, he sunk upon the tomb and dropped asleep.

He had not slept long when a gen^l retired to the cemetery during the day and was intending, according to his custom to range about the world all night, entered the sepulchre, and finding Bedreddin lying on his back, was surprised at his beauty.

Daylight appeared and prevented Selim from going on with her story but next night at the same hour she continued it thus —

Let us take revenge on the Sultan of Egypt (p. 57)



When the genie had attentively considered Bedreddin Hassan, he said to himself, "To judge of this creature by his appearance he would seem to be an angel whom God has sent to charm the whole world." At last, after he had satisfied himself with looking at him, he flew into the air, where, meeting by chance with a fairy,* they saluted one another, after which he said to her, "I pray descend with me into the cemetery where I stay, and I shall show you a beauty worthy of your admiration." The fairy consented, and both descended in an instant. They came into the tomb. "Look," said the genie showing her Bedreddin Hassan "did you ever see a more beautiful?"

The fairy having attentively observed Bedreddin, replied "I must confess that he is a very handsome man, but I have just come from seeing a young lady at Cairo more admirable than he, and if you will hear me I shall tell you a strange story concerning her." "You will very much oblige me by so doing," answered the genie.

"You must know then," said the fairy, "(for I began at the beginning) that the sultan of Egypt has a vizier called Schemseddin Mo-

* Per (or Fairies), according to the mythological lore of the East are beings begotten by fallen spirits. They spend their lives in insupportable delights, are immortal, but are for ever excluded from the joys of paradise. They belong to the great army of evil, and take an intermediate place between angels and demons.

ammed, who has a most beautiful and accomplished daughter. The sultan having heard of this young lady's beauty, sent the other day for her father and told him, 'I understand that you have a daughter, I have a mind to marry her will you consent to it?' The vizier who did not expect this proposal was troubled, and instead of accepting it joyfully, which another in his place would certainly have done, he answered the sultan 'May it please your majesty I am not worthy of the honour you would confer upon me and I most humbly beseech you to pardon me if I do not agree to your request. You know I had a brother called Nouredin Ali, who had the honour as well as myself, to be one of your viziers we had some difference together, which was the cause of his leaving me suddenly. Since that time I have heard nothing of him till within these four days, when I learned that he had died at Balsora, being grand vizier to the sultan of that kingdom.

"He has left a son behind him and there having been an engagement between us to match our children together if ever we had any, I am persuaded he intended that match when he died, and being desirous to fulfil the promise on my part, I conjure your majesty to grant me permission.

"The sultan of Egypt was incensed against Schemseddin Mohammed to the highest degree."

Here Scheherazade stopped because day appeared, and next night resumed her story.



"The sultan of Egypt, provoked at this bold refusal of Schemseddin Mohammed said to him, a passion, 'Is this the way you requite my confidence in stooping so low as to desire your alliance? I know how to revenge your daring to refer another to me, and I swear that your daughter shall be married to the most contemptible

and ugly of all my slaves. Having thus spoken, he angrily commanded the vizier to quit his presence. The vizier retired to his house full of confusion, and overwhelmed with despair.

"This very day the sultan sent for one of his grooms who is hump-backed, crook legged and as ugly as a hobgoblin, and after having commanded

the vizier to consent to marry his daughter to this ghastly slave, he caused the contract to be drawn

belonging to the lords of the court of Egypt are waiting at the door of a bath, each with a flambeau



THE WEDDING OF THE HUMP-BACKED GROOM.

out and signed by witnesses in his own presence. The preparations for this fantastical wedding are all ready, and at this very moment all the slaves

in his hand, for the crook-backed groom, who is bathing, to go along with them to his bride, who is already dressed to receive him. When I departed

from Cairo the ladies were going to conduct her in her nuptial attire to the hall where she is to receive him. I have seen her and assure you that no woman can hold her without admiration."

When the fairy left off speaking the genie said

answered the genie, "I am extremely obliged to you for so happy a thought. Let us take revenge on the sultan of Egypt let us comfort a distressed father and I make his daughter as happy as she thinks herself miserable. I will do my utmost to



When I lay down to sleep last night I was at Cairo. (p. 191)

Whatever you think or say I cannot be persuaded that the girl's beauty exceeds that of this young man. I will not dispute with you," answered the fairy. "For I must confess he deserves to be married to that charming creature whom they are giving away to a hump-back. I think it would be a deed worthy of us to interfere with the sultan's plans, and to put this young man in place of the slave." "You are in the right,"

make this project succeed and I am persuaded you will not be backward. I shall be at the pains to carry him to Cairo before he awakes and afterwards leave it to your care to carry him elsewhere when we have accomplished our design.

The fairy and the genie having thus laid their plans the genie lifted up Bedreddin Hassan gently and with inconceivable swiftness carried him through the air and set him down at the door

building next to the bath, whence hump-back was to come with the train of slaves that waited for him.

Bedreddin Hassan awoke just then, and was naturally surprised at finding himself in the middle of a city he knew not. He was going to cry out, and inquire where he was, but the genie touched him gently on the shoulder and forbade him to speak. He then put a torch in his hand, saying, "Go and mix with the crowd at the door of the bath and follow them till you come into a hall, where they are going to celebrate a wedding. The bridegroom is a hump-backed fellow, and by that you will easily know him. Put yourself at the right hand as you go in, open the purse of sequins you have in your bosom and distribute them among the musicians and dancers as they go along. When you are got into the hall, give money also to

the female slaves you see about the bride, be every time you put your hand in your purse, be sure to take out a whole handful, and do not spare the sequins. Observe to do everything exactly as I have told you, be not afraid of any person, and leave the rest to a superior power, who will order matters as He thinks fit."

Young Bedreddin, being well instructed in all that he was to do advanced towards the door of the bath the first thing he did was to light his torch at that of a slave, and then mixing among them as if he belonged to some robbers' den of Cairo, he marched as they did, and followed hump-back, who came out of the bath, and mounted a horse from the sultan's own stable.

Daylight appearing put a stop to Scheherazade's discourse and she deferred the following part of the story till the next night.



Sir, said she, the vizier Gufar continued his narrative, and said, Bedreddin Hassan, coming near the musicians and men and women dancers, who went just before the bridegroom, pulled out some after time whole handfuls of sequins, which he distributed among them. As he thus gave his money with an unparalleled grace and engaging manner, all who received it cast their eyes upon him, and when they had a full view of his face, they found him so handsome that they could not withdraw their attention again.

At last they came to the gate of the vizier, who was Bedreddin Hassan's uncle, and who little thought that his nephew was so close at hand. The doorkeepers, to prevent any disorder kept back all the slaves that carried torches, and would not admit them. Bedreddin was likewise refused, but the musicians, who had free entrance, stood still, and protested they would not go in if they excluded him from accompanying them. He is not one of the slaves," said they, "look upon him, and you will soon see that. He is certainly a young stranger, who is curious to see the ceremonies observed at marriages in this city." So saying, they put him in the midst of them, and carried him with them in spite of the porters. They took his torch out of his hand, gave it to the first they met, and having brought him into the

hall, they placed him at the right hand of the hump-backed bridegroom, who sat near the vizier's daughter on a throne most richly adorned.

She appeared very lovely but in her face there was nothing to be seen but vexation and grief. The cause of this was easy to be guessed, she she had by her side a bridegroom so deformed, and so unworthy of her love. The ladies of the vizier's, and those of the sultan's bedchamber, and several other ladies of the court and city were placed on either side of them, a little lower (every one according to her rank) and each one of them was richly dressed and held a large wax taper in her hand.

When they saw Bedreddin Hassan come into the room, they all fixed their eyes upon him, and admired his shape, his behaviour and the beauty of his face they could not forbear looking upon him. When he was seated, all left their places and drew near to have a full view of his face, and found themselves moved with love and admiration.

The disparity between Bedreddin Hassan and the hump-backed groom, who made such a contemptible figure, occasioned great murmur among the company inasmuch that the ladies cried out, "We must give our bride to this hand, some young gentleman, and not to this ugly

hump-back ! Nor did they rest here, they uttered my reproaches against the sultan, who, abusing his absolute power, insisted on uniting ugliness and scanty. They also mocked the bridegroom, so as to put him out of countenance, to the great annoyance of the spectators, whose shouts for once more put a stop to the concert of music in the hall. At last the musicians began again, and the women who had dressed the bride surrounded her

Scheherazade perceiving day, discontinued till next night, when she pursued her story *

* The hundred-and-first and the hundred-and-second night, in the original, contain only a description of seven robes and seven different dresses which the vizier Schehemeddin Mohammed's daughter changed at the sound of the instruments. This description being intermixed with verses, which, however elegant in the Arabian tongue would lose their beauty in an English version, it has been thought needless to translate those two nights.



"Sultan," said Scheherazade to the sultan, "I hope your majesty has not forgotten that it is the grand vizier Giasur who is speaking to the Caliph Haroun Vraschid."

Each time, continued he, that the bride changed her dress,* she on her return passed by hump-back without giving him one look, and went towards Bedreddin Hassan, before whom she presented herself in her new attire. On this occasion Bedreddin, according to the instructions given him by the genie, failed not to put his hand into his garter, and to pull out plenty of sequins, which he distributed among the women that followed the bride. Nor did he forget the players and dancers, who also threw money to them. It was pleasant to see how they pushed one another to gather it up. They showed themselves very thankful for his liberality.

When the ceremony of changing dresses was over, the music ceased, and the company went away. The bride went into an inner chamber, and her women followed to take off her ornaments, and none remained in the hall but the hump-back groom, Bedreddin Hassan, and some of the domestics.

Hump-back, who was enraged at Bedreddin, suspecting him to be his rival, gave him a cross look, and said, "And you, what do you wait for? Why are you not gone as well as the rest? Depart!" Bedreddin, having no excuse for staying,

* A wedding, says Dr Russell, is one of the principal occasions which the women have of displaying their wardrobe, and for this reason they bring a variety of apparel with them, and change their dress two or three times. In Hindostan they do it more frequently often nine times during the nuptial assembly, especially the bride whose last suit is always a dress over which she wears a veil of red gauze striped with gold and silver.

withdrew, not knowing what to do with himself. But before he got out of the porch the genie and the fairy met and stopped him. "Whither are you going?" said the fairy, "stay, hump-back is not now in the hall, you have nothing to do but to return, and introduce yourself into the bride's chamber. As soon as you are alone with her, tell her boldly that you are her husband, that the sultan's intention was only to make sport with the groom. In the meantime, we will take care that the hump-back does not return, and let nothing hinder your remaining with your bride, for she is yours, and not his."

While the fairy thus encouraged Bedreddin, and instructed him how he should behave himself, hump-back was really gone out of the room. The genie went to him in the shape of a monstrous cat, mewing at a most fearful rate. Hump-back called to the cat—he clapped his hands to drive her away, but instead of retreating, the cat stood upon her hind feet, staring with her eyes like fire, mewing louder than she did at first, and increasing in size till she was as large as an ass. At this sight hump-back would have cried out for help, but his fear was so great that he stood gaping and could not utter a word. That he might have no time to recover, the genie changed himself immediately into a large buffalo, and in this shape called to him, with a voice that redoubled his fear, "Thou hump-backed villain! At these words the affrighted groom cast himself upon the ground, and covered his face with his gown, that he might not see the dreadful beast. "Sovereign prince of buffaloes," said he, "what is it you want with me?" "Woe be to thee," replied the genie, "hast thou the boldness to venture to marry the vizier's daughter?" "O my lord," said hump-back, "I pray you do

pardon me, if I am guilty, it is through ignorance. I did not know that you took any interest in the lady, command me in anything you please—I give you my oath that I am ready to obey you.” “If thou goest from hence,” replied the genie, “or speakest a word till the sun rises, I shall crush thy head to pieces.” When the genie had said this, he transformed himself into the shape of a man, took hump-back by the legs, and after having set him against the wall with his head downwards,

“If thou stirrest,” said he, “before the sun rise, as I have told thee already, I shall take thee by the heels again, and dash thy head in a thousand pieces against the wall.”

We return to Bedreddin Hassan, who, being prompted by the genie and the presence of the fury, got again into the hall, from whence he slipped into the bride-chamber where he sat down expecting the success of his adventure. After a while the bride arrived conducted by an old matron, who came no farther than the door.

The young bride was agreeably surprised to find, instead of hump-back a handsome youth, who gracefully addressed her. “What! my dear friend,” said she, “by your being here at this time of night, you must be my husband’s comrade?” “No madam,” said Bedreddin, “I am of another rank than that ugly hump-back.” “But,” said she, “you do not consider that you speak degradationally of my husband.” “He your husband!” replied he, “can you retain these thoughts so long?”

Be convinced of your mistake, for so much beauty must never be sacrificed to the most contemptible of mankind. It is I, madam, who am the happy mortal for whom it is reserved. The sultan had intended to make himself merry by putting this pack upon the vizier your father, but he chose me to be your real husband. You might have observed how the ladies, the musicians, the dancers, your women, and all the servants of your family, were pleased with the farce. We have sent hump-back to his stable again, and you may rest assured that he will never appear any more before your eyes.”

At this discourse the vizier’s daughter (who was more like one dead than alive when she came in to the bride-chamber) put on a gay air, which made her so handsome, that Bedreddin was perfectly charmed with her.

“I did not expect,” said she, “to meet with so pleasing a surprise, and I had condemned myself to live unhappy all my days. But my good fortune is so much the greater, that I possess in you one worthy of my tenderest affection.”

Bedreddin Hassan, overjoyed to see himself the possessor of so many charms, retired with his bride and hid his vesture as de with the bag that he got from the Jew, which notwithstanding all money he had dispersed was still quite full.

Day beginning to dawn obliged Scheherazade to stop, but next night being called upon usual hour she resumed her story, and went on after this manner—



TOWARDS morning whilst the two lovers were asleep the genie, who had met again with the fury, said “It is high time to finish what we have so successfully begun, let us not be overtaken by daylight, which will soon appear, go you and bring off the young man again without awaking him.”

The fury went into the bed-chamber where the two lovers were, and took up Bedreddin Hassan in his vest and drawers, and in company with the genie with wonderful swiftness, flew away with him to the gates of Damascus in Syria, when they arrived just at the time when the officers of the mosques, appointed to watch the falling of the people to pray, that ended were falling the ark of clay. The fury laid

Bedreddin Hassan softly on the ground close by the gate, and leaving him there, departed with the genie.

The gate of the city being opened, and many people assembled to get out, they were surprised to see a youth lying in his vest and drawers upon the ground. They began wondering how he came there, some were of one opinion, some of another, but no one could guess the truth.

A puff of wind happening to blow at this time uncovered his breast, that was whiter than snow. Every one being struck with admiration at the fineness of his complexion, they spoke so loud that it awoke him.

His surprise was as great as theirs, when he

found himself at the gate of a city where he had never been before, and encompassed by a crowd of people gazing at him. "Inform me," said he, "where I am, and what you desire of me?" One of the crowd spoke to him, saying, "Young man, the gates of the city were just now opened, and as we came out we found you lying here in this condition. Have you lain here all night? and do not you know that you are at one of the gates of Damascus?" "At one of the gates of Damascus!" answered Bedreddin, "surely you mock me. When I lay down to sleep last night I was at Cairo." When he had said this, some of the people, moved with compassion for him, said, "It is a pity that such a handsome young man should have lost his senses!" and so went away.

"My son," said an old man to him, "you know not what you say. How is it possible that you, being this morning at Damascus, could be last night at Cairo?" "It is true," said Bedreddin, "and I swear to you, that I was all day yesterday at Balsora." He had no sooner said this than all the people fell into a fit of laughter, and cried out, "He's a fool! he's a madman!" There were some, however, who pitied him because of his youth, and one amongst the company said, "My son, you are certainly be crazed, you do not consider what

you say. Is it possible that a man could yesterday be at Balsora, the same night at Cairo, and next morning at Damascus? Surely you are asleep still, come, rouse up your spirits." "What I say," answered Bedreddin Hassan, "is so true, that last night I was married in the city of Cairo." All those that laughed before could not forbear laughing again at this declaration. "Recollect yourself," said the person who spoke before, "you must have dreamt all this, and the fancy still possesses your brain." "I am sensible of what I say," answered the young man. "Pray can you tell me how it was possible for me to go in a dream to Cairo, where I am very certain I was in person, and where my bride was seven times brought before me, each time dressed in a different dress, and where I saw an ugly hump-backed fellow, to whom they intended to give her? Besides, I want to know what is become of my vest, my turban, and the bag of sequins I had at Cairo."

Though he assured them that these things were matters of fact, they could not forbear laughing at him, which put him into such confusion, that he knew not what to think of all those adventures.

Daylight imposed silence on Schcherazade, but next night she resumed her story



AFTER Bedreddin Hassan had confidently affirmed that all that he said was true, he rose up to go into the town, and every one who followed him called out, "A madman!" Upon this some looked out at their windows, some came to their doors, and others joined with those who were about him, calling out as they did, "A madman," but not knowing for what. In this perplexity the young man happened to come before a pastrycook's shop, and went into it to avoid the rabble.

This pastrycook had formerly been captain to a troop of Arabian robbers, and though he had become a citizen of Damascus, where he behaved himself to every one's satisfaction, yet he was dreaded by all who knew him, wherefore, as soon as he came out to the rabble that followed Bedreddin, they dispersed.

The pastrycook asked him what he was, and what brought him thither. Bedreddin Hassan told

him all not concealing his birth, nor the death of his father, the grand vizier. He afterwards gave him an account of why he had left Balsora, how, after he had fallen asleep at his father's tomb, he had found himself when he awoke at Cairo, where he had married a lady, and at last, in what amazement he was, when he found himself at Damascus, without being able to penetrate into all those wonderful adventures.

"Your history is one of the most surprising," said the pastrycook, "but if you will follow my advice, you will let no man know what you have revealed to me, but patiently wait till Heaven think fit to put an end to your misfortunes. You will be welcome to stay with me till then, and since I have no children, I shall adopt you for my son, if you consent, and after you are so adopted, you may freely walk the city, without being exposed to the insults of the rabble."

Though this adoption was below the son of a grand vizier Bedreddin was glad to accept of the
 this Bedreddin stayed with him under the name of Hassan and learned the pastry trade.



L. 7 one who had owed him a

ed out, A man named (f. 9.)

...rycook's proposals, judging it the best thing for
 him, considering his present circumstances. The
 he had him, and went before a notary
 acknowledged him for his son. After

Whilst this passed at Damascus, when
 Mohammed's daughter awoke and find
 reddin gone, supposed he had been sojourning
 f disturbing her but would soon return.

nained in expectation of him, her father, the vizier (who was mightily vexed at the affront put

door. She kissed his hand, and received him with so much pleasure in her countenance, that



"Your bridegroom is your cousin" (p. 193).

in by the sultan), came and knocked at her door, to bewail her sad destiny! He knew her by name, and she knowing him by name, immediately got up, and opened the

she surprised the vizier, who expected to have found her drowned in tears, and as much grieved as himself.

"Unhappy wretch!" said the vizier, in a passion,

Though this a loft on was below the son of a grand vizier Bedreddin was glad to accept of the
 this Bedreddin stayed with him under the name of Hassan and learned the pastry trade.



... they soon who followed him on

... out, a man (A. 9).

the cook's proposals, judging it the best thing for him, to marry his own circumcised. The cook clothed him, and went before a notary to be acknowledged for his son. After

Whilst this passed at Damascus S. Sense Mohammed's daughter awoke and finding Bedreddin gone, supposed he had risen early for some business, but would soon return.

his son upon his death bed, and which Bedreddin Hassan had put into his turban for more security.

Schemseddin Mohammed having opened the book knew his brother's hand, and found this superscription, "For my son, Bedreddin Hassan. Before he could make any reflections upon it, his daughter delivered him the bag that lay under the garments, which he likewise opened, and found it full of sequins, for, as I told you before, notwithstanding all the liberality of Bedreddin it was still kept full by the genie and the fairy. He read the

following words upon a note in the bag — "A thousand sequins belonging to Isaac the Jew, and these lines underneath which the Jew had written — 'Delivered to my lord Bedreddin Hassan, for the cargo of the first of those ships that formerly belonged to Nouredin Ali his father, of worthy memory, sold unto me upon its arrival in this place.' He had scarcely read these words, when he uttered a loud exclamation, and fainted away.

Scheherazade stopped here, and next night began again thus



The vizier Schemseddin Mohammed being recovered from his fit by the aid of his daughter and the women she called to her assistance, "Daughter," said he, "do not be alarmed, the cause of my agitation is such as you can scarcely believe. Your bridegroom is your cousin, the son of my deceased brother. The thousand sequins in the bag reminds me of a quarrel I had with him, it is without doubt the dowry he gives you. God be praised for all things, and particularly for this dangerous adventure, which demonstrates His mighty power." Then looking again upon his brother's writing he kissed it several times, shed long abundance of tears.

He looked over the book from beginning to end and he found the date of his brother's arrival at Balsora, of his marriage, and of the birth of Bedreddin Hassan, and when he compared the last two dates with the day of his own marriage and the birth of his daughter at Cairo, he wondered at the exact coincidence which became apparent.

His happy discovery put him into such a transport of joy, that he took up the book, with the

ticket of the bag and showed them to the sultan, who pardoned what was past and was so much pleased with the relation of this adventure, that he caused it to be put in writing for the information of posterity.

Meanwhile the vizier Schemseddin Mohammed could not comprehend the reason why his nephew did not appear, he expected him every moment and was impatient to receive him in his arms. After he had waited seven days in vain he searched through all Cairo but could hear no news of him, which threw him into great perplexity. "This is the strangest thing," said he "that ever happened. And not knowing what might occur, he thought fit to draw up in writing, an account of how the wedding had been solemnised, how the hall and his daughter's bed-chamber were furnished, and other circumstances. He likewise tied the turban the bag and the rest of Bedreddin's things, into a bundle and locked them up.

The sultanness stopped here and next night pursued her discourse thus —



After nine months or so were past, the vizier's daughter had a son. A nurse was provided for the child, besides other women and slaves to wait

upon him, and his grandfather called him Agib.* When young Agib had attained the age of seven,

* This name in Arabic signifies "wonderful."

"do you appear before me true? After the hideous sacrifice you have just consummated, can you see me with so much satisfaction?"

Scheherazade left off because day was nigh, and next night resumed her narrative to the sultan of the Indies.



"SIR, the grand vizier Gufur went on with the relation of Bedreddin Hassan's cry thus:—

The new bride seeing her father angry at her pleasant countenance, said to him, "For God's sake, sir, do not reproach me wrongfully, it is not the hump-back fellow, whom I abhor, it is not that monster I have married. Everybody laughed him to scorn, and put him so out of countenance, that he was forced to run away and hide himself, to make room for a noble youth, who is my real husband."

"What fable do you tell me?" said Schemseddin Mohammed, roughly. "What was not crook-back here to-night?" "No, sir," said she, "it was that young gentleman I mentioned, who has large eyes and black eyebrows." At these words, the vizier lost all patience, and exclaimed in anger, "Ah! wicked woman, you will drive me distracted!" "It is you, father," said she,

"who put me out of my senses by your incredulity." "So it is not true," replied the grand vizier, "that hump-back!"—"Pray, let us talk no more of hump-back," said she. "Father, I tell you once more, that he was not here to-night, but my dear spouse, who, I believe, is not far off."

Schemseddin Mohammed went out to seek him, but instead of seeing Bedreddin Hassan, was mightily surprised to find hump-back with his head on the ground, and his heels uppermost, as the game had set him against the wall. "What is the meaning of this?" said he, "who placed you thus?" Crook-back, knowing it to be the vizier, answered, "Alas! this is you then, who would marry me in opposition to the wish of an ugly game. I won't be your fool, you shan't put me back upon me."

Scheherazade stopped here, and next night resumed her story thus:—



SCHEMSEDDIN MOHAMMED, when he heard hump-back speak thus, thought he was raving, and bade him move, and stand upright. "I will take care how I stir," said hump-back, "unless the vizier be wiser. Know that when I came last night to your palace, suddenly a cat appeared to me, and in an instant grew as big as a buffalo. I have not forgotten what he said to me, therefore you may depart, and leave me here." The vizier, instead of going away, took him by the heels, and made him stand up. Then hump-back ran off without looking behind him, and coming to the palace presented himself to the sultan, who had been hastily when he told him the game had served him.

Schemseddin Mohammed returned to his

daughter's chamber more agitated than before. "Daughter," said he, "can you give me no further light in this mysterious affair?" "Sir," said she, "I can tell you no more than what I have told already. Here are some of my husband's garments, which he has left behind, perhaps you may find something among them that may explain the mystery." Then she showed him Bedreddin Hassan's turban, which he took and examined narrowly, saying, "I should take this to be a vizier's turban, if it were not made after the Mousoul fashion." Then perceiving something to be sewed between the stuff and the lining, he called for scissors, and having unpeeled it, found the memorandum-book which Doureddin Ali had given to Bedreddin

his son upon his death bed, and which Bedreddin Hassan had put into his turban for more security.

Schemseddin Mohammed having opened the book, knew his brother's hand, and found this superscription, "For my son, Bedreddin Hassan. Before he could make any reflections upon it, his daughter delivered him the bag that lay under the mementos, which he likewise opened, and found it full of sequins, for, as I told you before, notwithstanding all the liberality of Bedreddin, it was still kept full by the genie and the fairy. He read the

following words upon a note in the bag — "A thousand sequins belonging to Isaac the Jew," and these lines underneath, which the Jew had written — "Delivered to my lord Bedreddin Hassan, for the cargo of the first of those ships that formerly belonged to Nouredin Ali his father, of worthy memory, sold unto me upon its arrival in this place. He had scarcely read these words, when he uttered a loud exclamation, and fainted away.

Scheherazade stopped here, and next night began again thus



THE vizier Schemseddin Mohammed being recovered from his fit by the aid of his daughter, and a woman she called to her assistance, "Daughter," said he, "do not be alarmed, the cause of my passion is such as you can scarcely believe. My bridegroom is your cousin, the son of my deceased brother. The thousand sequins in the bag reminds me of a quarrel I had with him, it is without doubt the dowry he gives you. God be praised for all things, and particularly for this adventurous adventure, which demonstrates His mighty power." Then looking again upon his brother's writing, he kissed it several times, shed an abundance of tears.

He looked over the book from beginning to end, and he found the date of his brother's arrival at Aleppo, of his marriage, and of the birth of Bedreddin Hassan, and when he compared the last two dates with the day of his own marriage and the birth of his daughter at Cairo, he wondered at the exact coincidence which became apparent.

The happy discovery put him into such a transport of joy, that he took up the book, with the

ticket of the bag, and showed them to the sultan, who pardoned what was past, and was so much pleased with the relation of this adventure, that he caused it to be put in writing for the information of posterity.

Meanwhile the vizier Schemseddin Mohammed could not comprehend the reason why his nephew did not appear, he expected him every moment, and was impatient to receive him in his arms. After he had waited seven days in vain, he searched through all Cairo but could hear no news of him, which threw him into great perplexity. "This is the strangest thing," said he, "that ever happened." And not knowing what might occur, he thought fit to draw up in writing, an account of how the wedding had been solemnised, how the hall and his daughter's bed-chamber were furnished, and other circumstances. He likewise tied the turban, the bag and the rest of Bedreddin's things, into a bundle, and locked them up.

The sultana stopped here, and next night pursued her discourse thus —



AFTER nine months or so were past, the vizier's daughter had a son. A nurse was provided for the child, besides other women and slaves to wait

upon him, and his grandfather called him Agib. When young Agib had attained the age of seven

* This name in Arabic signifies "wonderful."

the vizier, instead of teaching him to read at home, put him to school with a master of great

this the example of their master, who wou'd pass by faults in him that he would ex-



AGIB AT SCHOOL (p. 196).

reputation; and two slaves were ordered to wait upon him. Agib used to play with his school-fellows, and as they were all inferior to him in rank, they showed him great respect, following in

in the other pupils. This indulgence spoiled Agib. He became proud and insolent, would have all his playfellows submit to him, and insisted on being master everywhere; and if any one took the

liberty to thwart him, he would call him a thousand names, and many times give him a thrashing.

In short, all the scholars were weary of his insolence, and complained of him to their master. He answered that they must have patience. But when he saw that Agib grew still more and more overbearing and occasioned him a great deal of trouble, 'Children,' said he to his scholars, "I find Agib is an insolent little fellow, I shall show you how to mortify him, so that he will never torment you any more. Nay, I believe it will make him leave the school. When he comes again tomorrow, set yourselves round him, and let one of you call out, 'Come, let us play but upon condition that every one who desires to play shall tell his own name and the names of his father and mother and those who refuse to do so will not be allowed to amuse themselves in our company'."

Next day when they were gathered together, they failed not to follow their master's instructions. They placed themselves round Agib, and one of them called out, "Let us begin a game but on condition that he who cannot tell his own name, and those of his father and mother shall not play at all." They all cried out, and so did Agib, "We listen to it." Then he who spoke first, asked every one the question, and all fulfilled the con-

dition except Agib, who answered, "My name is Agib, my mother is called 'the Lady of Beauty,' and my father Schemseddin Mohammed, vizier to the sultan."

At these words all the children cried out, "Agib, what do you say? That is not the name of your father, but of your grandfather." "What," said he, in a passion, dare you say that the vizier Schemseddin Mohammed is not my father?" "No no, cried they laughing loudly, he is your grandfather and you shall not play with us. Nay, we shall take care that you are not admitted into our company." Having spoken thus, they all left him laughing among themselves which mortified Agib so much that he began to weep.

The schoolmaster who was near and heard all that passed came up and speaking to Agib, said, "Agib do you not know that the vizier Schemseddin Mohammed is not your father but your grandfather and the father of your mother, the Lady of Beauty? We know not the name of your father any more than you do. We only know that the sultan was going to marry your mother to one of his grooms, a hump-back fellow, but something mysterious happened and prevented the match."

Here Scheherazade stopped but next night resumed her discourse thus —



Agib being nettled at this, ran hastily out of the school and went home crying. He came straight to the chamber of his mother who being alarmed to see him thus grieved, asked the reason. He could not answer for tears, so great was his mortification, and it was long ere he could speak plain enough to repeat what had been said to him, and had occasioned his sorrow.

When he came to himself Mother, said he "for the love of God be pleased to tell me who is my father." "My son," said she "Schemseddin Mohammed, who every day caresses you so kindly, is your father." "You do not tell the truth" returned Agib, "he is *your* father, and not mine. Whose son am I?" At this question, the Lady of Beauty calling to mind her wedding night, which had been succeeded by a long widowhood, began to shed tears repining bitterly at the loss of so lovely a husband as Bedreddin.

Whilst the Lady of Beauty and Agib were both weeping, in came the vizier, who demanded the reason of their sorrow. The lady told him what had occurred to Agib at school, which so much affected the vizier, that he joined his tears with theirs, and judging from this that the misfortune which had happened to his daughter was the common discourse of the town, he was much mortified.

He went in this state of mind to the sultan's palace, and falling prostrate at his feet begged permission to make a journey in search of his nephew Bedreddin Hassan. For he could not bear any longer that the people of the city should talk about the mysterious birth of Agib.

The sultan was much concerned at the vizier's affliction approved his resolution, and gave him leave to travel. He caused a passport also to be written for him requesting in the strongest terms,

all kings and princes in whose dominions I had reddin might sojourn to grant that the vizier might conduct him to Cairo.

Schemseddin Mohammed not knowing how to express his gratitude to the sultan, fell down before him a second time, while the flood of tears he shed gave sufficient testimony of his feelings. At last having wished the sultan all manner of prosperity, he took his leave and returned to his

house where he arranged everything for his journey and the preparations were carried on with so much diligence that in four days he left the city accompanied by his daughter the Lady of Beauty, and his grandson Agib.

Scheherazade perceiving day stopped and the sultan pleased with the sultaness's narrative, resolved to hear it to the end. Scheherazade satisfied his curiosity the night following thus —



"Sir the grand vizier Giafar continuing his discourse to the caliph Haroun Alraschid proceeded —

Schemseddin Mohammed set out for Damascus with his daughter the Beautiful Lady and Agib his grandson. They travelled nineteen days without intermission but on the twentieth arrived at a pleasant meadow at a short distance from the gate of Damascus. There they stopped and pitched their tents upon the banks of a river that runs through the town and gives a very agreeable appearance to the neighbourhood.

The vizier declared he would stay in that delightful place two days and pursue his journey on the third. In the meantime he gave his retinue leave to go to Damascus and almost all of them made use of

it, some influenced by curiosity to see a city they had heard so much of and other by the opportunity of selling there the Egyptian goods they had

brought with them, or buying stuffs and the rarities of the country. The Beautiful Lady deigned her son Agib to share in the satisfaction of viewing the city ordered black attendants who acted as governor to conduct him thither.

Agib, in magnificent apparel went with the attendant, who had a large tent in his hand. They had no sooner entered the city than Agib, fair and glorious as the day attracted the eyes of the people. Some got out of their houses to gain a nearer and narrower view of him others put their heads out of the windows and those who passed along the street were not satisfied in stopping to look at



Agib with his attendant (p. 198)

not price with him, to prolong the pleasure of his agreeable sight indeed, there was one of the, he did not admire him. By chance our whole and he passed by the shop where

great reputation in Damascus. Bedreddin seeing so great a crowd before his door, gazing so attentively at Agib and the black attendant, stepped out to see them himself



The opportunity of trying it (p. 13)

Bedreddin Hassan was and there the crowd was great, that they were forced to halt. The pastrycook who had adopted Bedreddin Hassan had died some years before and had left his shop and all his property. So Bedreddin became master of the shop, and so gained

Scheherazade perceiving it was day was silent upon which Schahnar rose impatient to know what passed between Agib and Bedreddin. The end of the next night the following followed his impatience by resuming follows —

all kings and princes in whose dominions Bedreddin might sojourn, to grant that the vizier might conduct him to Cairo.

Schemseddin Mohammed, not knowing how to express his gratitude to the sultan, fell down before him a second time, while the flood of tears he shed gave sufficient testimony of his feelings. At last having wished the sultan all manner of prosperity, he took his leave and returned to his

house where he arrived everything in order, and the preparations were made with so much diligence that in four days the city, accompanied by his daughter the Beauty, and his grandson Agib.

Scheherazade perceiving day, stopped; the sultan, pleased with the sultaness's resolve to hear it to the end. Scheherazade his curiosity the night following, thus—



"Sir the grand vizier Gasfar, continuing his discourse to the caliph Haroun Al-ra-chid proceeded—"

Schemseddin Mohammed set out for Damascus with his daughter the Beautiful Lady and Agib his grandson. They travelled nineteen days without intermission, but on the twentieth arrived at a pleasant meadow, at a short distance from the gate

son and turn-
said he, "has a
sake in such an affectionate
avoid complying with his
his house, and taste his
ne thing truly," replied
of a vizier go into a
do not imagine that I
"Alas! my lord,
cruelty to trust the conduct
a person who treats you so
of Damascus. Thplying himself to the attendant,
they stopped ad," continued he, "pray do not
pitched the king lord from granting me the favour
upon this not put such mortification upon me,
do me the honour to walk in along with
thine and by so doing you will let the world know
and though your face is brown like a chestnut
my heart is white. Do you know," continued he,
that I am master of a secret to make you white,
instead of being black as you are?"
lave a laughing, and then he as

it, some influenced by curiosity to see what he
had heard so much of, and others by the joy
of seeing there the Egyptian mother,

light me, and
from all quarters
took a cream tart out
wing upon it some pomegr
eis and sugar, set it before Agib, who found
very delicious, and said so.

Another was served up to the attendant, and gave the same judgment.

While they were both eating, Bedreddin viewed Agib very attentively, and after long upon him again and again, it came into his mind possibly he might have such a son by his char wife from whom he had been so soon and cruelly separated, and the very thought drew from his eyes. He was going to put some question to little Agib about his journey to Damascus the child had no time to gratify his curious attendant, pressing him to return to his father's tent, took him away as soon as he done eating. Bedreddin Hassan, not content with this, after him, shut up his shop and

Agib was surprised. You impudent fellow!" he said, in an angry tone. "What do you want?" "My dear friend," replied Bedreddin, "do not trouble yourself. I have a little business out of town, but it is just come into my head, and I must look after it." Thus answer, however, at all satisfy the slave, who, turning to him, said, "This is all owing to you, I foresaw repent of my complaisance, you would not go into the man's shop—it was not wise in me to give you leave." Perhaps, he thought, 'he has really business out of town, and the road is free to everybody.' While they kept walking together, without looking back, till they came near the vizier's tents, when they turned about to see if Bedreddin was with them. Agib, perceiving he was not with him, grew red and white alternately, according to the different emotions that affected

The attendant was afraid of the influence of the evil eye on Agib. The evil eye has long been firmly believed in by the inhabitants of Arabia. It has been remarked that in order to counteract its influence Mohammed sanctioned the use of charms which he forbade in connection with almost everything.

The eye "as if he" has a complete influence because if there were no eye, the world would be a different place.

him. He was afraid the grand vizier his grandfather should come to know he had been in the pastry-shop and had eaten there. In this dread, he took up a large stone that lay at his feet, and throwing it at Bedreddin Hassan, hit him in the forehead, and wounded him so that his face was covered with blood. Then he took to his heels, and ran into a tent. The attendant gave Bedreddin to understand he had no reason to complain of a mischance that he had merited and brought upon himself.

Bedreddin turned towards the city, staunching the blood of this wound with his apron, which he had not put off. "I was a fool," he said within himself "for leaving my house, to take so much pains about this young lad, for doubtless he would never have used me after this manner, if he had not thought I had some ill design against him." When he got home, he had his wound dressed, and softened the sense of his mischance by the reflection that there were an infinite number of people upon the earth more unfortunate than himself.

Diy obliged the sultaness to conclude, and Shahmaran came saying Bedreddin was impatient to know the end of the story.

court. The widow used to spend the greater part of the day and night in that room which she had built as a representation of the tomb of her son Bedreddin Hassan whom she took to be dead, after so long an absence. She was weeping bitterly over the thoughts of her dear child at the very moment when Schemseddin Mohammed entered.

He uttered a few complimentary words, after beseeching her to suspend her tears and informed her that he had the honour to be brother in law, and acquainted her with the rest of his journey from Cairo to Balsora.

Scheherazade dropped her story, upon the approach of day, but resumed it next night in the following manner —



SCHEMSEDDIN MOHAMMED, continued the vizier Gufar, after acquainting his sister in law with all that had passed at Cairo on his daughter's wedding night, and informing her of the surprise occasioned by the discovery of the paper sewed up in Bedreddin's turban, presented to her Agib and the Beautiful Lady.

The widow of Noureddin Ali, who had still continued sitting like a woman dejected and wearied from the affairs of this world, no sooner understood by his discourse that her dear son whom she lamented so bitterly, might still be alive than she arose, and repeatedly embraced the Beautiful Lady and her grandchild Agib, and perceiving in the youth the features of Bedreddin, shed tears of joy. She could not forbear kissing the boy, who for his part, received her embraces with all the demonstrations of affection he was capable of. "Madam," said Schemseddin Mohammed, "it is time to dry your tears, you must think of going with us to Egypt. The sultan of Balsora gives me leave to carry you thither, and I doubt not you will consent. I am in hopes we shall at last find out your son, my nephew, and if that comes to pass his history, yours that of my own daughter, and of myself will deserve to be committed to writing, and transmitted to posterity."

The widow of Noureddin Ali heard this proposal with pleasure, and ordered preparations to be made for her departure. While these were being made Schemseddin Mohammed desired a second audience, and after taking leave of the sultan who dismissed him with ample marks of respect, and gave him a considerable present for himself, and another of great value for the sultan of Egypt, set out from Balsora for the city

When he arrived in the neighbourhood of Damascus he ordered his tents to be pitched without gate at which he designed to enter the city, gave out that he would tarry there three days give his suit rest, and to buy curiosities to present to the sultan of Egypt.

While he was employed in selecting the suits which the principal merchants had brought his tents, Agib begged the black attendant governor to carry him through the city, in order to see what he had not had leisure to view before, and to inquire what had become of the pastry whom he had wounded. The attendant, complying with his request, went along with him to the city, after leave obtained of the Beautiful Lady his mother.

They entered Damascus by the Paradise, which lay next to the tents of the vizier, and walked through the great squares and the principal places where the richest goods were sold, and had a view of the superb mosque of the Osmania at the hour of prayer, between noon and sunset. When they passed by the shop of Bedreddin Hassan whom they found still employed in making cream tarts, "I salute you sir," said Agib, "you know me? do you remember you ever met me before?"

Bedreddin hearing these words, fixed his eyes upon him and recognising him (such was the surprising effect of paternal love!) felt the same emotion as when he first saw him. He was confused, and, instead of answering continued a long time without uttering a word. At length recovering himself, "My little lord said, "be so kind as to come once more with me, governor into my house and taste a cream tart. I beg your lordship's pardon for the trouble I have put you in following you out of town. I was at

time not myself, I did not know what I did. You drew me after you, and the influence you exercised I cannot understand."

Scheherazade, observing the approaching day, stopped here, and the next night resumed her narrative to the following purport:—



Agib, astonished at what Bedreddin said, replied, "There is an excess in the kindness you express, and unless you engage under oath not to follow me when I go from hence, I will not enter your house. If you give me your promise and prove a man of your word, I shall visit you again to-morrow, since the vizier, my grandfather, is still employed in buying up rarities for a present to the sultan of Egypt." "My lord," replied Bedreddin, "I will do whatever you command." This said, Agib and the attendant went into the shop.

Presently Bedreddin set before them a cream tart that was as good as what they had eaten before. "Come," said Agib addressing himself to Bedreddin, "sit down by me, and eat with us." Bedreddin sat down, and was going to embrace Agib, as a testimony of the joy he conceived upon sitting by him. But Agib pushed him away, deterring him not to be too familiar. Bedreddin complied, and repeated some extempore verses in praise of Agib. He did not eat, but made it his business to serve his guests. When they had done, he brought them water to wash with,* and a very white napkin to wipe their hands. Then he filled a large china cup with sherbert,† and put

snow into it,* and offering to Agib, "This," said he, "is sherbert of roses, and I am sure you never tasted better."

Agib having drunk of it with pleasure Bedreddin Hassan took the cup from him, and presented it to the attendant, who drank it all off at once.

In short, Agib and his governor having fared well, returned thanks to the pastrycook for their good entertainment, and moved homewards, it being then late.

When they arrived at the tents of Schemseddin Mohammed, Agib's grandmother received him with transports of joy, her son Bedreddin always ran in her mind, and in embracing Agib, the remembrance of him drew tears from her eyes.

"Ah, my child!" said she, "my joy would be perfect, if I had the pleasure of embracing your father, as I now embrace you." She made Agib sit by her, and put several questions to him, relating to the walk he had been taking along with his governor, and by way of a treat, she gave him a piece of cream tart, which she had made for herself, and was very good indeed. She likewise gave some to the black attendant.

Here approaching day put a stop to Scheherazade's story for this night, but towards the close of the next she resumed it in the following terms:—

* This is done all over the Levant for keeping drink cool.



Agib no sooner touched the piece of cream tart that had been set before him, than he pretended he did not like it, and left it uneat, and Schah

(such was the attendant's name) did the same. The widow of Noureddin Ali observed with regret that her grandson did not appear to like the tart.

"What!" said she, does my child thus despise the work of my hands! Be it known to you, no one in not know who can make better there is a pastry cook in this town that outdoes you. We were at



his
died her and
committed to writ
tent

dow of Nou

pleas re, and

her depart

el emedd n

and after

mlsed him

ave him a

no ler of

out fr

IN THE PASTRY COOK'S SHOP.

s sho now and ate of one much better than

the grand mother frowning upon the
How now Schaban," said she "and

the world can make such
and your L. E. R. R.

the care of my grandchild committed to you, to carry him to eat at pastry shops like a beggar?' 'Madam,' replied the attendant, 'it is true, we stop a little while and talk with the pastry

passionate, did not fail on this occasion to display his temper. He went forthwith to his sister-in-law's tent, and said to the attendant, 'Wretch! have you the impudence to abuse the trust I repose in



* 'Tied his hands with it behind his back' (A. 207).

ut we did not eat with him.' 'Pardon d'Agib, "we went into his shop, and there am tart." Upon this the lady, more angry at adant than before, rose from the table, and to the tent of Schemseddin Mohammed, I him of the attendant's crime, and that in ras, as tended more to enrage the vizier, dispose him to excuse it. seddin Mohammed who was naturally

you? Schaban, though sufficiently convicted by Agib's testimony, denied the fact still. But the child persisted in what he had affirmed. 'Grand father, said he, "I can assure you we not only ate, but ate heartily, besides, the pastrycook treated us also with a great bowl of sh... Well," cried Schemseddin turning to Sa... "after all this will you continue to deny that you entered the pastrycook's house, and ate t...

"What!" said she does my ch'ld thus despise the work of my hands! Be it known to you, no one in not know who can make better there is a cook in this town that outdoes you. We were



care of my grandchild committed to you to
 y him to eat at pastry shops like a beggar?
 adam," replied the attendant, "it is true, we
 stop a little while and talk with the pastry

passionate, did not fail on this occasion to display
 his temper. He went forthwith to his sister in law's
 tent, and said to the attendant, "Wretch! have
 you the impudence to abuse the trust I repose in



Tied his hands with it behind his back "A. 207).

but we did not eat with him." "Pardon
 e, said Agib, "we went into his shop and there
 e a cream tart." Upon this the lady, more angry at
 attendant than before, rose from the table, an
 nning to the tent of Schemseddin Mohammed,
 formed him of the attendant's crime, and that in
 ch terms as tended more to enrage the vizier,
 an to dispose him to excuse it.
 Schemseddin Mohammed who was naturally

you? Schaban though sufficiently convicted by
 Agib's testimony, denied the fact still. But
 child persisted in what he had affirmed. "Go
 futher, said he "I can assure you we not
 ate but ate heartily, besides, the pastry
 treated us also with a great bowl of
 "Well, cried Schemseddin turning to
 "after all this will you continue to de
 en cred the pastrycook's

Schaban had still the impudence to swear it was not true. "Then you are a liar," said the vizier, "I believe my grandchild rather than you, but, after all," said he, "if you can eat up this cream tart, I shall be persuaded you have truth on your side."

Though Schaban had eaten as much as he could eat before, he agreed to stand that test, and accordingly took up a piece of the tart, but he could not swallow it. Yet he still pursued the lie, and pretended he had over-eaten himself the day before, and had not recovered his appetite. The vizier, irritated by all his frivolous pretences, and convinced of his guilt, ordered him to be soundly bastinadoed. In undergoing this punishment, the poor wretch shrieked out aloud, and at last confessed the truth. "I own," cried he "that we did eat a cream tart at the pastrycook's, and that it was much better than that upon the table."

The widow of Noureddin Ali thought it was out of spite to her and with a design to mortify her, that Schaban commended the pastrycook's tart, and accordingly said, "I cannot believe the cook's tarts are better than mine. I am resolved to

satisfy myself upon that head. Where does live? Go immediately and buy me one of tarts." Schaban repaired to Bedreddin's shop and addressing himself to Bedreddin, "Let said he, "have one of your cream-tarts, one of ladies wants to taste them." Bedreddin chose of the best, and gave it to him. "Take this," he, "it is an excellent one, and I can assure, that no one is able to make the like, unless it my mother, if she is still alive."

Schaban returned speedily to the tents, gave the tart to Noureddin's widow, who ing it greedily broke off a piece. She had sooner put it to her mouth, than she cried and swooned away. Schemseddin who was present, was extremely surprised at he threw water upon her face, and was very active in recovering her. As soon as she came to herself "Heavens!" cried she, "it must needs be dear son, my dear Bedreddin, who made tart."

Here daylight interrupted Scheherazade, the next night the sultaness pursued the story the following manner —



WHEN the vizier Schemseddin Mohammed heard his sister in law say that the maker of the tart must needs be Bedreddin Hassan he was overjoyed, but reflecting that his joy might prove groundless, and that in all likelihood the conjecture of Noureddin's widow was false "Madam," said he "do you think there may not be a pastrycook in the world who knows how to make cream tarts as well as your son?" "I own," replied she, "there may be pastrycooks that can make as good tarts as he, but as I make them after a secular manner and nobody but my son is in the secret, it must be he who made this one." "Come, my brother," added she, in a transport, let us rejoice, we have at last found what we have been so long looking for. "Madam" said the vizier in answer, "I entreat you to moderate your impatience for we shall quickly know the truth. All we have to do is to bring the pastrycook hither, and then you and my daughter will distinguish whether it be Bedreddin or no. You must both be concealed, so as to have a

view of Bedreddin, whilst he is at work, so that you, fear, would not have our interview discovered. My daughter will accompany me, and I will discover the discovery till we return to Calcutta."

Thus said, he left the ladies in their tent, and retired to his own, where he called for his men, and said to them, "Take care of you a stick in your hands, and follow me. When you arrive there, break and dash in pieces all you find in the shop if he demand the reason of your outrage, only ask him in return if it was not he who made the cream tart that was brought from his house. If he answer in the affirmative send his person fetter him, and bring him along with you, but take care you do not beat him or do him in the least harm. Go and lose no time."

The vizier's orders were immediately executed. The detachment, conducted by the black attendant, went to Bedreddin's house and broke in pieces the plates, kettles, copper pans, and all the other moveables and utensils they met with, and lauded

the sheet-shop with cream and comfits. Bedreddin, astonished at the sight, said with a piteous tone, "Pray, good people, why do you serve me so? What is the matter? What have I done?" "Was it not you," said they, pointing to the attendant, "that sold this man the cream tart?" "Yes," replied he, "and who says anything against it? I defy any one to make a better." Instead of giving him an answer, they continued to break all round them, and the oven itself was not spared.

In the meantime the neighbours took alarm, and, surprised to see fifty armed men committing such a disorder asked the reason of their violence, and Bedreddin said once more, "Pray, tell me what crime I have committed, to deserve this usage?" "Was it not you," replied they, "that made the cream tart you sold to this black slave?" "Yes, yes, it was I," replied he, "I maintain it is a good one. I do not deserve this

treatment." However, he was kept till the vizier came him. In the meantime, they seized his person, and grew sober, and the more his turban, tied his hand and venture, the less could he and, dragging him by blows of his fist could march off.

The mob, gathering from the report of the watch, did, took his part, and offered they had taken care vizier's men, but officers from the Christian the city dispersed the people, and the crime, though carrying off of Bedreddin, for Scheedge consider hanged had in the meantime gone to the sultan house to acquaint him with the order put the given, and to demand the interposition of measure. favour the execution, and the governor, who had mandated all Syria in the name of the sultan of Egypt, was unwilling to refuse anything to the master's vizier.

Day appearing, Scheherazade could proceed no farther till next morning then she went on as follows —



It was in vain for Bedreddin Hassan to ask those who carried him off what fault had been found with his cream tart. They gave him no answer. In short, they carried him to the tents and made him wait there till Schemseddin Mohammed returned from the governor of Damascus.

Upon the vizier's return Bedreddin Hassan was brought before him. "My lord," said Bedreddin, with tears in his eyes, "pray do me the favour to let me know wherein I have displeased you." "Why," said the vizier, "was it not you that made the cream tart you sent me?" "I own I am the man," replied Bedreddin, "but, pray, what crime is that?" "I will punish you according to your deserts," said Schemseddin, "it will cost you your life for sending me such a sorry tart." "Good God!" cried Bedreddin, "is it a capital crime to make a bad cream tart?" "Yes," said the vizier, "and you are to expect no other usage from me."

While this interview lasted, the ladies, who were concealed behind curtains, saw Bedreddin, and recognised him, notwithstanding he had been so long absent. They were so transported with joy, that they swooned away, and when they had recovered, would fain have run up and fallen upon

Bedreddin's neck, but the promise they had made to the vizier of not discovering themselves restrained the tender emotions of love and nature.

Schemseddin Mohammed having resolved to set out that night, ordered the tents to be struck, and the necessary preparations to be made for his journey. He ordered Bedreddin to be secured in a sort of cage,* and laid on a camel. The vizier and his retinue began their march, and travelled the rest of that night, and all the next day, without stopping. In the evening they halted, and Bedreddin was taken out of his cage, in order to be served with necessary refreshments, but he was still carefully kept at a distance from his mother and his wife, and during the whole expedition which lasted twenty days he was treated in the same manner.

When they arrived at Cairo they encamped in the neighbourhood of the city. Schemseddin called for Bedreddin, and gave orders, in his presence, to a carpenter to get some wood for the expedition, and make a stake. "What," said Bedreddin,

* The Chinese to this day have a kind of cage in which they carry about their prisoners, to exhibit them, from one town to another and so constructed that the unfortunate inmates can neither sit nor stand — *Thamson's*.

Schaban had still the impu a stake?" "Why, to not true. "Then you anemsseddin," and then to "I believe my grandchild all the quarters of the after all," said he, "if you see the spectacle of a tart, I shall be persuad who makes cream tarts with side."

Though Schabaned him cried out so ludicrously, eat before, he an Mohammed could hardly keep cordingly took not swallow ' pretended ' and had irritated since his

his
F



Six the caliph Haroun Al-ashid no withstanding his gravity, could not forbear laughing, when the vizier Gufar told him that Schemseddin Mohammed threatened to put Bedreddin to death for not putting pepper into the cream tart he had sold to Schaban. "How!" said Bedreddin, "must I have all the goods in my house broken to pieces—must I be imprisoned in a chest, and at last nailed to a stake, and all for not putting pepper in a cream tart? Heavens who ever heard of such a thing? Are these the actions of Mussulmans—of persons who make a profession of probity and justice? With these words he shed tears and then, renewing his complaint, "No" continued he, never was man used so unjustly or so severely. Is it possible they should be capable of taking a man's life for not putting pepper in a cream tart? Would that cream tarts had never been invented! Would I had never been born!"

Disconsolate Bedreddin Hassan did not cease his lamentations, and when the stake was brought he cried out bitterly at the horrid sight. "Oh!" said he, can you suffer me to die an ignominious and painful death? And all this, for what crime? No for robbery or murder or removing my religion but for not putting pepper in a cream-tart."

Night being then pretty far advanced the vizier Schemseddin Mohammed ordered Bedreddin to be conveyed again to his cage, saying to him "Stay there till to-morrow, the day shall not be at an end before I give orders for your death." Then the cage was carried away, and laid upon the camel that had brought it from Damascus, at the same time all the other beasts were loaded again, and the vizier mounting his horse, ordered the camel that carried his nephew to march before him, and entered the city with all his suite. After passing through several streets, where no one appeared, he

his countenance. "Alas!" cried Bedreddin, "I suffer a death as cruel as it is ignominious of not putting pepper in a cream-tart."

At this period Scheherazade, "Let me approach of day, and Schaban tarts, one of Bedreddin's fright and Bedreddin chose of the story which told to him. "Take this," before dawn of dawn one, and I can assure able to make the like, unless it he is still alive."

turned speedily to the tents, and to Nouredin's widow, who broke off a piece. She had to her mouth, than she cried away Schemseddin Mohammed sent, was extremely surprised at

arrived at her upon her face and was very to be taking her. As soon as she came to herself orders. "I!" cried she, "it must needs be

While, my dear Bedreddin, who made he took and daylight interrupted Scheherazade, praised, night the sultaness pursued the story in of sing manner —

You remember was in in things as they memory do not written account, occasion."

The Beautiful Lady went: orders, and he at the same hall to be adorned as when Bedreddin was there with the sultan of Egypt's hunchbacked grocer. As he went over his manuscript, his domestic placed every movable in the described order. The throne was not forgotten, nor the lighted candles.

When everything was arranged in the hall the vizier went into his daughter's chamber and put in their due place Bedreddin's apparel with the purse of sequins. This done he said the Beautiful Lady "As soon as Bedreddin enters your room complain of his being from you so long and tell him that when you awoke, you were astonished you did not find him by you. Tell him that to-morrow morning you will divert your mother and me by giving us an account of your interview this night." This said he went from his daughter's apartment, and she lay down to rest.

Scheherazade would have gone on with the story, but approaching day obliged her to stop and continue it.

feet of the police, where he was kept till the
 was ready to examine him. In the meantime,
 Christian merchant grew sober, and the more
 upon his adventure the less could he
 how such slight blows of his fist could
 the man.

ge, having heard the report of the watch,
 the corpse which they had taken care
 to his house interrogated the Christian
 who could not deny the crime though
 committed it. But the judge consider

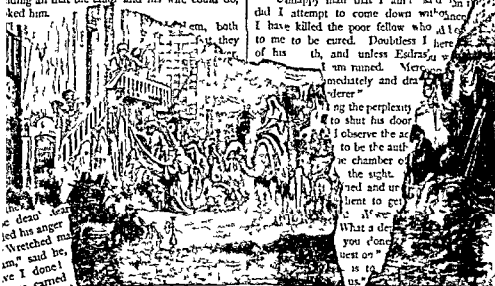
THE STORY OF THE LITTLE

There was in former times, at Casgar, upon the
 east boundaries of Tartary, a tailor who had a
 wife whom he affectionately loved and by
 om he was beloved with reciprocal tenderness.
 e day while he sat at work, a little hunch back
 ed himself at the shop-door and began to sing
 I play on a tabor. The tailor was pleased with
 performance and resolved to take him into his
 use to entertain his wife. This little fellow"
 i he "will divert us both this evening." He
 ordly invited him in and the other readily
 epted the invitation so the tailor shut up his
 p, and carried him home. Immediately after
 arrival, the tailor's wife placed before them a
 dish of fish, but as the little man was eating
 unluckily swallowed a bone, which, notwith-
 standing all that the tailor and his wife could do,
 ked him.

into his ha- little hunch-back belonged to the sultan
 doctor was, is one of his buffoons—would not put the
 beforehand, death till he knew the sultan's pleasure.
 patient, and he went to the palace, and asked
 light!" cried th what had happened and he
 So saying he have have no mercy to show
 without waiting for the Mussulman. Upon this
 corpse with so much violence to be erected and sen-
 it to the star foot, and has occasion that they were
 along with it. Alight! Alight! Sing a Mussulman.
 maid, "quick quick!" At last ought to the foot
 and he went down stairs with he was going to
 saw that what he had kicked do, pushed thro
 man he was so frightened that he, for that
 Aaron Joshua, Esdras and all the oth- but
 of his nation.

Unhappy man that I am!" said he
 did I attempt to come down without
 I have killed the poor fellow who did
 to me to be cured. Doubtless I here
 of his th, and unless Esdras, a w
 I am ruined. Merc
 immediately and dra
 derer"

ing the perplexity
 to shut his door
 I observe the ac
 to be the auth
 ne chamber of
 the sight
 ned and un
 lent to get
 What a de
 you done
 nest on"
 is to
 us."



ACTING, SELLING, AND GETTING GAIN (p. 211).

the dead-
 led his anger
 Wretched man
 am," said he,
 ve I done!
 have earned
 unless thou de
 sed, ten thousan
 e oil that occasi
 al act
 he th

spoke room for him, that he
 and make a confession on to the chief
 in being made "My lord," said
 he narrowly escaped taking away

the lives of three innocent persons, but if you
 will have the patience to hear me, I shall discover
 to you the real murderer of the crook-necked
 man. If his death is to be expiated by that of



THE STORY TOLD BY THE CHRISTIAN MERCHANT

commence the recital of the story told me to relate, I beg to tell you, the honour to be born in any part of your empire. I am a stranger, born in Egypt, by nation a Copt, and by religion a Christian. My father was a trader in valuable property, which he left me at his death. I followed his example, and took up my abode in Cairo. One day, at Cairo whilst I

was standing in the public inn frequented by the corn merchants, there came up to me a handsome young man well dressed and mounted on an ass. He saluted me, and pulling out an handkerchief in which he had a sample of sesame, or Turkey corn, asked me how much per bushel such a sample would fetch.

Scheherazade perceiving day stopped here, but the next night went on in the following manner—



129th NIGHT

I continued the Christian merchant to the sultan. As I examined the corn the young man bowed me and told him it was worth a hundred drachms of silver per bushel. "Pray," said he, "look out for some merchant to take it at that price, and I will come to me at the Victory gate where you will see a khim at a distance from the houses." saying he left me the sample, and I showed it to several merchants, who told me that they would give as much as I could spare at a hundred and ten drachms per bushel so that I reckoned on getting ten drachms per bushel for my commission. At the expectation of this profit, I went to the Victory gate, where I found the young merchant waiting for me, and he carried me into his granary, which was full of sesame. He had a hundred and fifty bushels of it, which I measured out, and selling them off upon asses, sold them for fifteen thousand drachms of silver. "Out of this sum," said the young man, "there are five hundred drachms coming to you, at the rate of ten drachms per bushel. This I give you, and as for the rest which is mine take it out of the merchants' hands, I keep it till I call on you, and for it I have no objection for it at present." I answered it should

be ready for him whenever he pleased to demand it and so, kissing his hand I took leave of him, with a grateful sense of his generosity.

A month passed before he came near me, then he asked for the sum he had committed to my care. I told him it was ready, and should be counted to him immediately. He was then mounted on his ass. I asked him to alight, and do me the honour to eat with me before he received his money. "No," said he, "I cannot alight at present, I have urgent business that obliges me to be at a place close by, but I shall return this way, and then take the money, which I desire you will have in readiness." This said, he disappeared, and I looked for his return, but it was a full month before I saw him again. "The young man," thought I, "has great confidence in me, leaving so large a sum in my hands without knowing me, any other would have been afraid I should have run away with it." To be short he came again at the end of the third month and was still mounted on his ass, but more handsomely dressed than before.

Scheherazade, perceiving daylight, went no farther for that night, but the ensuing night she proceeded as follows—



As soon as I saw the young man, continued the Christian merchant, to the Sultan of Caszar, I entertained him to alight, and asked him if he would not take his money. "There is no hurry," said he, with a pleasant, easy air, "I know it is in good hands. I shall come and take it when my other money is all gone. Adieu," continued he, "I shall come again towards the end of the week." With that he struck the ass, and soon was out of sight. "Well," thought I, "he says he will see me towards the end of the week, but he may, perhaps, not return for a great while. I shall make the most I can of his money, which may bring me much profit."

I shall go in, but on this condition—that you put yourself to no extraordinary charge on my account." "I shall do just as you please," said I, "and do me the favour to alight." Accordingly, he complied. I gave orders to have a repast prepared, and while that was being done, we entered into conversation. All things being ready, we sat down. I observed he took the first mouthful with his left hand, and not with the right. I was at a loss what to think of this. "Ever since I knew this young man," said I to myself, "he has appeared very polite, as possible he can do this sort of courtesy for me. What can be the reason he does not use his right hand?"

THE STORY TOLD BY THE CHRISTIAN MERCHANT

221

Arriving at Cairo, I went to the Khan,* called the Khan of Mesrouf, and there took lodgings, with a warehouse for my bales which I had brought me upon camels. This done, I retired to my chamber, to rest after the fatigue of the journey, gave some money to my servants, with to go and buy provisions and dress them. I had eaten, I went to view the castle, the public squares, and other remarkable day I dressed myself, and ordered some of the best and richest of my bales to be selected and by my slaves to the Circassian beze-

stein,* whether I went myself. I had no sooner arrived there than I was surrounded by brokers and criers who had heard of my arrival. I gave patterns of the stuffs to several of the criers, who went and cried them, and showed them all over the bezestein, but none of the merchants offered nearly as much as they had cost me.

This vexed me, and the criers observing I was dissatisfied, "If you will take our advice," said they, "we shall put you in a way to sell your goods without loss."

Here Scheherazade stopped, on the approach of day, but the next night went on as follows —

* A bezestein is a public place where silk stuffs and precious things are exposed to sale.

* A caravansary, is an Eastern building intended for the use of merchants and the storage of their goods.



"I LIVE," said the lady to the young Bagdad merchant, "in Devotion Street, come on Friday, which is the day after to-morrow, after noon prayers, and ask for the house of Abon Schama, surnamed Bercour, late master of the emirs, there you will find me." This said, we parted, and I passed the next day in great impatience.

On Friday I got up early, and put on my richest apparel, and took fifty pieces of gold in my purse. I mounted an ass I had bespoken the day before, and set out, accompanied by the man from whom I had hired the ass. When we came to Devotion street, I directed the man to inquire for the house I wanted, he found it, and conducted me.

I paid him liberally, and sent him back, charging him to observe narrowly where he left me, and not to fail to return at a certain hour to carry back again to the khan of Mestour.

I knocked at the door, and presently two little girls as white as snow, and neatly dressed, opened it. "Be pleased to come in," said they, "our mistress expects you impatiently."

WV



NOW, the Christian merchant continued his discourse to the sultan of Casgar to this purpose—"I did not wait long in the hall, said the young man of Bagdad, ere the lady I loved appeared adorned with pearls and diamonds; but the splendour of her eyes far outshone that of her jewels. Her shape, which was not now disguised by the habit she wore in the city, appeared the most slender and delicate I need not mention with what joy we met once more, it exceeded all expression. When the first compliments were over, we sat down upon a sofa, and there conversed together with the highest satisfaction. We had the most delicious refreshments served up to us, and after eating, continued our

patiently these two days she has talked of nothing but you." I entered the court, and saw a great pavilion, raised seven steps, and surrounded with iron rails that parted it from a very pleasant garden. Besides the trees which embellished the place, and formed an agreeable shade, there were an infinite number of others, laden with all sorts of fruit. I was charmed with the warbling of a great number of birds, that joined their notes to the murmuring of a fountain, in the middle of a parterre enamelled with flowers. The fountain formed a very agreeable object, four large gilded dragons at the angles of the basin, which was of a square form, spouted out water clearer than rock-crystal. This delicious place gave me a charming idea of the conquest I had made. The two little slaves conducted me into a magnificently furnished saloon, and whilst one of them went to acquaint her mistress with my arrival, the other tarried with me, and pointed out the beauties of the hall.

At this period Scheherazade discontinued her story, upon the approach of day.

conversation till night. We then had excellent wine brought up, and fruit adapted to promote drinking, and timed our cups to the sound of musical instruments joined to the voices of the slaves. The lady of the house sang herself. In short, I passed the time in full enjoyment of all manner of pleasure.

At last I had to go. I slipped, into a place where it would certainly be found the purse with the fifty pieces of gold I had brought with me and took leave of the lady, who asked me when I would see her again. "Madam," said I, "I gave you my promise to return to-morrow." She seemed transported with my answer, and



the close of the next night, the sultanness Shahnar thus — Sir, the young man of pursued his story. When the judge, said got the purse in his hand, he asked the n if it was his, and how much money it ed. The cavalier knew it to be his own, ured the judge he had put twenty sequins Upon which the judge called me before "Come, young man," said he, "confess the was it you who took the purse? Do not for the torture to extort confession." Then, downcast eyes, thinking that, if I demed the having the purse found upon me would et me of a lie, to avoid a double punishment, fessed my guilt. I had no sooner made the sion, than the judge called people to witness id ordered my hand to be cut off.* This nce was immediately executed, to the great : of all the spectators, nay, I observed, by avalier's countenance, that he was moved ity as much as the rest. The judge would se have ordered my foot to be cut off, but I d the cavalier to intercede for me, which he accessfullv



the cavalier came up curse, said, "I see to an action so me, and holding out the purse, I freely only that necessity drove you thus spoken, graceful. Here, take the fita by loss of blood, ne it you, and am heartily sorry neighbourhood had me you have undergone." His house and gave me e went away Being very near, I pressed my arm, and e of the good people of the d hand in a cloth, ie kindness to carry me into a me fastened to my glass of wine, they likewise of Mesrou in this rapped up the dismembered I not have found h ch I carried away with and to offer to go to will.

Had I returned to the Khan, melancholy condition, I should than the value of half-a- ere such relief as I wanted, the chief off ending limb punishable by the loss of I the fourth of the right sets of imprisonment hard substituted in our days.

* The Koran orders that if no one be substituted in our days, the hand to be punished by

the young lady, was running a great risk, it being likely she would not look upon me after being informed of my disgrace. I resolved, however, to put her to the trial, and to tire out the crowd that followed me, turned down several by-streets, and at last arrived at the lady's house very weak, and so much fatigued, that I presently threw myself down upon a sofa, keeping my right arm under my garment, for I took great care to conceal my misfortune.

In the meantime the lady, hearing of my arrival, and that I was not well, came to me in haste, and seeing me pale and dejected, "My dear love," said she, "what is the matter?" "Madam," said I, dissembling, "I have a violent headache." The lady seemed to be much concerned, and asked me to sit down, for I had risen to receive her. "Tell me," said she, "how your illness was occasioned. The last time I had the pleasure of seeing you, you were very well. There must be something that you conceal from me, let me know what it is." I stood silent, and instead of an answer, tears trickled down my cheeks. "I cannot conceive," said she, "what it is that afflicts you. Have I unthinkingly given you any occasion of uneasiness? Or do you come on purpose to tell me you no longer love me?" "It is not that, madam," said I, fetching a deep sigh, "your unjust suspicion adds to my misfortune."

I could not think of discovering to her the true cause. When night came, supper was brought, and she pressed me to eat, but considering I could only do so with my left hand, I begged to be excused, upon the plea of having no appetite. "Your appetite will return," said she, "if you will but discover what you so obstinately hide from me. Its absence, without doubt, is only owing to your resolution." "Alas, madam," said I, "I find I must resolve to tell you at last." I had no sooner spoken these words than she filled me a cup full of wine, and offering it to me, "Drunk that," said she, "it will give you courage." I reached out my left hand, and took the cup.

Here the appearance of day put an end to Scheherazade's story, but the next night she pur sued the serial thus —



THO

This lady sat down in my shop, continued the merchant of Bagdad, and observing there was nobody in the whole bezestein but the attendant and myself, uncovered her face to take the air. I had never beheld any one so beautiful. I became instantly enamoured, and kept my eyes fixed upon her. I flattered myself that my attention was not displeasing to her, for she allowed me time to view her deliberately, and only concealed her face so far as she thought necessary to avoid being observed.

After she had again lowered her veil, she told me she wanted several sorts of the richest and finest stuffs, and asked me if I had them. "Alas," said I, "I am but a young man just beginning the world, I have not capital enough for such expensive traffic. I am much mortified that I have nothing to show that will suit you. But, to save you the trouble of going from shop to shop, as soon as the merchants come, I shall go, if you please, and fetch what you want, and ascertain the lowest prices." She assented to this proposal, and entered into conversation with me; which prolonged, making her believe the merchants who could furnish what she wanted were not yet moved.

I was no less charmed with her wit than before with the beauty of her face. I was obliged at last to forego the pleasure of conversation. I ran out for the stuffs she agreed for five thousand drachms of coin, and I wrapped up the stuffs in a small bundle. She then rose and took leave. I followed my eyes till she had reached the bezestein, even after she had remounted her mule.

The lady had no sooner disappeared, than I perceived that love had led to a serious over- had so engrossed my thoughts, that I reflect that she went away without paying, I had not informed myself who she was, she lived. However, I considered I was able for a large sum to the merchant, and I haps, would not have patience to wait for money, so I went to them and made an excuse I could, pretending that I knew, and then returned home, equally affected and with the burden of such a heavy debt. Schehetazade had no sooner spoken than the day appeared, but the next night she was as follows:—



merchants had arrived, and I earned to the respective that was due for their stuffs, and staid with more, which the lady etc. In short, she took stuffs thousand pieces of gold, and as before, without paying, nay, in one word, or informing me who

and me was the consideration that, being she left me without any

her was then I heard she came again. She has paid me, a considerable sum, but she leaves me much greater. Surely she cannot merchants do not know her, they counted upon me. But my love was not so much as to disguise the uneasiness I felt, when I described all the circumstances. A whole day before I heard anything of the lady going, and during that time my alarm increased.

ants were impatient for their money, and for them I was going to sell off all I had, the morning the lady returned, with the baggage as before.

"Weigh your weights," said she, "and weigh the have brought you. These words dispelled my, and inflamed my love. Before we counted money, she asked me several questions, and daily if I was married. I answered I never been. Then reaching out the gold to her ant, "Let us have your interposition," said

she "to accommodate our matters." Upon which the attendant fell a laughing and calling me aside, made me weigh the gold. While I was weighing the gold, he whispered in my ear 'I know by your eyes you love this lady, and I am surprised that you have not the courage to disclose your passion. She loves you more ardently than you do her. Do not imagine that she has any real occasion for your stuffs. She only makes an errand to come hither because you have inspired her with a violent passion. It was for this reason she asked you if you were married. It will be your own fault if you do not marry her.' It is true," said I, "I have loved her since I first beheld her, but I durst not aspire to the happiness of thinking my attachment could meet her approbation. I am entirely hers, and shall not fail to retain a grateful sense of your good offices in this matter."

I made an end of weighing the gold, and whilst I was putting it into the bag, the attendant turned to the lady, and told her I was satisfied, that being the signal they had agreed upon between themselves. Presently the lady rose and took her leave, telling me she would send her attendant to me and that I had only to obey the directions he might give me in her name.

I earned each of the merchants his money, and waited some days with impatience for the attendant. At last he came.

But here Scheherazade stopped, because it was day, and pursued the sequel of her story next night, in the following manner —



lost

ordered the attendant very kindly, said the merchant, "and you are, as I have said, my mistress's attendant." You are," said he, "the happiest lover in the world; she is impatient to see you, and were howsoever of her own conduct, would not fail to allow you herself and willingly pass in your name the days of her life." Her noble mind and carriage," said I "convinced me that she was already above the common rank." "You are to be married," said the attendant, "she is the daughter of Zobeide the caliph's lady, who loves you more for having brought her up from infancy, and tells her all her affairs."

Having an eye to marry she has declared to her mistress that she has fixed her affections on you and has desired her consent. Zobeide has told her she will not withhold it, only she must see you first, in order to judge if she has made a good choice, and if she is satisfied on that head Zobeide means to defray the expense of the wedding. Thus, you see, your felicity is certain, since you have pleased the favourite, you will be equally agreeable to the mistress, who seeks only to oblige her and would by no means thwart her inclination. All you have to do is to come to the palace. I am sent to her to invite you, as soon as you will determine to go."

My resolution is formed already," said I "and I am ready to follow you whithersoever you please."

Very well," said the attendant "but, you know men are not allowed to enter the ladies apartments in the palace and you must be introduced with great secrecy. The favourite lady has contrived the matter well. On your side you must act your part very discreetly, for if you do not, your life is at stake."

I gave him repeated assurances punctually to

lady also enter the mosque and approaching "said I was ready to obey her orders. "We have no time to lose," said she "and opening one of the trunks, bade me get into it that being necessary both for her safety and mine. Fear nothing," she added, "leave the management of all to me." I considered with myself that I had gone too far to recede and obeyed her orders when she immediately locked the trunk. This done, the attendant her confidant called the oar-rowers who had brought



EXHIBIT OF THE CALIPH'S PATIENCE (p. 235).

perform whatever he might require. Then," said I "in the evening you must be at the mosque but by the caliph's lady on the bank of the Tigris, and wait there till somebody comes to conduct you. To this I agreed, and after passing the day in great impatience went in the evening to the prayer that is said an hour and a half after sunset in the mosque, and there I stayed till all the people had departed.

Soon after I saw a boat approaching the mosque the rowers of which came on shore, and put several large trunks into the mosque and then retired. One of the men stayed behind whom I perceived to be the attendant who had accompanied the lady and had been with me that morning. I saw the

men in the trunks, and ordered them to carry them on board again. The lady re-embarked, and the boatmen rowed to Zobeide's apartment. In the meantime, I reflected very seriously upon the danger to which I had exposed myself and made vows and prayers, though it was then too late.

The boat stopped at the palace gate and the trunks were carried into the apartment of the officer of the attendants who keeps the key of the ladies apartments, and suffers nothing to enter without a narrow inspection. The officer was then asleep and it was necessary to call him up.

But now," said Scheherazade "I will say "upon which Schahnar rose to hold a reveling to hear the rest of the story."



SOME minutes before day the sultaness of the Indies waking pursued her story as follows — easily as you think said he not one of these trunks shall pass till I have opened 't. At the



THE WEDDING FEAST (p. 237)

The officer of the attendants continued the good merchant, was angry at having his rest disturbed and chided the favourite lady severely for coming home so late. You shall not come off, at the same time he commanded them to be brought before him, and to be opened one by one. The first he took was that wherein I lay which put me into inexpressible fear.

The favourite lady, who had the key, protested it should not be opened. "You know very well," said she "I bring nothing hither but what is for the use of Zobeide, your mistress and mine. This trunk," continued she, "is filled with rich goods, which I purchased from some merchants lately arrived besides a number of bottles of Zemzen water sent from Mecca,* and if any of these should happen to break, the goods will be spoiled, and you must answer for them, depend upon it, Zobeide will resent your insolence." She insisted upon this in so peremptory terms that the officer did not dare to take upon him to open any of the trunks. "Let them go, said he angrily, "you may carry them off." Upon that, the women's apartment was opened, and all the trunks were taken in.

This had scarcely been done when I heard the people cry, "Here is the caliph! here comes the caliph!" This put me in such a fright that I wonder I did not die upon the spot, for it really was the caliph. "What have you got in these trunks?" said he to the favourite. "Some stuffs," said she, "lately arrived, which your majesty's lady

* There is a fountain at Mecca which according to the Mohammedans, is the spring that God showed to Hagar after Abraham was obliged to put her away. The water of this spring is drunk by way of devotion, and is sent in presents to princes and princesses.

has a mind to see." "Open them," cried he, "and let me see them." She excused herself, alleging the stuffs were only proper for ladies and that by opening them his lady would be deprived of the pleasure of seeing them first. "I say, open them," cried the caliph, "I will see them." She still represented that her mistress would be angry if she opened them. "No, no," said he, "I engage she will not say a word to you for so doing, come, come, open them, and do not keep me waiting here."

There was a necessity of obeying, which alarmed me so that I tremble every time I think of it. The caliph sat down, and the favourite ordered all the trunks to be brought before him. Then she opened them, and to lengthen out the time, displayed the beauties of each particular stuff, thinking in this way to tire out his patience, but her stratagem did not succeed.

Being as unwilling as myself to have the trunk in which I lay opened, she left that to the last. When all the rest were viewed, "Come," said the caliph, "let us see what is in that." I am at a loss to tell you whether I was dead or alive at that moment, for I little thought of escaping such imminent danger.

Day appearing, Scheherazade stopped but carried on her story next night as follows —



WHEN Zobeide's favourite, continued the Bagdad merchant, saw that the caliph persisted in having the trunk opened, "As for this," said she, "your majesty will please to dispense with the opening of it, there are some things in it which I cannot show you without your lady being present." "Well, well," said the caliph, "since that is the case, I am satisfied, order the trunks to be carried away." (The words were no sooner spoken, than the moved into her chamber where I lay again.

As the attendants who had brought gone, she opened the trunk in which I

"Come out," said she "go up these they lead to an upper room, wait there. The door which led to the stairs she after me, and that was no sooner done,

than the caliph came and sat down on the very trunk which had been my prison. The occasion of this visit did not respect me. He wished to question the lady about what she had seen or heard in the city. So they conversed together some time, he then left her, and retired to his apartment.

When the lady found the coast clear, she came to the chamber where I was, and made many apologies for the alarms she had given me. "Alas, my uneasiness," said she, "was no less than yours, you cannot well doubt of that, since I have run the same risk out of love for you. Perhaps another person in my situation would not, upon so delicate an occasion have had the presence of mind to manage matters so dexterously, nothing less than the love I have for you could have inspired me

with courage to do what I have done. But come, take heart, now the danger is over." After much tender conversation, she told me it was time to go to rest, and that she would not fail to introduce me to Zobeide her mistress, some time on the morrow, which would be very easy. "For," added she, "the caliph never sees her during the day." Encouraged by these words, I slept well, or if my sleep was interrupted, it was by agreeable disquietudes, caused by the hopes of possessing a lady blessed with so much wit and beauty.

The next day, before I was introduced to Zobeide her favourite instructed me how to conduct myself mentioning what questions she would probably put to me, and dictating the answers I was to give. She then carried me into a very magnificent and richly furnished hall. I had no sooner entered than twenty women-slaves, advanced in age, and dressed in rich and uniform habits, came out of Zobeide's apartment, and placed themselves before the throne in two equal rows, they were followed by twenty other younger ladies, clothed after the same manner only their dresses appeared somewhat grey. In the middle of these appeared Zobeide, with a majestic air, and so laden with jewels, that she could scarcely walk. She went

and sat down on the throne, and the favourite lady, who had accompanied her, stood just by her right hand, the other ladies, who were slaves, being placed at some distance on either side of the throne.

As soon as the caliph's lady was set down, the slaves who came in first made a sign for me to approach. I advanced between the two rows they had formed, and prostrated myself on the carpet that was under the princess's feet. She ordered me to rise, and did me the honour to ask my name, my family, and the state of my fortune, upon all which subjects I gave her satisfactory answers, as I perceived, not only by her countenance but by her words. "I am glad," said she, "that my daughter [so she used to call the favourite lady], after the care I have taken of her education, has made this choice, I approve of it and consent to your marriage. I shall myself give orders for solemnising it, but I wish my daughter to remain ten days with me before the wedding. In that time I shall speak to the caliph, and obtain his consent. Meanwhile, do you remain here, you will be taken care of."

Schehrazade perceiving day stopped here, but went on next night as follows—



FOLLOWING the commands of the caliph's lady, continued the Bagdad merchant, I remained ten days in the women's apartments, and during that time was deprived of the pleasure of seeing the favourite lady, but was so well used by her orders, that I had no reason to be dissatisfied.

Zobeide told the caliph her resolution of marrying the favourite lady, and the caliph, leaving to her the liberty of acting in the business as she thought proper, granted the favourite a considerable sum by way of settlement. When the ten days were expired, Zobeide ordered the contract of marriage to be drawn up and brought to her, and the necessary preparations being made for the solemnity, the musicians and dancers (both men and women) were called in, and there were great rejoicings in the palace for nine days. The tenth day being appointed for the last ceremony of the marriage, the favourite lady was conducted to one bath, and I to another. At night I sat down, to

table and had all manner of dishes served up to me, and among others, one seasoned with garlic, such as you have now forced me to eat. This I liked so well that I scarcely touched any of the other dishes, but to my misfortune when I rose from the table I only wiped my hands instead of washing them well—a piece of negligence I had never been guilty of before.

As it was then night, the apartments of the ladies were lighted up so as to equal the brightness of day. Nothing was to be heard all over the palace but musical instruments dancing and acclamations of joy. My bride and I were introduced into a great hall, where we were placed upon two thrones. The women who attended her made her robe her self several times and they showed her to me every time she changed her habit.

All these ceremonies being over we were conducted to the nuptial chamber. As soon as the company retired, I approached to embrace my wife,

but she pushed me away, and cried out, upon which all the ladies came running in to know what was the matter. For my part, I was so thunder-struck, that I stood like a statue, without the power of even asking what she meant. "Dear sister," said they to her, "what has happened since we left you? Let us know, that we may try to relieve you." "Take," said she, "take that fellow out of my sight." "Why, madam," I asked, "wherein have I displeased you?" "You are a villain," said she, in a furious passion, "to eat garlic and not wash your hands! Do you think I would suffer such a fellow to come near me? Down with him—down with him upon the ground," continued she, addressing her self to the ladies, "and bring me a whip." I was thrown to the ground, and while some held my

hands, and others my feet, my wife, who was furnished with a whip, beat me till she was tired. Then she said to the ladies, "Take him, send him to the judge, and let the hand be cut off with which he fed upon the garlic dish."

"Alas!" cried I, "must I be beaten unmercifully, and to complete my affliction, have my hand cut off, for eating of a dish seasoned with garlic, and forgetting to wash my hands? What proportion is there between the punishment and the crime? Plague take the dish, and the cook that dressed it, and him who served it up!"

Here the sultanness discontinued her story, observing the dawn of day, and Schahmar rose, laughing heartily at the favourite lady's anger, and curious to know the issue of the story



NEXT morning, Scheherazade, waking before day, resumed the thread of her narrative.

All the ladies continued the Bagdad merchant, who had seen me receive so many strokes, took pity on me when they heard the cutting off of my hand mentioned. "Dear madam dear sister," said they to the favourite lady, "you carry your resentment too far. We own he is a man quite ignorant of the world, of your rank, and of the respect due to you—but we beseech you to overlook and pardon his fault." "I have not received adequate satisfaction," said she. "I will teach him to know the world, I will make him bear sensible marks of his impertinence and be cautious hereafter how he taxes a dish seasoned with garlic without washing his hands." They continued their solatations, fell down at her feet, and kissing her fur hands said "Good madam, in the name of God moderate your anger, and grant us this favour we beg."

She answered not a word, but rose, and after uttering a thousand reproaches against me, walked out of the chamber. All the ladies followed her, leaving me in inconceivable affliction.

I continued there ten days, without seeing any but an old woman slave who brought me meals. I asked her what was become of the lady. "She is sick," said the old woman—and is sick of the odour of the garlic dish. Why did you not take care to wash your hands after

eating?" Is it possible, thought I, that these ladies can be so nice, and so vindictive for such a trifling fault? But I loved my wife, notwithstanding her cruelty, and could not help pitying her.

One day the old woman told me that my spouse was recovered, and gone to bathe, and would come to see me next day. "So," said she, "I would have you call up your patience and accommodate yourself to her humour, for she is in other respects a woman of good sense and discretion, and beloved by all the ladies about the court of our respected mistress, Zobeide."

My wife accordingly came on the following evening, and accosted me thus: "You perceive that I must possess much tenderness for you, after the affront you have offered me, but still I cannot be reconciled to you till I have punished you according to your desert, in not washing your hands after eating the garlic dish." She then called the ladies, who by her order threw me on the ground and after binding me fast, she had the barbarous cut off my thumbs and great toes herself with a razor. One of the ladies applied a certain root to staunch the blood, but by bleeding, and by the pain I swooned away.

When I came to myself they gave me wine to drink to recruit my strength. "Ah, madam," said I to my wife, "if ever I eat of a dish with garlic in it, I solemnly swear to wash my hands with alkali, with the ashes of the same plant, and with

"Well," replied my wife, "upon that condition I am willing to forgive what is past, and live you as my husband."
 This continued the Bagdad merchant, address-

ing himself to the company, is the reason he refused to eat of the dish now upon the table.
 Day appearing stopped Scheherazad, and might she proceeded as follows —



Sir, to conclude the Bagdad merchant's story. The ladies, said he, applied to my wounds not only the root I mentioned, but likewise some balsam of Mecca, which they were well assured was not adulterated, because they had it out of the caliph's own dispensary. By virtue of that admirable balsam, I was in a few days perfectly cured, and my wife and I lived together as agreeably as if I had never eaten of the garlic dish. But having been all my lifetime used to enjoy liberty, I grew weary of being confined to the caliph's palace, yet I said nothing to my wife on the subject, for fear of displeasing her. However, she suspected my feelings, and eagerly wished for liberty herself, for it was fatigue alone that made her continue with obedience. She represented to her mistress in such lively terms the constraint I was under, in not being in the city with people of my own rank, as I had always done, that the good princess chose rather to deprive herself of the pleasure of having her favourite about her than not to grant what we both equally desired.

A month after our marriage, my wife came into her room with several attendants, each carrying a tray of silver. When the attendants were gone, she said, "You never told me," said she, "that you were uneasy in being confined to court, but I perceived it, and have happily found means to make you contented. My mistress gives us permission to quit her palace, and here are fifty thousand sequins, of

which she has made us a present, in order to enable us to live comfortably in the city. Take ten thousand of them, and go and buy a house.

I quickly found a house for the money, and after furnishing it richly, we went to reside in it. We kept a great many slaves of both sexes made a good figure, and led a very agreeable life. But my felicity was of short continuance, for at the end of a year, my wife fell sick and died.

I might have married again, and lived honourably at Bagdad, but curiosity to see the world put me upon another plan. I sold my house, and after purchasing several kinds of merchandise, went with a caravan to Persia, from Persia I travelled to Samarcande, and from thence to this city.

"This" said the purveyor to the sultan of Casgar—"this is the story that the Bagdad merchant related in a company where I was yesterday." "This story," said the sultan, "has something in it extraordinary, but it does not come near that of my little hunch back." The Jewish physician then prostrated himself before the sultan's throne, and addressed the prince in the following manner—"Sir, if you will be so good as to hear me, I flatter myself you will be pleased with a story I have to tell." "Well spoken," said the sultan, "but if it be not more surprising than that of little hunch back, you must not expect to live."

Day appearing the sultaness stopped, but resumed her discourse next night as follows —



she, said she, the Jewish physician, finding the sultan of Casgar disposed to hear him, concluded

he was sure to save his life, and, without more ado, gave the following relation —

but she
which all
was the
struck th
zen



THE STORY TOLD BY THE JEWISH PHYSICIAN

When I was studying physic at Damascus and was just beginning to practice that noble profession

I continued my visits for nine days, and every time I felt his pulse he still gave me his left hand.



"My wife beat me till she was tired" (p. 238)

th some reputat on, a slave called me to see a
tient in the family of the governor of the city
cord ngly I went, and was conducted into a
om, where I found a handsome young man much
jected by his disorder I saluted him and sat
wn by him, but he made no return to my com-
ments, except a sign w th his eyes that he heard
I thanked me. Pray sir" said I "give me
r hand, that I may feel you pulse." But in-
ad of stretch ng out h s right he gave me his left
t! at wh ch I was extremely surprised. However
elt his pulse wrote a prescription, and took leave.

On the tenth day he seemed so far recover'd, that
I prescribed nothing for him but bathing. The
governor of Damascus, who was by did, in tes-
mony of his satisfact on with my services, invest
me with a rich robe, saying he made me a phy-
sician of the city hospi tal, and physician in-ordi-
nary to his house where I might freely eat at his table
when I pleased.

The young man, likewise showed me many
civilities and asked me to accompany him to the
bath. Accord ngly we went together and when
h s attendants had undressed him, I perceived he

and then, hithand,
 that it had not
 rug been cut off
 Teh had been the
 cause of his disorder
 though concealed
 from me for his
 the people about him
 were applying proper
 medicines externally
 they had called me
 to prevent the ill
 consequence of the
 fever which was on
 him. I was very
 much surprised and
 concerned on seeing
 his misfortune
 which he observed
 by my countenance.
 Doctor cried he
 do not beaston shed
 at my hand is cut
 for some day or
 her I shall tell you
 the occasion of it
 and in that relation
 you will be enter-
 ned with very sur-
 prising adventures.
 After we had re-
 turned from the bath
 I sat down to a
 repast and after
 a short discourse
 after he asked
 if it would be
 prejudicial to his
 health if he went and
 took a walk out of
 the garden. I answered that the air would
 be service to him.



She went to my house (p. 241)

will give me your
 company I shall
 recount to you
 the history of my
 adventures.

I replied that I was
 at his commands for
 the rest of that day.
 Upon this he called
 his servants and went
 to the governor's gar-
 den. Having taken
 ten or three turns
 there we seated our-
 selves upon a carpet
 that his servants had
 spread under a tree
 which gave a pleasant
 shade. The young
 man then gave me his
 story in the follow-
 ing terms:—

I was born said
 he at Moussol of
 one of the most con-
 siderable families of
 the city. My father
 was the eldest of ten
 brothers, who were
 all alive and married
 when my grandfather
 died.

All these brothers
 were childless but my
 father and he had
 no child but me. He
 took particular care
 of my education and
 made me learn every
 thing proper for my
 rank.

But sir said Scheherazade the day appears."
 So she stopped, and the sultan rose



and Scheherazade continued her story
 the Jewish physician, addressing himself to the

sultan of Casgar said that the young man of
 Moussol went on thus:—
 When I was grown up, and began to enter into

travel altogether into Egypt. To this he assented, and being rich merchants, they resolved to carry with them such goods as would suit the Egyptian market. When I found that they were making preparations for their departure, I went to my father, and begged, with tears in my eyes, that he would suffer me to make one of the party, and allow me some stock of goods to trade with on my own account. "You are too young," said he, ^{and} ^{besides,} ^{I am sure you would come off a} ^{loss,} ^{the} ^{to} ^{cor} ^{for} ^h ^{by your traffic} "These words, however, did suppress my eager desire to travel. I made

gardens that surrounded it, and we all agreed that Damascus was justly said to be seated in a paradise. At last my uncles thought of pursuing their journey, but took care, before they went, to sell my goods so advantageously for me, that I gained by them five hundred per cent. This sale fetched me a sum so considerable as to fill me with delight.

My father and my uncles left me in Damascus, and pursued their journey. After their departure, I used great caution not to lay out my money idly. But at the same time I took a stately house, all of marble, adorned with paintings of gold, silver foliage, and a garden with fountains. I furnished



* The lady expired in my arms" (p. 245)

use of my uncles' interest with my father, who at last granted me permission to go as far as Damascus, where they were to leave me, till they travelled through Egypt. "The city of Damascus," said my father, "may likewise glory in its beauties, and my son must be content with leave to go so far." Though my curiosity to see Egypt was very pressing, I considered he was my father, and submitted to his will.

I set out from Moussol with him and my uncles. We travelled through Mesopotamia, passed the Euphrates, and arrived at Aleppo, where we stayed several days. From thence we went to Damascus, the first sight of which agreeably surprised me. We lodged all together in one khan, and I had the pleasure of seeing a city that was large, full of handsome people, and well fortified. We employed some days in walking up and down the delicious

it, not so richly indeed as the magnificence of the place deserved, but at least handsomely enough for a young man of my rank. It had formerly belonged to one of the principal lords of the city, but was then the property of a rich jewel merchant, to whom I paid for it only two shekels* a month. I had a number of domestics, and lived honourably, sometimes I gave entertainments to such people as I had made an acquaintance with, and sometimes I was treated by them. Thus I spent my time at Damascus, waiting for my father's return, no passion disturbed my repose, and my only employment was conversing with people of credit.

One day, as I sat taking the cool air at my gate, a very handsome, well-dressed lady came to me, and asked if I did not sell stuffs. She had no

* A shekel is the same with a sequin. This word occurs in our ancient authors.

sooner spoken these words than she went into my house.

Here Scheherazade stopped, perceiving but the next night went on as follows —



When I saw, continued the young man of Moussol, that the lady had entered the house, I rose, and having shut the gate, conducted her into a hall, and prayed her to sit down. "Madam," said I, "I have had stuffs fit to be shown to you, but at present I have none." She removed the veil that covered her face, and discovered such beauty as affected me with emotions I had never felt before.

"I have no occasion for stuffs," said she, "I only come to see you, and if you please, to pass the evening in your company all I ask of you is a light collation."

Transported with joy, I ordered the servants to bring us several sorts of fruits, and some bottles of wine. These were speedily brought, and we ate, drank, and made merry till midnight. In short, I had not before passed a night so agreeable as this. On going away, the lady promised to return three days afterwards, after sunset. When she took leave of me, I felt that she carried my heart along with her.

She did not fail to return at the appointed hour three days after, and I received her with all the joy of one who waited impatiently for her arrival. The evening and the night we passed as before, and next day, at parting she promised to return the third day after.

She returned a third time, and at that interview she spoke thus: "My dear heart, what do you think of me? Am I not handsome and agreeable?"

"Madam," said I, "I think that an unnecessary question the love which I show you ought to persuade you that you are admired, I am charmed to see you. You are my queen, my sultanaess, in you lies all the happiness of my life." "Ah!" replied she, "I am sure you would speak otherwise if you saw a certain lady of my acquaintance, who is younger and handsomer than I. She is of such a pleasant, lively temper, that she would make the most melancholy people marry. I must bring her hither, I spoke of you to her, and from the account I have given of you, she is dying with impatience to see you. She entreated me to procure her that pleasure, but I did not dare to humour her without speaking to you beforehand." "What said I," do what you please, but whatever you may say of your friend, I defy all her charms to tear my heart from you, to whom it is so inviolably attached that nothing can disengage it." "Be not too positive," returned she, "I now tell you, I am about to put your heart to a severe trial."

At parting Remember," said she, "that in two days' time you are to have a new guest, pray take care to give her a good reception we shall come at the usual hour, after sunset." I had my hall put in the best order, and a handsome collation prepared against they came.

Here Scheherazade observing it was day, stopped, but the next night she went on as follows —



Sir the young man of Moussol recounting the his story of his adventures to the Jewish physician, concluded thus:—I waited for the two ladies with eager expectation, and at last they arrived, at the

close of the day. They both unveiled, and as I had been surprised with the beauty of the first, I had reason to be much more so when I saw her friend. She had regular features, an elegant

travelling sparkling eyes, that I could hardly bear their and loudness. I thanked her for the honour she did with and entreated her to excuse me if I did not mark her the reception she deserved. "No compliments," replied she, "it should be my part to thank them to you, for allowing my friend to bring me hither. But since you are pleased to suffer it, let us lay aside all ceremony, and think only of amusing ourselves."

My mother had given orders, as soon as the ladies arrived, to have the collation served up, and we soon sat down to our entertainment. I placed myself opposite the strange lady, who never ceased looking upon me with a smiling countenance. I could not resist her conquering eyes, and she made herself mistress of my heart without opposition. But while she inspired me with a flame she caught the fire herself, and so far from appearing to be under any constraint, conversed in very free and lively language.

The other lady, who observed us, did nothing at first but laugh. "I told you," said she, addressing herself to me, "you would find my friend full of charms, and I perceive you have already violated the oath you made me of being faithful to me." "Madam," said I, laughing as well as she, "you could have reason to complain if I were wanting in civility to a lady whom you brought hither, and who is your intimate friend, both of you might then upbraid me for not performing duly the rites of hospitality."

At last, the strange lady and I grew so familiar that her friend became jealous, and quickly gave us a dismal proof of her feelings. She rose from the table, and went out, saying she would be

with us presently again, but in a few moments after, the lady who stayed with me changed countenance, fell into violent convulsions, and expired in my arms, while I was calling for assistance to relieve her.

I went out immediately, and asked for the other lady, when my people told me she had opened the street door, and was gone. I then suspected what was but too true—that she had been the cause of her friend's death. She had hid the dexterity and the malice to put some strong poison into the last glass of wine, which she gave her with her own hand.

I was afflicted beyond measure with the accident. "What shall I do?" I exclaimed, in agony. "What will become of me?" I considered there was no time to be lost, and it being then moonlight, I ordered my servants to take up one of the great pieces of marble with which the court of my house was paved. Under it they dug a hole, and there interred the corpse of the young lady. After replacing the stone, I put on a travelling suit, took what money I had, and having locked up every thing, affixed my own seal to the door of my house. This done, I went to the jewel merchant, my landlord, paid him what I owed, with a year's rent in advance, and giving him the key, prayed him to keep it for me. "A very urgent affair," said I, "obliges me to be absent for some time, I am under the necessity of going to my uncles at Cairo." I took leave of him, immediately mounted my horse, and departed, with my attendants, from Damascus.

Day appearing, Schcherazade discontinued her discourse, but resumed it next night as follows:—



I HAD a good journey, continued the young man of Moussol, and arrived at Cairo without any accident. There I met with my uncles, who were very much surprised to see me. To excuse myself, I pretended I was tired of waiting for them, and hearing nothing of them, had become so uneasy, that I could not be satisfied without following them to Cairo.

They received me kindly, and promised that my father should not be displeased with me for leaving Damascus without his permission; I

lodged in the same khan with them, and saw all the curiosities of Cairo.

Having finished their traffic, they began to talk of returning to Moussol and to make preparations for their departure, but I, having a mind to view what I had not yet seen in Egypt, left my uncles, and went to lodge in another quarter at a distance from their khan, and did not appear any more till they were gone. They sought for me all over the city, but not finding me they supposed remorse for having come to Egypt without my father's consent

had occasioned my return to Damascus, without saying anything to them. So they began their journey, expecting to find me at Damascus, and there to take me up.

After their departure, I continued at Cairo for three years, more completely to indulge my curiosity in seeing all the wonders of Egypt. During that time I took care to remit money to the jeweller, ordering him to keep my house for me, for I designed to return to Damascus, and reside there some years more. I had no adventure at Cairo worth relating, but, doubtless, you will be surprised at that which befell me on my return to Damascus.

I passed some days to recover from the fatigues of my journey, after which I began to visit my acquaintances. I abandoned myself to all species of pleasure, and gradually gave away all my money. Being thus reduced, instead of selling my furniture, I resolved to part with the necklace, but I had so little skill in pearls, that I took my measures very ill, as you shall hear.

I went to the bazaar, where I called a crier aside, and showing him the necklace, told him I wished to sell it, and desired him to show it to the principal jewellers. The crier was surprised to see such a valuable ornament. "How beautiful!"



"She instantly bewailed the death of her sister" (p. 249)

Arriving at that city, I came to the residence of the jeweller-merchant, who received me joyfully and accompanied me to my house, to show me that no one had entered it whilst I was absent. The seal was still entire upon the lock, and when I went in I found everything in the order in which I had left it.

In sweeping and cleaning out the hall where I had eaten with the ladies, one of my servants found a gold chain necklace with ten very large and perfect pearls upon it at certain distances. He brought it to me when I knew it to be the same I had seen upon the neck of the lady who was poisoned and concluded it had broken off and fallen. I could not look upon it without shedding tears, when I called to mind the lovely creature I had seen die in such a shocking manner. I wrapped it up and put it in my bosom.

exclaimed he, gazing upon it with admiration. "Never did our merchants see anything so rich. I am sure I shall oblige them greatly by showing it to them, and you need not doubt but that they will set a high price upon it, in emulation of each other." He carried me to a shop which proved to be my landlord's. Stay here," said the crier, "I shall return presently and bring you an answer."

Whilst he was running about to show the necklace I sat with the jeweller, who was glad to see me, and we conversed on different subjects. The crier returned and calling me aside instead of telling me the necklace was valued at two thousand shillings, he assured me nobody would give more than fifty. "The reason is," added he, "the pearls are false. Consider if you will part with it at that price. As I wanted money, "Go," said I, "I take your word, and that of those who know

than myself. Deliver it to them, and bring money immediately." The crier had been ordered to offer fifty shenims to the richest jewellers in town who had made that offer to sound me, and try if I was acquainted with the value of the pearls. He did so sooner received my answer than he carried me to the judge and showing him the necklace. "Here is a necklace that was from me and the thief, under the character

with all his merchant's disguise, not an artful thief. Let him be beaten, it is only an truth." The pain of the torture made him tell a lie. I said I had stolen the necklace and the judge ordered my hand to be cut off. This made a great noise in the bezaarah and I was scarcely returned to my house when my landlord came. "My son," said he, "you seem to be a well-educated and sensible young man; how is it possible you could be guilty of such an

most terrible
counter."

"To



"They came to a mosque, which was open" (p. 332).

THE STORY OF THE LOVES OF CAMARALZAMAN, PRINCE OF THE ISLES OF
THE CHILDREN OF KHALEDAN, AND OF BADOURA, PRINCESS OF CHINA.

About twenty days' sail from the coast of Persia. Isles of the Children of Khaledan
Islands in the main ocean called the



SC AIZAL V AND PR ECA HALE MAN

of them very flourishing and populous
s, forming together a powerful kingdom
as formerly governed by a king named
Jamin*. He had four beautiful ves-
sels of iron, silver and gold. He thought
of the latest monarch of the world
account of his peaceful and prosperous

Oe thing only disturbed h
w cl is tht he was ad nced
and had no clid n thou h
so many w s And what n
s affliction as th l e ap'ared
to leave h s k n dom without a suc



He continued to work but
when his uneasiness. At last
one day complained
to his grandfather

nster replied: "Your majesty has
 make a profess on of honouring and
 and suffer great hardships for His
 I would advise you to have recourse
 engage them by alms to join the prayers
 for a son perhaps some one among
 obtain a hearing for your petition."

K. g. Scholz man appr ocl of t s u e and thanked h s v r for t. H mme l v c a cl n h alms to le g en to e e j commun of l j men n h s dom ons and fa g sen for the super ors declared to them s ntention and le sed them to acquan the r levout men w l t.

The king obtained of Heaven what he requested and was made happy by the birth of a son. To express his gratitude he sent fresh alms to the

* - xiv n Persian, King of the Tm o King of

communities of the cities and the prince's birthday was celebrated not only in the capital, but throughout his dominions, for a whole week. The prince was brought to him as soon as born, and he found him so beautiful that he gave him the name of *Camaralzaman* or *Winn of the Age*.

He was brought up with all imaginable care, and when he came to a suitable age, his father appointed him an experienced governor and able preceptors.

These persons, distinguished by their capacity, found in him a ready wit capable of receiving all the instruction that was proper to be given him. As he grew up, he learned all his exercises and acquainted himself with such grace and address, as charmed all who saw him, and particularly the sultan his father.

When he had attained the age of fifteen the sultan, who tenderly loved him and gave him every day new marks of his affection proposed to resign his throne to him and acquainted his grand vizier with his intentions. "I fear," said he, "lest my son should lose in the inactivity of youth those advantages which nature and education have given him, therefore since I am advanced in age and ought to think of retirement, I propose to resign the government to him, and pass the remainder of my days in the satisfaction of seeing him reign. I have become the subject of a crown till I am weary of it, and think it is now proper for me to retire."

The grand vizier declined offering all the reasons he could have given to dissuade the sultan from such a proceeding, on the contrary, he appeared to acquiesce with him in his opinion. "Sir," replied he, "the prince is but young, and it would now, in my private opinion, be advisable so soon to burden him with the weight of a crown. Your majesty fears, with great reason, his youth may be corrupted in indolence, but to avoid this danger

do not you think it would be proper for him to marry? Marriage forms attachment, and prevents dissipation. Your majesty might then admit him to your council, where he would learn by degrees the art of governing, and so be prepared to receive your authority whenever, by your own experience you thought him qualified."

Schahzaman approved of the advice of his prime minister, and summoned the prince to appear before him.

The prince who had been accustomed to see his father without being sent for, was a little startled at this summons, when, therefore, he came into his presence he saluted him with great respect and stood with his eyes fixed on the ground.

The sultan perceiving his constraint, addressed him with mildness. "Do you know for what reason I have sent for you?" The prince modestly replied, "God alone knows the heart. I shall wait it from your majesty with pleasure." "I sent you," resumed the sultan, "to inform you that it was my intention to provide a proper marriage for you, what do you think of my design?"

Prince Camaralzaman heard this with uneasiness, he knew not what answer to give. After a few moments' silence he replied "Sir beseech you to pardon me, if I seem surprised at the declaration you have made. I did expect such proposals to one so young as I and I know not whether I could ever permit myself to marry on account of the troubles attendant on a married life, and the many of women which I have read of. I may not always of the same mind, yet I conceive it requires time to determine on what your majesty wishes of me."

Scheherazade would have gone on, but it did not please her, and she reserved what she said till the next day following, when she said—



PRINCE CAMARALZAMAN'S answer extremely afflicted his father. He was not a little grieved to discover his aversion to marriage, yet would not charge him with disobedience, or exert his paternal authority. He contented himself with telling him he would not force his inclinations, but give him time to

consider the proposal and reflect that a descendant to govern a great Kingdom, ought some care to leave a successor.

Schahzaman said no more to the sultan, admitted him to his council and gave him reason to be satisfied. At the end of the

took him aside, and said to him, "My son, have you thoroughly considered what I proposed to you last year about marrying? Will you still refuse me the pleasure I expect from your obedience?"

The prince seemed less disconcerted than before, and was not long of answering his father to this effect. "Sir, I have not neglected to consider your proposal, but, after the maturest reflection, find myself more confirmed in my resolution to continue as I am. The infamous mischief women

and this son are fools who seek to deprive themselves of that rest which it is in their power to enjoy without control. Tell me I beseech you how I shall reclaim a disposition so rebellious to my will?"

"Sir," answered the grand vizier "patience brings many things about which before seemed impracticable, but it may be this affair is of a nature not likely to succeed in that way. Your majesty will have no cause to reproach yourself for not

disagreeable, to tell me what reason you have for your great aversion to marriage? If it be the wickedness of some women, nothing can be more unreasonable and weak. I shall not undertake the defence of those who are bad, there are a great number of them, undoubtedly, but it would be the height of injustice on their account to condemn all the sex. Alas! my son you live in your books read of many bad women, who have occasioned great mischief, and I shall not excuse them, but you do not consider how many monarchs, sultans, and other princes there have been in the world whose tyrannies, barbarities, and cruelties astonish all who read of them. Now, for one wicked woman, you will meet with a thousand tyrants and barbarians, and what torment do you think must a good woman undergo who is matched with any of these wretches?"

"Madam," replied Camaralzaman, "I doubt not there are a great number of wise, virtuous, good, affable, and well behaved women in the world would to God they all resembled you! But what deters me is the hazardous choice a man is obliged to make, and oftentimes one has not the liberty of following his inclination.

"Let us suppose, then, madam," continued he, "that I had a mind to marry, as the sultan my father so earnestly desires, what wife, think you would he be likely to provide for me? Probably a princess, whom he would demand of some neighbouring prince, and who would think it an honour done him to send her. Handsome or ugly, she must be taken, nay, even suppose no other princess excelled her in beauty, who could be certain that her temper would be good, that she would be affable, complaisant, easy, obliging, and the like? Who could guarantee that her conversation would generally turn on solid subjects, and not on dress, fashions, ornaments, and a thousand such fooleries which disgust any man of sense? In a word, is it not a great chance that she would be haughty, proud, arrogant, impertinent, scornful, and waste an estate in frivolous expenses, such as gay clothes, jewels, toys, and foolish matches of magnificence?"

"You see, madam," continued he, "how many reasons a man may have to be disgusted at marriage. Let this princess be ever so perfect, accomplished, and irreproachable in her conduct, I have yet a great many more reasons not to alter my opinion and resolution."

"What, son," replied Fatima, "have you then more reasons than those you have already alleged? I do not doubt of being able to answer them, and

stop your mouth with a word." "You may proceed, madam," replied the prince, "and perhaps I may find a reply to your answers."

"I mean, son," said Fatima, "that it is easy for a prince who has had the misfortune to marry such a wife as you describe to get rid of her, and take care that she may not ruin the state." "Oh, madam," replied the prince, "but you do not consider what a mortification it would be to a person of my rank to be obliged to come to such an extremity. Would it not have been more, for one's honour and quiet that one had never run such risk?"

"But, son," said Fatima once more, "as you take the case, I apprehend you have a mind to be the last king of your race, who have reigned so long and gloriously over the isles of the children of Khaleel in."

"Madam," replied the prince, "for myself I do not desire to survive the king my father, and if I should die before him, it would be no great wonder, since so many children have died before their parents. But it is always glorious to a race of kings that it should end with a prince worthy to be so, as I should endeavour to make myself like my predecessors, and like the first of our race."

From that time Fatima had frequent conferences with her son on the same subject, and she omitted no opportunity or argument to endeavour to remove his aversion to the fair sex, but he eluded her reasonings by such arguments as she could not well answer, and continued unaltered.

The year expired, and, to the great regret of sultan, prince Camaralzaman gave not the proof of having changed his sentiments. On the 1st of the year, when there was a great council held, the first vizier, the other viziers, the principal officers of the crown, and the generals of the army present, the sultan thus addressed him: "It is now a long time since I came to you my earnest desire to see you married. I imagined you would have had more compliance for a father, who required nothing unreasonable of you, than to oppose him so long. But after such resistance on your part as has almost worn out my patience, I have thought fit to propose the thing once more to you in the presence of council. It is not merely to oblige a parent that you ought to recede to this, the well being of my dominions requires your compliance, and the assembly joins with me in requiring it of you. Declare yourself, then, that your answer may regulate my proceedings."

The prince answered with so little reserve, o

rather, with so much warmth, that the sultan, enraged to see himself thwarted in full council, cried out, "How, unnatural son! have you the insolence to talk thus to your father and sultan?" He ordered the guards to take him away, and carry him to an old tower that had been long unoccupied, where he was shut up, with only a bed, a little furniture, some books, and one slave to attend him.

Camaralzaman, thus deprived of liberty, was nevertheless pleased that he had freedom to converse with his books, and that made him regard his confinement with indifference. In the evening he bathed and said his prayers, and after having read some chapters in the Koran, with the same tranquillity of mind as if he had been in the sultan's palace, he went to bed, leaving his lamp burning by him while he slept.

In this tower was a well, which served in the daytime as the retreat of a certain fairy, named Maimoune, daughter of Damriat, king of herd of a legion of genii. It was about midnight when Maimoune sprang to the mouth of the well, to wander about the world, as she usually did, where her curiosity led her. She was surprised to see a light in prince Camaralzaman's chamber. She entered, passed the slave who lay at the door, and approached the bed.

Prince Camaralzaman had but half-covered his face with the bed-clothes, which Maimoune lifted up, and perceived the finest young man she had ever seen in all her rambles through the world. "What beauty, or rather, what a prodigy of beauty," said she to herself, "must this youth appear, when the eyes, concealed by such well formed eyelids, are open! What crime can he have committed to deserve to be treated thus rigorously?" for she

had already heard his story, and could hardly believe it.

She could not forbear admiring the prince, till, length, having kissed him gently on both cheeks and in the middle of the forehead, without waking him, she laid the bed-clothes as they were before and took her flight into the air. As she ascended she heard a great flapping of wings, towards which she directed her course, and when she approached she knew it was a genie who made the noise, but it was one of those that are rebellious against God. As for Maimoune, she belonged to that class whom the great Solomon had compelled to acknowledge him.

This genie, whose name was Danhasch the son of Schamhourasch knew Maimoune, and was seized with fear being aware how much power she had over him through her submission to the Almighty. He would fain have avoided her but she was so near him, he must either fight or yield. He therefore broke silence first.

"Maimoune," said he, in the tone of a suppliant, "swear to me in the name of the great God that you will not hurt me, and I shall swear also on my part not to do you any harm."

"Wretched genie," replied Maimoune, "what hurt canst thou do me? I fear thee not but I shall grant thee this favour—I shall swear not to do thee any harm. Tell me then wandering spirit, whence thou comest, what thou hast seen, and what thou hast done this night." "Fair lady," answered Danhasch, "you meet me at a good time to hear something wonderful."

The sultanness Scheherazade could go on no further with her story, because daylight began to appear, but the night following she proceeded thus—



DANHASCH, the genie rebellious against God, proceeded, and said to Maimoune, "Since you desire it, I shall tell you. I come from the utmost limits of China, which comprise the remotest islands of this hemisphere—— But, charming Maimoune," said Danhasch, trembling with fear at the sight of the fairy, so that he could hardly speak, "promise me at least you will forgive me, and let me go on my way, after I have satisfied your demands."

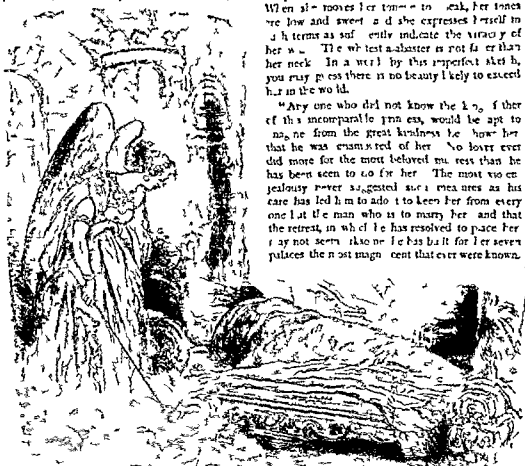
"Continue thy story," wretched spirit replied Maimoune, "continue, and fear nothing. Dost thou think I am as perfidious as thyself, and capable of breaking the oath I have taken? Be sure thou relatest nothing but what is true or I shall clip thy wings, and treat thee as thou deservest."

Danhasch a little encouraged at the words of Maimoune, said, "My dear lady, I shall tell you

no longer, but what is strictly true, if you will have
 it, the goodness to hear me. The country of
 China for violence I conceive is one of the largest
 and most powerful kingdoms of the earth, on
 which I pend the most islands of this in-
 sphere as I have already to you. The king of

Her face and is as smooth as the best polished
 mirror and a beautifully formed. Her eyes are black,
 sparkling, and full of fire. Her nose is neither too
 long nor too short, and her mouth is small and of
 a vermilion colour. Her teeth are like two rows
 of pearls and surpass the finest in whiteness.
 When she moves her tongue to speak, her tones
 are low and sweet, and she expresses herself in
 such terms as so softly indicate the vivacity of
 her wit. The whitest alabaster is not fairer than
 her neck. In a word, by this imperfect sketch,
 you may perceive there is no beauty likely to exceed
 hers in the world.

"Any one who did not know the king, if there
 of this incomparable princess, would be apt to
 imagine from the great kindness he showed her
 that he was enamoured of her. No lover ever
 did more for the most beloved mistress than he
 has been seen to do for her. The most violent
 jealousy never suggested such measures as his
 care has led him to adopt to keep her from every
 one but the man who is to marry her, and that
 the retreat in which he has resolved to place her
 may not seem like one he has built for her seven
 palaces the most magnificent that ever were known.



She entered and approached the bed (p. 34.)

the country is a paradise, and it has no only
 daughter the finest woman that ever was seen in
 the world since it was a world. No her you
 nor I nor your class nor mine nor all our re-
 pective generations express our forcible en-
 dorsement or eloquence sufficient, to give an adequate descrip-
 tion of her charms. Her hair is brown, and of such
 length as to trail on the ground, and so thick that
 when she has fastened it in buckles on her head,
 it may be fairly compared to one of those fine
 bunches of grapes, whose fruit is so very large

The first palace is of rock crystal the second of
 brass the third of fine steel the fourth of another
 kind of brass more valuable than the former the
 fifth of turquoise the sixth of silver and the
 seventh of massé gold. He has furnished these
 palaces most sumptuously each in a manner cor-
 responding to the material of which it is built.
 He has embellished the gardens with parterres
 of grass and flowers, intermixed with fountains
 water works, jets-d'eau, canals, cascades, and
 several groves of trees, where the eye is lost in the

perspective, and into which the sun never enters although it is twenty leagues from Cairo, in a word, has shown that his precious love has led him to it, at no expense.

"Upon the face of this incomparable princess's beauty, the most delicate bloom, which has

find such stately palaces and delicious gardens as are furnished by your majesty? Through your good pleasure I am under no constraint, and have the same honours shown to me as are paid to yourself. These are advantages I cannot expect to find anywhere else, wherever may be my husband



It is the king's will that you old women wait upon her. (P. 341)

sent ambassadors to solicit her in marriage. The king of China has received them all in the same obliging manner, but as he is resolved not to marry his daughter without her consent, and as she has not liked any of the parties, the ambassadors have been forced to return as they came, perfectly well satisfied however with the great honours and civilities they have received.

"But the princess once said to the king her father, 'You have an inclination to see me married and think to oblige me by it, but where shall I

men love to be nisters, and I have no inclination to be commanded.'

After divers embassies on the same errand there arrived one from a king more rich and powerful than all the preceding. This prince the king of China recommended to his daughter for a husband using many forcible arguments to show how much it would be to her advantage to accept him, but she entreated her father to excuse her compliance, for the reasons she had before urged. He pressed her, but, instead of consenting she

lost all the respect due to him. 'Sir,' said she, angrily, 'talk to me no more of this or any other match unless you would have me plunge a poniard in my bosom, to deliver myself from your importunities.'

'The king greatly enraged, said, 'Daughter, you are mad, and I must treat you accordingly.' In a word, he had her shut up in a single apartment of one of his palaces, and allowed her only ten old women to wait upon her, and keep her company, the chief whereof had been her nurse. And that the king's his neighbours, who had sent embassies to him on her account, might not think any more of her, he dispatched envoys to them, to let them know how averse his daughter was to marriage; and as he did not doubt but that she was really mad, he charged them to make known in every court, that if there was any physician who would cure her, he should, if he succeeded, have her in marriage for his pains.

"Fair Maimoune," continued Danhasch, "all I have told you is true, and I have gone every day regularly for some time to contemplate this incomparable beauty, to whom I would be sorry to do the least harm, notwithstanding my natural inclination to mischief. Come and see her, I conjure you, it is well worth your while. When you have seen from your own observation that I am no liar, I am persuaded you will think yourself obliged to me for the sight of a princess unvalued for loveliness."

Instead of answering Danhasch, Maimoune burst out into violent laughter, which lasted for some time, and Danhasch not knowing what might be the cause of it, was astonished beyond measure. When she had done laughing she exclaimed, 'Good, good, very good!—you would have me then believe all you have told me! I thought you designed to tell me something surprising and extraordinary, and you have been talking all this while of a mad woman. What would you say, wretched genie, if you had seen the beautiful prince that I have just come from and

whom I love as he deserves? I am confident you would soon give up the contest, and not pretend to compare your choice with mine."

"Agreeable Maimoune," replied Danhasch, "may I presume to ask who is the prince you speak of?" "Know," answered Maimoune, "the same thing has happened to him as to your princess. The king his father would have married him against his will, but after much importunity he frankly told him he would have nothing to do with a wife. For this reason he is at this moment imprisoned in an old tower, where I reside."

"I will not absolutely contradict you," replied Danhasch, "but, my pretty lady, you must allow me to be of opinion till I have seen your prince, that no mortal on earth can approach the beauty of my princess." "Hold thy tongue, miserable spirit," replied Maimoune. "I tell thee once more thou art wrong." "I shall not contend with you," said Danhasch. "I shall not contend whether what you say is true or false is to accept of my proposal. I say be true or false is to and after that I shall go and see my princess." "I will go with you to your prince."

"There is no need of trouble," replied Maimoune. "I should be at so much to satisfy us both and me." "There is another way," said she, "to get on in the tower, by this means it will be easy for us to compare them together, and settle the matter."

Danhasch consented and determined to set out immediately for China. But Maimoune threw him aside, and told him she must first show him the tower whither he was to bring the princess. They flew together to the tower, and when Maimoune had shown it to Danhasch, she cried, "Go fetch your princess, and do it quickly you will find me here."

The day beginning to appear, Scheherazade was forced to leave off, but she resumed her story the night following, and said to the sultan of the Indies —



Danhasch left Maimoune and flew toward China, whence he soon returned with incredible speed, bringing the fair princess along with him. Maimoune received him and introduced

him into the chamber of prince Camatalaman, where they placed the princess by the prince's side.

When the prince and princess were thus laid

together, there arose a sharp contest between the gentle and the furious to which was the mere beautiful. They were some time admiring and comparing them without speaking. At length Dan'ach broke silence, and said to Maimouné, "You see, as I have already told you, my princess is handsomer than your prince, I hope you are convinced of it."

"What's convinced of it?" replied Maimouné, "I am not convinced of it. you must be blind if you cannot see that my prince is by far the handsomer. The princess is fair. I do not deny it, but if you compare them together without prejudice, you will soon see the difference."

"Though I should compare them ever so often," said Dan'ach, "I shall never change my opinion. I saw at first what I now behold, and time will not make me see differently, however, this shall not hinder my yielding to you, charming Maimouné, if you desire it." "No, no!" said Maimouné, "I would not receive a favour at the hand of such a wicked gentleman. I shall refer the matter to an umpire, and if you do not consent, I shall win by your refusal."

Dan'ach no sooner gave his consent than Maimouné stamped with her foot. The earth opened and out came a hideous, hump-backed, spouting, and lime-green gnat, with six horns on his head, and claws on his hands and feet. As soon as he was come out, and the earth had closed, he, perceiving Maimouné, threw himself at her feet, and then, rising up on one knee, injured her countenance.

"I see, Caschensch," said Maimouné, "I brought you hither to settle a dispute between me and this wretched Dan'ach. Look there, and tell us, without partiality, which is the handsomer of the two, the young man or the young lady?"

Caschensch looked on the prince and princess with great attention, admiration, and surprise, and after he had considered them a good while, without being able to determine which was the handsomer, he turned to Maimouné, and said, "Maimouné, I must confess I should deceive you, and betray myself if I pretended to say one was handsomer than the other. The more I look at them the more clearly it appears to me that each possesses the highest possible beauty. I cannot award to either the palm of superiority. If there be really any difference, the best way to determine it is to awaken them one after the other, and to agree that that person who shall express most love for the other by ardour, eagerness, and passion,

shall be deemed to have, in some respect, inferior beauty."

This proposal of Caschensch's pleased equally both Maimouné and Dan'ach. Maimouné then changed herself into a gnat, and alighting on the prince's neck, stung him so smartly that he awoke, and pulled up his hand, but Maimouné flew away, and resumed her pristine form, which, like those of the two genii, was invisible, the better to observe what he would do.

In drawing back his hand, the prince chanced to let it fall on that of the princess of China. He opened his eyes, and was exceedingly surprised to see beside him a lady of the greatest beauty. He raised his head and leaned on his elbow, the better to observe her. Her blooming youth and incomparable loveliness fixed him in a moment with a flame of which he had never yet been sensible, and from which he had hitherto guarded himself with the greatest attention.

Love seized on his heart in the most lively manner, and he exclaimed, "What beauty! what charms! my heart! my soul! As he spoke, he kissed her forehead, her cheeks, and her mouth, with so little caution that he would have awakened her had she not slept sounder than ordinary, through the enchantment of Dan'ach.

"How!" said the prince, "do you not awake at these testimonies of love?" He was going to rouse her, but suddenly refrained. "Is not this she," said he, "that the sultan my father would have had me marry? He was in the wrong not to let me see her sooner, I should not have offended him by my disobedience and passionate language to him in public, and he would have spared himself the confusion which I have occasioned him."

The prince began to repent sincerely of the fault he had committed and was once more upon the point of awaking the princess of China. "It may be," said he, "the sultan my father has a mind to surprise me, and has sent this young lady to try if I have really that aversion to marriage which I pretended. Who knows but he has brought her himself, and is hid behind the hangings to observe me and make me ashamed of my dissimulation? This second fault would be greater than the first. At all events, I shall content myself with this ring, as a remembrance of her."

He then gently drew off a ring which the princess had on her finger, and immediately replaced it with one of his own. After this, he fell into a more profound sleep than before, through the enchantment of the genii.

Dan'ach now transformed himself into a gnat,

in his turn, and went and stung the prince so rudely that she forthwith awoke, started up, and on opening her eyes was not a little surprised to see some one by her side. From surprise she proceeded to admiration, and from admiration to a perfect transport of joy at seeing so beautiful a youth.

"What!" cried she, "is it you my father has designed me for a husband? Would that I had known it, for then I should not have displeased him, or been deprived of one whom I cannot forbear loving with all my heart. Wake, then awake!"

So saying she took the prince by the arm and shook him so violently that he would have roused had not Marmoune increased his sleep by her enchantment. She shook him several times and finding that he did not awake, exclaimed, "What has come over thee? what jealous rival, envying thy happiness and mine, has had recourse to magic to throw thee into this unconquerable drowsiness when thou shouldst be most awake?" Then she seized his hand and kissing it eagerly, perceived he had a ring upon his finger which greatly resembled hers and which she was convinced was

her own upon which she had once this was not her own on her finger, mine of it. She could not come, then, how it is, even, could have been made, yet she did not doubt but it was a certain token of their marriage.

Tired at length with her fruitless endeavours to awaken the prince, "Sire," said she, "I feel it is not in my power to rouse thee. I shall no longer try to disturb thy repose, but wait our next meeting." After having given him a hearty kiss on the cheek she lay down again and fell asleep by enchantment.

Marmoune now cried to Danhasch "Al wretch of a gentle art thou not now convinced how much thy princess is inferior to my prince in charms? Another time believe me when I meet anything." Then turning to Caschiasch "As I see you" said she, "I thank you for your trouble. Take the prince along with Danhasch and convey her back to China, from whence he has taken her." Danhasch and Caschiasch did as they were commanded and Marmoune retired to her weal.

The day beginning to appear imposed silence on the sultanas Scheherazade, then at night she continued her story as follows —



PRINCE CAMARAZAMAN waking next morning looked for the lady whom he had seen the night before. When he found she was gone, he cried out, "I thought indeed this was a trick the king my father designed to play me. I am glad I am aware of it." Then he awakened the slave, who was still asleep, and after he had washed and said his prayers, took a look and read some time.

After those usual exercises, he called the slave and said to him, "Come hither, and be sure you do not tell me a lie. How came the lady hither who was here during the night, and who brought her?"

"My lord," answered the slave with astonishment, "I know not what lady your highness speaks of." "I speak," said the prince, "of her who came, or rather who was brought hither last night." "My lord," replied the slave, "I swear I know of no such lady, and how could she come in without my knowledge, since I lay at the

"You are a lying rascal," replied the prince, "and in a plot to vex and provoke me." He then gave him a box on the ear which knocked him down, and afterwards tied the well rope under his arms and plunged him several times into the water neck and heels. "I shall drown you," cried he, "if you do not tell me speedily who this lady was, and who brought her."

The slave, pety exed and half dead, said within himself, "The prince must have lost his senses through grief and I shall not escape if I do not tell him a falsehood." "My lord," cried he, in a suppliant tone, "I beseech your highness to spare my life and I shall tell you nothing but the truth."

The prince thereupon drew up the slave as soon as he was out of the well, "My lord," said he trembling, "your highness must perceive it is impossible for me to satisfy you in my present condition. I beg you to allow me to go and change my clothes first." "I permit you, but do it

quickly," said the prince, "and be sure you conceal nothing."

The slave went out and having locked the door upon the prince ran to the palace just as he was. The king happened at that time to be talking to his prime vizier, relating to him the grief in which he had passed the night on account of his son's opposition to his will.

The minister endeavoured to comfort his master, by telling him that the prince himself had given him cause for his severity. "Sir," said he, "your majesty need not repent of having treated your son in this manner. Have but patience to let him continue awhile in prison, and assure yourself his heat will abate, and he will submit to all you require."

The grand vizier had just done speaking when the slave came in and cast himself at king Schah zaman's feet. "My lord," said he, "I am sorry to be the messenger of ill news to your majesty, which I know must occasion you fresh affliction. The prince is distracted, he raves of a lady being with him last night, and his treatment to me, as you may see, too plainly proves his state of mind." Then he proceeded to relate the particulars of what the prince had said, and the violence with which he had been treated.

The king who did not expect to hear anything of this sort, said to the prime minister, "This is a melancholy turn, very different from the hopes you gave me just now. Go immediately and examine the condition of my son, see what is the matter, and come and give me an account."

The grand vizier obeyed, and coming into the prince's chamber, found him sitting on his bed, with a look in his hand, which he was reading.

After mutual salutations, the vizier said, "My lord, I wish that a slave of yours were punished for coming to alarm your father by news that he has brought him."

"What is it," demanded the prince, "that could give my father so much uneasiness?"

"Prince," answered the vizier, "God forbid that the intelligence he has conveyed to your father concerning you should be true, indeed, I myself find it false, by the calm temper in which I observe you."

"It may be," replied the prince, "he did not make himself well understood, but since you are come, who ought to know something of the matter, permit me to ask who was the lady who was here last night?"

The grand vizier was thunderstruck at this question. However, he recovered himself and said,

"My lord, be not surprised at my astonishment. Is it possible that a lady, or any other person should penetrate by night into this place, without entering at the door, and walking over the body of your slave? I beseech you recollect yourself, and you will find it is only a dream which has made this impression on you."

"I give no ear to what you say," said the prince, raising his voice, "I must know from you what has become of that lady, and if you hesitate to tell me, I shall soon force you to speak."

At this stern language the grand vizier began to feel more alarmed than ever. He endeavoured to pacify the prince and begged of him, in the most humble and guarded manner, to tell if he had seen this lady.

"Yes, yes," answered the prince, "I have seen her, and am very well satisfied you sent her here. She played the part admirably in which you had instructed her. She pretended to be asleep but I had no sooner fallen into a slumber, than she arose and left me. You know all this for I doubt not she has been to make her report to you."

"My lord," replied the vizier, "I swear to you nothing of this kind has been acted, neither your father nor I sent this lady you speak of, permit me therefore to suggest to your highness once more, that you have only seen this lady in a dream."

"Do you come to affront and contradict me," said the prince in a rage, "and to tell me to my face, that what I have told you is a dream?" At the same time he took him by the beard and loaded him with blows, as long as he could stand.

The grand vizier endured with respectful patience all this violence, and could not help saying within himself, "Now am I in as bad a condition as the slave, and shall think myself happy if I can, like him, escape from any further danger. In the midst of repeated blows he craved out for liberty to speak a word which the prince, after he had nearly tired himself with beating him, consented to grant."

"I own, my prince," said the grand vizier dissembling, "there is something in what your highness suspects, but you cannot be ignorant of the necessity a minister is under to obey his royal masters' order yet if you will but be pleased to set me at liberty, I shall go and tell his majesty anything on your behalf that you think fit to require."

"Go, then," said the prince, "and tell him from me, that if he pleases, I shall marry the lady he sent me, or rather, who was brought to me last night. Do this immediately, and bring me an answer." The

grand vizier made a profound reverence, and went away, not thinking himself altogether safe till he

on his endeavouring to persuade him it was impossible the lady he spoke of could have got into



had got out of the tower, and had closed the door on the prince.

He came and presented himself before king Schahzaman, with a countenance that sufficiently showed he had been ill used, and which the king could not see without concern.

"Well," said the king, "in what condition did you find my son?" "Sir," answered the vizier, "what

the slave reported to your majesty is but too true." He then began to relate his interview with Camaralzaman, and how he had fallen into a passion

the tower; the ill treatment he had received from him; how he had used him, and by what means he had made his escape.

Schahzaman, all the more concerned because he loved the prince with excessive tenderness, resolved to find out the truth, and proposed to go himself and see his son in the tower, accompanied by the grand vizier.

Here the sultana stopped, perceiving that day began to appear; but she went on the night following with the same story, telling the sultana —

"Out came a hideous genie" (p. 345)



PRINCE CAMARALZAMAN received the king his father, in the tower where he was confined, with great respect. The king put several questions to him, which he answered calmly. Schahzaman every now and then looked on the grand vizier, as intimating that he did not find his son had lost his wits, but rather thought he had lost his

The king at length spoke of the lady to the prince. "My son," said he, "I desire you to tell me what lady it was who was here last night, as I have been told."

"Sir," answered Camaralzaman, "I beg of your majesty not to vex me more on that head, but rather to oblige me by letting me have her in marriage. Whatever aversion I may hitherto have discovered for women, this young lady has charmed

dream, and I beg of you not to believe otherwise but to recover your senses."

"Sir," replied the prince, "I should be for ever unworthy of your majesty's favour, if I did not give entire credit to what you are pleased to say, but I humbly beseech you at the same time to give a patient hearing to what I shall relate, and then to judge whether what



You shall tell me you of I sorceress where this young man is (p. 357)

me to that degree, that I cannot help confessing my weakness. I am ready to receive her at your majesty's hands, with the deepest gratitude."

Schahzaman was surprised at this answer of the prince, so remote, as he thought, from the good sense he had shown before. "My son," said he to him, "you fill me with the greatest astonishment. I swear to you I know nothing of the lady you mention, and if any such has come to you it was altogether without my knowledge. But how could she get into this tower without my consent? For whatever my grand vizier told you it was only to appease your anger. It must therefore be a mere

I have the honour to tell you be a dream or not."

Then prince Camaralzaman told his father how he had been awakened, exaggerating the beauty and charms of the lady he found by his side, the instantaneous love he had conceived for her, and the pains he had taken to awaken her without effect. Showing the king the ring he had taken from her finger, he added, "After this, I hope you will be convinced that I have not lost my senses, as you have been almost made to believe."

Schahzaman was so perfectly convinced of the truth of what his son had been telling him, that he



as to take for a reality what could be nothing more than a dream. "Your majesty must conclude from all this, madam," continued the nurse "that the princess is out of her senses. You will think so yourself if you go and see her."

The queen's affection for the princess was too deeply interested in what she heard she ordered the nurse to follow her, and they immediately went together to the princess's palace.

The sultness Scheherazade would have gone on but perceiving daylight appear she deferred what she had to say further till the next night, when she proceeded —



THE queen of China sat down by her daughter's bedside, on her arrival in her apartment and after she had asked about her health inquired what had made her so angry with her nurse as to treat her as she had done. Daughter said she "it is is



"not right and a great princess like you should not suffer you to be so transported by passion."

"Madam, replied the princess, I plainly perceive your majesty is come to mock me, but I declare I shall never let you rest till you consent to my marrying the young man who was here last night. You must know where he is, and therefore I beg of you, majesty to let him come to me again."

"Daughter" answered the queen "you surprise me, I know nothing of what you talk of." Then the princess lost all respect for the queen, "Madam," replied she, "my father and you have persecuted me about marrying when I had no inclination, I now have an inclination and I must have this young man I told you of for my husband or I will destroy myself."

Here the queen endeavored to calm the princess by conciliatory language. "Daughter" said she, "you know well you are guarded in this apartment how then, could any man come in?" But instead of attending to her the princess interrupted her by such extravagances as obliged the queen to retire. She went then in great affliction to inform the king of what had passed.

"When the king heard her account, he wished likewise to be satisfied in person, and coming to his daughter's apartment, asked her if what he had just been told was true. "Sir" replied the princess, "let us talk no more on that subject, I only beseech your majesty to grant me the favour that I may marry the young man I saw last night."

"What" daughter" said the king, "did you see any one last night?"

"How" replied the princess without giving him time to go on "do you ask me if I saw any one last night? your majesty knows that but too well. He was the most beautiful man that I ever saw on. I ask him of you for my husband. I entreat you not to refuse me. But that your majesty may no longer doubt whether I have seen this young man, rather he has been here with either I have caressed him, or which I will not do my utmost to make him no longer believe or see if you please this ring" she then of which she had been told, and I showed a ring on her finger. The king was perplexed what to think. He had confessed his daughter's mind. He began now to think her more insane than ever. Without saying anything more to her for fear she might do violence to herself or somebody about her he had her chained, and confined more closely than before allowing her only the means to wash and eat, with a good guard at the door.

Exceedingly concerned at this indisposition of his daughter he then sought all possible means to effect her cure. He assembled his council and after having acquainted them with her condition.

"If any of you," said he, "is capable of restoring her to health, I shall give her to him in marriage, and I make him heir to my dominions."

The desire of obtaining a handsome young princess, and the hopes of one day governing so great a kingdom as that of China had a strange effect on an emir,* already advanced in age, who was present at this council. As he was skilled in magic, he offered the king to recover his daughter, and flattered himself with success. "I consent," said the king "to the trial, but I forget to tell you one condition, and that is, that if you do not succeed, you will lose your head. It would not be reasonable you should have so great a reward, and yet run no risk, and what I say to you" continued the king, "I say to all others who shall come after you, that they may consider beforehand what they undertake."

The emir accepted the condition, and the king conducted him to the princess's place of confinement. She covered her face as soon as she saw him enter and cried out, "Your majesty surprises me in bringing with you a man whom I do not know, and by whom my religion forbids me to let myself be seen."

"Daughter" replied the king "you need not be scandalised, it is only one of my emirs who is come to demand you in marriage." It is not, I perceive the person you have already given me and whose faith is pledged by the ring I wear," replied the princess, "be not offended when I say that I will never marry any other."

The emir expected the princess would have said or done some extravagant thing and was not a little disappointed when he heard her talk so calmly and rationally, for then he knew that her disease was nothing but a violent and deep-rooted passion. He therefore threw himself at his majesty's feet, and said, "After what I have heard and observed, as it will be to no purpose for me to think of curing the princess since I have no remedy as powerful for her malady for which reason I humbly submit myself to your majesty's pleasure." The king, enraged at his incapacity, and the trouble he had given him caused him to be immediately beheaded.

Some days after, his majesty unwilling to have it said that he had neglected his daughter's cure,

* Emir is a grand officer of the court nearly the same as a vizier in the East.

issued a proclamation in his capital to the effect, that if there were any physician, astrologer, or magician who would undertake to restore the princess to her senses he need only offer himself, and he should be employed, on condition of losing his head if he failed. He had the same intimation published in the principal cities and towns of his dominions, and in the courts of the princes his neighbours.

The first who presented himself was an astrologer and magician, whom the king caused to be conducted by an officer to the princess's prison. The astrologer drew forth, out of a bag he carried under his arm, an astrolabe, a small sphere, a chafing dish, several sorts of drugs proper for fumigations, a brass pot, with many other things, and desired he might have a fire lighted.

The princess demanded what all these preparations were for. "Madam," answered the officer, "they are to exorcise the evil spirit that possesses you, to shut him up in this pot, and throw him into the sea."

"I foolish astrologer," replied the princess, "I have no occasion for any of your preparations, but am in my perfect senses: you alone are mad. If your art can bring him I love to me, I shall be obliged to you, otherwise you may go about your business." "Madam," said the astrologer, "if your care be so, I shall desist from all endeavours, believing the king your father only can remove your disorder." So putting up his trinkets again he marched away, much concerned that he had so readily undertaken to cure an imaginary malady.

Coming to give an account to the king of what he had done, he began thus boldly: "According to what your majesty published in your proclamation, and what you were pleased to confirm to me yourself, I thought the princess was insane, and depended on being able to recover her by the secrets I have long been acquainted with, but I soon found she had no other disease than that of

love, over which my art has no power, your majesty alone is the physician who can cure her, by giving her in marriage the person whom she desires."

The king was much enraged at the astrologer, and had his head instantly cut off. Not to fatigue your majesty with repetitions, continued Scheherazade to the sultan, I shall tell you in a few words, that a hundred and fifty astrologers, physicians, and magicians came on the same errand, who all underwent the same fate, and their heads were set over every gate of the city.

The princess of China's nurse had a son whose name was Marzavan, who had been foster brother to the princess, and brought up with her. Their friendship was so great during their childhood, and all the time they had been together that as they grew up, even some time after their separation they treated each other as brother and sister.

Marzavan, among other studies, had from his youth been much addicted to judicial astrology, geomancy, and the like secret arts, wherein he had become exceedingly skilful. Not content with what he had learned from masters he travelled, and there was hardly any person of note in any science or art but he visited him in the most remote cities to obtain information, so great was his thirst after knowledge.

After several years' absence in foreign parts, he returned to the capital of his native country, China, where seeing so many heads on the gate by which he entered, he was exceedingly surprised, and asked for what reason they had been placed there, but more particularly he inquired after the condition of the princess his foster sister. As he could not receive an answer to one inquiry without the other, he heard a general account of what had happened, and waited for further particulars till he had seen his mother, the princess's nurse.

Here Scheherazade left off, seeing the day appear, but resumed her narrative the night following, thus —



SHE, said the sultaness, although the nurse the mother of Marzavan, was much employed about the princess, yet she no sooner heard that her son was returned than she found time to come out embrace him and converse with him a little. Having told

him with tears in her eyes the unhappy condition of the princess, and for what reason the king had confined her, her son desired to know if she could not procure him a view of her royal mistress, without the king's knowing it.

occasion for some persons to think me mad, but the facts are just as I have told you.

After the princess had concluded Marzavan, filled with astonishment, remained for some time with his eyes fixed on the ground, without speak-

ing a word, but at length he lifted up his head and said, 'If it be as your highness says, which I do not in the least doubt, I entertain hopes of being able to procure you the gratification of your wishes. But I must first entreat your highness to arm yourself with patience till I have travelled over the kingdom, which I have not yet visited, and when you hear of my return, be the object of your wishes is not far distant.'

So saying Marzavan took leave of the princess, and set out next morning on his travels. He journeyed from city to city, from province to province, and from island to island, and in every place he visited he could hear of nothing but the princess Badoura (which was the princess of China's name) and her history.

* Mr. Lane remarks that the old version of the Arabian Nights improperly calls the princess Badoura. With him, she is the princess Badour, which signifies Beauty. She was thus named, he says, to imply that by the excess of her beauty she was to be compared to nothing less than a number of moons, not one only.

About four months after our traveller arrived at Torf, a large and populous seaport town where the then was changed. He no longer heard of the princess Badoura; all the talk was of prince Camaralzaman who was sick, and whose history greatly

resembled hers.

Marzavan was extremely delighted on hearing this, and informed himself of the place where the prince was to be found. There were two ways to it, one by land and the other by sea, only which was the shorter.

Marzavan chose the latter, and embarked on board a vessel for his ship. He arrived safely in sight of king Schahzaman's capital, but just before he entered the harbour the ship struck upon a rock by the foolishness of the pilot, and foundered. It went down in sight of the castle where at that time hap-

pened to be the king and his grand vizier.

Marzavan could swim very well, and immediately upon the ship's sinking cast himself into the sea, and got safely on shore under the castle, where he was soon relieved by the grand vizier's orders. After he had changed his clothes and been well treated he was introduced to the grand vizier who had sent for him.

Marzavan being a young man of good address



FIGURE 1. THE PRINCE CAMARALZAMAN ADMIRING THE PRINCESS BADOURA.

The nurse, aware that none could approach the princess but herself, without leave of the officer who commanded the guard at the gate, addressed herself to that officer and said, "You know I have brought up the princess and you may likewise have heard that I have a daughter whom I brought up along with her. This daughter has been some time married yet the princess still does her the honour to love her, and wishes to see her but she would do so without any person perceiving her enter or depart."

The nurse was proceeding, but the officer interrupted her. "Say no more, I shall with pleasure do anything to oblige the princess. Go and fetch your daughter or send for her about midnight and the gate will be open for you."

On as it
Camara...
regards

a brother and a sister should see each other without covering their faces.

Marzavan saluted her with profound respect, while, without giving him time to speak, she continued, "I am rejoiced to see you returned in good health, after so many years' absence, and without sending the least account all the time of

your welfare even to your good mother."

"Madam," replied Marzavan, "I am infinitely obliged to your highness for rejoicing at my good health. I hoped to have heard a better account of yours than has been given me. I cannot but rejoice however, that I am come so seasonably to bring your highness that tenderness which your situation requires."

She...
w...
ad...
old



occasion for some persons to think me mad, but the facts are just as I have told you."

After the princess had concluded Marzavan, filled with astonishment remained for some time with his eyes fixed on the ground without speaking a word, but

at length he lifted up his head, and said, "If it be as your highness says, which I do not in the least doubt, I entertain hopes of being able to procure you the gratification of your wishes. But I must first entreat your highness to arm yourself with patience till I have travelled over kingdoms which I have not yet visited, and when you see the chance"

speedily give me an opportunity to free her from her torments and my own. My expedition I shall relapse into. One thing still afflicts me continually, and that is the difficulty I shall find in getting leave from my father to go. You see he scarcely allows me to be a moment out of his sight."

At these words the prince wept and Marzavan said, "I foresee this difficulty, and shall take care it will not obstruct us. My principal design in coming here was to cure the princess of China of her malady, and thus on account of the affliction we have borne to each other from our birth as well as from the wish to overcome one another. I should therefore be wanting in my duty if I did not do my best to effect her cure and yours and exert my utmost skill. This is then the mode I have devised to obtain your liberty; you have not travelled abroad for some time therefore request the king's permission to go on a hunting party with me. He will no doubt comply. When you have received his leave order two good horses to be brought to mount, the other to change and

At about four months after our traveller arrived at Torf a large and populous seaport town, where the scene was changed. He no longer heard of the princess Badoura, all the talk was of prince Camaralzaman who was sick, and whose history greatly resembled hers.

Marzavan was extremely delighted on hearing this and informed himself of the place where the prince was to be found. There were two ways to it, only land and sea; the other by sea only which was the shorter.

Marzavan chose the latter and was looking round the board

was in a forest,

Marzavan desiring

he went into the

cut the throat of the groom's

having torn the suit which the

taken off besmeared it with blood and threw it into the highway.

The prince asked his reason for what he had done. He told his highness he was sure that when the king his father found he did not return and learned that he had departed with out the groom's he would suspect something wrong, and immediately send people in quest of them. "They who come this way," added he, "and find the bloody dress will conclude that you are devoured by wild beasts, and that I have rescued you, and the king's anger. The king concluding you are dead will stop further pursuit and we shall have leisure to continue our journey without fear of being followed. I must confess," continued Marzavan, "it is a violent way of proceeding to alarm a fond father with the death of his son, whom he loves so passionately, but his joy will be the greater when he learns you are alive and happy."

Brave Marzavan replied the prince, "I cannot but approve such an ingenious stratagem, or



occasions for some persons to think me mad but the facts are just as I have told you

After the princess had concluded Marzaan filled with astonishment remained for some time with his eyes fixed on the ground without speaking a word but

at length he lifted up his head, and said

If it be as your highness says which I do not in the least doubt I entertain hopes

of being able to procure you the ratification of

our wishes. But I must first

intreat your highness to arm

myself with silence till I

have travelled over kingdoms

which I have not yet visited

and when you speak more soon

of what I heard by the princess

and he said that there is a

leave it to your own choice

the princess in your presence

without going any farther

The officer was amazed to hear the prince talk to him with such confidence

He said seriously to him



About four months after our traveller arrived at Tork a large and populous seaport town where the then emperor as changed. He no longer heard of the prince's Badoura all the talk was of prince Camaralzaman who was sick and whose history greatly resembled hers.

resembled hers.

Marzavan was extremely delighted on hearing this

and informed himself of the place where the

prince was to be found.

There are two ways to it one

by land and the other by sea only

which was the shorter

Marzavan chose the latter and

after making arrangements he

loanded a ship. He

Marzaan a little while

he cut off the princess's ring

and gave it to the officer

to carry his to your mistress

and there is no cure for her as soon as she reads it

The officer what it contains, I gave you leave to

do as everybody that I am the most ignorant and

impudent astrologer that ever existed.

Scheherazade was prevented from proceeding with her story by the morning day but the next night she continued and spoke thus to the sultan

of the first day

tends that on reading this letter and seeing what it

encloses, you will be cured. I wish he may prove

neither a liar nor an impostor

The princess Badoura took this letter and



222nd NIGHT

This officer entering the princess of China's apartment gave her the packet he received from prince Camaralzaman. Madam, said he, the boldest

astronomer that ever lived arrived here, and pre-

tends that on reading this letter and seeing what it

encloses, you will be cured. I wish he may prove

neither a liar nor an impostor

The princess Badoura took this letter and

The nurse, aware that none could approach the princess but herself, without leave of the officer who commanded the guard at the gate, addressed herself to that officer, and said, 'You know I have brought up the princess, and you may likewise have heard that I have a daughter whom I brought up along with her. This daughter has been some time married, yet the princess still does her the honour to love her, and wishes to see her, but she would do so without any person perceiving her enter or depart.'

The nurse was proceeding, but the officer interrupted her. "Say no more, I shall with pleasure do anything to oblige the princess. Go and fetch your daughter, or send a messenger, and I will attend the princess. On a similar occasion, many tragical events befell their eyes, it remained no more of the world, or at least none so mild as already forfeited their lives."

The prince's noble air and blooming youth made everybody who saw him pity him. "What mean you, sir?" said those who were nearest him, "thus to expose a life of such promising expectations to certain death? Cannot the heads you see over the gates of the city deter you from such an undertaking?" In the name of God, consider what you do, abandon this rash attempt and depart."

The prince continued firm, notwithstanding all these remonstrances, and as he saw no one coming to introduce him, he repeated the same cry, with a boldness that made everybody tremble. They all then exclaimed, "Let him alone, he is resolved to die, God have mercy on his soul!" He then proceeded to cry a third time in the same manner, when the grand vizier came in person, and introduced him to the king of China.

a brother and a sister should see each other without covering their faces."

Marzavan saluted her with profound respect, while, without giving him time to speak, she continued, 'I am rejoiced to see you returned in good health, after so many years' absence, and without sending the least account all the time of

your welfare even to your good mother."

"Madam," replied Marzavan.

"I am infinitely obliged to your highness for rejoicing at my good health. I hoped to have heard a better account of yours than has been given me. I cannot but rejoice, however, that I am come so seasonably to see you. I attempt the cure of my sickness, and would succeed, and would go with all my heart—more should have done to other great concern, that if you fail notwithstanding your noble appearance and your youth must love your health."

Sir," replied the prince, "I am under infinite obligations to your majesty for the honour you design me, and the great goodness you show to a stranger, but I desire your majesty to believe I would not have come from a remote country as I have done, if I had not been certain of the cure I propose. What would not the world say of my fickleness, if, after so great fatigues and dangers as I have undergone, I should abandon this enterprize? Even your majesty would lose that esteem you have conceived for me. If I perish I shall die with the satisfaction of not having forfeited your good opinion. I beseech your majesty, therefore, to keep me no longer from displaying the certainty of my art."

Then the king commanded the officer who had the custody of the princess to introduce Camaralzaman into her apartment, but before he would let him go, he reminded him once more that he was at



occasion for some persons to think me mad, but the facts are just as I have told you.

After the princess had concluded, Marzavan, filled with astonishment, remained for some time with his eyes fixed on the ground, without speaking a word, but at length he

lifted up his head, and said,

If it be as your highness says, which I do not in the least doubt, I entertain hopes of being able to procure you the gratification of your wishes.

But I must first treat your highness to an acquaintance with ourself, which I have not yet visited, and when so I

speaking more soon

overheard by the princess. He said he, "that there is a letter which, your youthful cousin leave it to your own choice, the princess in your presence without going any further."

The officer was amazed to hear the prince talk to him with such confidence. He said seriously to him, "It is no matter where it is done, provided it be effected. Cure her how you will; you will gain immortal honour, not only in this court, but over all the world."

About four months after, our traveller arrived at Torf, a large and populous seaport town, where the theme was changed. He no longer heard of the princess Badoura, all the talk was of prince Camaralzaman, who was sick, and whose history greatly resembled hers.

Marzavan was extremely delighted at hearing this, and informed himself of the place where the prince was to be found. There were two ways to it, one by land and one by sea, the other by sea only, which was the shorter.

Marzavan chose the latter, and soon embarked on board a vessel.

Marzavan cut his epistle, and he used in it the princess's ring, which he gave it to the officer and three others, "carry this to your mistress.

The officer said, "I am the most ignorant and impudent astrologer that ever existed."

Scheherazade was prevented from proceeding with her story by the dawning day, but the next night she continued and spoke this to the sultan of the Indies —



The officer entering the princess of China's apartment gave her the packet he received from prince Camaralzaman. "Madam," said he, "the best surgeon that ever lived is arrived here, and pre-

tends that on reading this letter, and seeing what I enclose, you will be cured, I wish he may prove neither a liar nor an impostor."

is letter, and

opened it with indifference but when she saw the ring she had not patience to read it through she rose hastily broke the chain that held her ran to the door and opened it. Camaralzaman and she immediately recognised each other tenderly embraced and without being able to speak for excess of joy looked at one another a long time wondering

parson with the last. He made use neither of schemes nor conjurations, of perfumes or anything else but cured her without seeing her. The monarch was agreeably surprised at this intelligence and going to the princess's chamber embraced her. He afterwards embraced the prince and taking his hand, joined it to the princess saying "Happy



He threw into the highway (p. 257)

ing how they met again after their first interview. The princess's nurse who ran to the door with her made them come into her apartment, where the princess Badoura gave the prince her ring, saying,

Take it, I cannot keep it without restoring yours which I shall never part with ere their can it be in better hands.

The officer went immediately to inform the king of what had happened. "Sir" said he to the astrologers and doctors who have hitherto said to cure the princess were fools in com-

stranger whoever you are I shall keep my word and give you my daughter for your wife though by what I see in you it is impossible for me to believe you are actually what you pretend to be."

Prince Camaralzaman thanked the king with the most humble expressions, that he might the better show his gratitude. As for my condition said he, I must own I am not an astrologer as your majesty has guessed. I only put on the dress of one that I might succeed more easily in my ambition to be allied to the most potent monarch in the

world. I was born a prince and am the son of a king and queen my name is Camaralzaman my father is Selalzman, who now reigns over the island that is known by the name of the Isles of the Children of Khaledan. He then related his history and how wonderful had been the origin of his love how that of the princess's had been altogether as marvellous and how both had been confirmed by the exchange of the two rings.

When the prince had done speaking, the king said to him, This history is so extraordinary that it deserves to be known to posterity I shall take care that it is and the original being deposited in my royal archives I shall spread copies of it abroad that my own kingdom and the kingdoms around me may know it.

The marriage was solemnised the same day and her offerings were universal all over the empire of China. Nor was Marzaan forgotten the king gave him an honourable position in his court and a promise of further advancement.

Prince Camaralzaman and the princess Badoura enjoyed the pleasure of each other's company and the king kept up the festivities for several months to show his joy.

In the midst of these pleasures Cam. lzan d cam d o

laid down, and snatched away from him

night that he saw his father on his death bed ready to give up the ghost, and heard him thus address his attendants: "My son, whom I so tenderly loved, whom I brought up with so much fondness, has abandoned me and is himself the cause of my death."

He awoke with a profound sigh, which alarmed the princess, who asked him the cause of it.

"Alas, my love!" cried the prince, perhaps at this very moment the king my father is no more.

He then acquainted her with his melancholy dream which occasioned him so much uneasiness. The princess, who studied to please him in every thing, went to her father the next day, kissed his hand, and thus addressed him: "Sir, I have a favour to beg of your majesty, and I beseech you not to deny me, but that you may not believe I ask it at the solicitation of prince Camaralzaman, my husband, I assure you beforehand he knows nothing of my request. It is that you will grant me your permission to go with him to visit his father."

Daughter," replied the king, "though I shall be sorry to part with you for so long a time as a journey to a place so distant will require, yet I cannot disapprove of your resolution: it is worthy of yourself. Go, child, I give you leave, but on condition that you stay no longer than a year in king Shahzaman's court. I hope the king will agree to this, that we shall alternately see his son and daughter in law, and I my daughter and son in law."

The princess communicated the king of China's consent to prince Camaralzaman, who was transported to hear it, and thanked her for this new token of her love.

The king of China gave orders for preparations to be made for their departure, and when all things were ready he accompanied the prince and princess several days journey on their way. They parted at length with much weeping on both sides: the king embraced them, and having desired the prince to be kind to his daughter and to love her always with the same tenderness as now he left them to proceed, and, to divert himself, hunted as he returned to his capital.

When prince Camaralzaman and the princess Badoura had recovered from their grief, they comforted themselves with considering how glad king Shahzaman would be to see them, and how they should rejoice to see the king.

After travelling about a month, they one day entered a plain of great extent, planned at con-

venient distances with tall trees forming an agreeable shade. The day being unusually hot, Camaralzaman thought it best to encamp there, and proposed it to Badoura, who was of the same mind as himself.

They alighted in one of the finest spots. A tent was set up and the princess, rising from the shade under which she had sat down entered it. The prince then ordered his servants to pitch their tents also, and went himself to give directions.

The princess weary with the fatigues of the journey bade her women unfasten her girdle which they laid down beside her. She then fell asleep, and they left her alone.

Prince Camaralzaman having seen all things in order came to the tent where the princess was sleeping.

He entered, and sat down without making any noise, intending to repose himself, but observing the princess's girdle lying by her, he took it up, and looked upon the diamonds and rubies one by one. As he did so he noticed a little purse hanging to it, sewed neatly on the stuff and tied fast with a riband. He felt it, and it contained something solid. Desiring to know what it was he opened the purse, and a cornelian, engraved with unknown characters.

"This cornelian," said he, "must be something the princess would not care to lose. It was Badoura's, for she told me that king Chana had given her, and she would keep her, as she had it about her."

The prince then took it out to the light, whilst he was holding it down from the air, it fell into his hand.

The day breaking, he deferred the continuing night, when she would see him.

The day breaking, he deferred the continuing night, when she would see him.

"Tallman," says the Arabian word *talman* characters, and also characters are engraved upon or of some which talman are of the property of preserving records or from a word which it is depicted more easily in the presence and the most potent monarch in the world.

are I shall keep my word for your wife, though, it is impossible for me to

He then thanked the king with the best of his heart, that he might the better be for my comfort," said he, "I am not an astrologer as your father, I only put on the dress of one, and which it is depicted more easily in my ambition the most potent monarch in the world."



YOUR majesty will easily conceive the concern and grief of the prince when he saw the bird fly away with the talisman. He was more troubled than words can express, and cursed his unreasonable curiosity, by which he had lost a treasure that was so precious to him, and so valued by her

The bird having
ground n...
The prince
it, but as
settled again
zaman followe
the talisman,
being very dexter
it with a stone and

the more eager I have been to
and always in view of the
valley, and the fact that I
him farther off than I had left his
and of per

He saw it on the wing
play, with no better success
lost, and he ate nothing
went. He did the same
bird, and keeping it
lying always under the

the eleventh day the
maralzanman following
the romance of Fe en
ich was taken from the
A bird

it came near a great city. When the bird had reached the walls, it flew over them and the prince saw it no more, so he despaired of ever recovering the princess Ladouras's talisman.

Camaralzaman, whose grief was beyond expression, went into the city which was built on the sea-side and had a fine harbour. He walked up and down the streets without knowing where he was or where to stop. At last he came to the harbour in as great uncertainty as ever what he should do. Walking along the shore, he perceived the gate of a garden open and an old gardener at work. The good man looking up saw he was a stranger and inquired his name. Camaralzaman, so he asked him to come in and show him the way to the door after him.

man entered, and as the gardener ha
he door he asked why he was s
"replied the old man, I se
only arrived and a Mussu
inhabited for the most pa
ave a mortal avers on to t
those few of us who are h-
I suppose you d d not kno
e that you have escaped as yo
done u i far These idolaters are ver
pt to fall upon the Muslims who are strangers o
to d-aw them into a snare I bless God who ha
broug t you into a place of safety

Caramelziano thanked the honest gardener for his advice, and the security he offered him in his house. He would have said more, but the good man interrupted him, saying: "Let us leave companying. You are weary and must want to refresh yourself. Come in and rest." He conducted him into his little hut, and after the prince had eaten heartily of what he set before him he requested him to relate how he came there.

The prince complied and when he had finished his story he asked which was the nearest route to the king his father's territories. "I" said she, "is in vain for me to think of finding my prince: where I left her after waiting eleven days from the spot, by so extraordinary an adventure. Ah," continued he "how do I know she is alive?" and saying thus he burst into tears.

A bird's

The gardener replied that there was no possibility of his going thither by land, the way was so difficult, and the journey so long, besides, there was no accommodation for his subsistence, and even if there were he must necessarily pass through the countries of so many barbarous nations, that he would never reach his father's court. The gardener further told him that it was a year's journey from the city where he then was to any country inhabited only by Muslims, that the quickest passage for him would be to go to the Isle of Eborr, whence he might easily transport himself to the Isles of the Children of Khaledar, that a ship sailed from the port every year to Eborr, and he might take that opportunity of returning to those islands. "The

ship departed" said he, "but a few days ago; if you had come a little sooner, you might have taken your passage in it. You must wait till it makes the voyage again, and if you will stay with me, and accept of my house, such as it is, you will be as welcome to it as to your own."

Camaralzaman was glad he had met with such an asylum, in a place where he had no acquaintance. He accepted the offer and lived with the gardener till the time arrived that the ship was to sail to the Isle of Eborr. He spent the interval in working by day in the garden, and passing the night in sighs and tears, and complaining of his dear Badoura. He must leave her in this place to return to the princess, whom he left fast asleep in her tent.



THE STORY OF THE PRINCESS BADOURA, AFTER HER SEPARATION FROM PRINCE CAMARALZAMAN

The princess slept a long time, and when she awoke, wondered that the prince was not with her, she called her women, and asked if they knew where he was. They told her they saw him enter the tent, but did not see him go out. While they were talking to her, she took up her girdle, found her little purse open, and that the talisman was gone. She did not doubt but that Camaralzaman had taken it to see what it was, and that he would bring it back with him. She waited for him impatiently till night and could not imagine what made him stay away so long.

When it was quite dark and she could hear nothing of him, she fell into violent grief, she cursed the talisman, and him that made it, and had not she been restrained by duty, would have cursed the queen her mother, who gave her such a fatal present. She was the more troubled, because she could not imagine how her talisman should have caused the prince's separation from her, she did not however lose her judgment, and came to a courageous resolution, not common with persons of her sex.

Only herself and her women knew of the prince's absence, for his men were asleep in their tents. The princess, fearing they would betray her, if they had any knowledge of it, moderated her grief, and forbade her women to say or do anything

that might create the least suspicion. She then laid aside her own dress, and put on one of prince Camaralzaman's. She was so much like him, the next day, when she went abroad, his men took her for him.

She commanded them to pack up their baggage and begin their march, and when all things were ready, ordered one of her women to go in her stead, she herself mounting on horseback, and riding by her side.

They travelled several months by land and sea, the princess continuing the journey under the name of Camaralzaman. They touched at Eborr Isle on their way to the Isles of the Children of Khaledar. They went to the capital of the island, where a king reigned whose name was Armanos. The person who first landed giving out that the ship carried prince Camaralzaman who was returning from a long voyage, and was forced in there by a storm, the news of his arrival was soon carried to court.

King Armanos, accompanied by his courtiers went immediately to wait on the prince, and met the princess just as she was landing, and going to the lodging that had been prepared for her. He received her as the son of a king who was his friend and with whom he had always kept up a good understanding. He conducted her to the palace, where apartments were got ready for her and all her

attendants, though she would fain have excused her self, and remained in a private house. He showed her all possible honour, and entertained her three days together with extraordinary magnificence. At the end of this time, king Armanos, understanding that the princess intended proceeding on her voyage, charmed with the qual ties of such an accomplished prince, as he supposed her to be, took an opportunity when she was alone, and spoke to her in this manner: "You see, prince, that I am old, and cannot hope to live long, and, to my great mortification, have not a son to whom I may leave my crown. Heaven has

only blessed me with one daughter, whose beauty cannot be better matched than with a prince of your rank and accomplishments. Instead of going home, stay and accept my crown, which I shall resign in your favour. It is time for me to rest, and nothing could be a greater pleasure to me in my retirement, than to see my people ruled by so worthy a successor to my throne."

The sultanes Scheherazade would have proceeded, but the day appearing, prevented her, the next night she continued her story, speaking thus to the sultan of the Indies —



THE king's generous offer to bestow his only daughter in marriage, and with her his kingdom, on the princess Badoura, put her into unexpected perplexity. She thought it would not become a princess of her rank to undecieve the king, and to own that she was not prince Camaralzaman, whose part she had hitherto acted so well. She was also afraid to decline the honour he offered her, lest being so much bent upon the conclusion of the marriage, his kindness might turn to aversion, and he might attempt something even against her life.

These considerations, added to the prospect of obtaining a kingdom for the prince her husband, in case she found him again, determined her to accept the proposal of king Armanos, and to marry his daughter. After having stood silent for some minutes, she, with blushes, which the king took for a sign of modesty, answered: "I am infinitely obliged to your majesty for your good opinion of me, and the great favour you offer, which I cannot pretend to merit, and dare not refuse."

"But," continued she, "I cannot accept this great alliance on any other condition, than that your majesty will assist me with your counsels, and that I do nothing without first having your approbation."

The marriage treaty being concluded, the ceremony was put off till next day. In the mean time, princess Badoura gave notice to her officers, who still took her for their prince, of what she was about to do, that they might not be surprised, assuring them that the princess Badoura had consented to it. She talked also to her women, and charged them to continue to keep the secret she had intrusted to them.

The king of the Isle of Ebony, rejoicing that he had got a son-in-law so much to his mind, next morning summoned his council, and acquainted them with his design of marrying his daughter to prince Camaralzaman, whom he introduced to them, and told them he resigned the crown to him, and required them to acknowledge him so their king. Having said this, he descended from his throne, and the princess Badoura, by his order ascended it. As soon as the council broke up, the new king was proclaimed through the city, and rejoicings were appointed for several days, and couriers dispatched over all the kingdom to see the same ceremonies observed with the utmost demonstrations of joy.

At night there were extraordinary feastings at the palace, and the princess Haatlatnefous,* dressed like a royal bride, was conducted to the princess Badoura whom everybody took for a man. The wedding was solemnised with the utmost splendour, and then the princess Badoura and the princess Haatlatnefous were left alone.

The princess Badoura now determined to divulge her secret to the princess whom she had just married under the name of prince Camaralzaman. She was much afraid, however, as to how she would receive the declaration, but considering that if Camaralzaman was alive, he must necessarily touch at the Isle of Ebony on his way to his father's kingdom, that she ought to preserve herself for his sake, and that it was impossible to do this, if she did not let the princess Haatlatnefous know who

* This is an Arabic word, which signifies the Life of the Soul.

and what she was she resolved, though with fear and trembling, to venture the experiment.

She therefore turned to the princess Haatainefous, and spoke thus: "Lovely and too charming princess, I hope you will pardon me, and keep a secret which I am about to reveal to you."

She then disclosed who she was, and proceeded thus: "For the deceit which I have practised, a princess a woman like yours if deserves to be forgiven. I believe you will be so generous, at least when you know my story and the sad affliction that forced me to act the part I have done to pardon me."

The princess Radoura having related her whole history to the princess of the Isle of Ebony again prayed her to keep the secret, and to pretend as if she really were her husband, till the prince Camaralzaman's arrival, which she hoped would be a little time.

"Princess, replied Haatainefous, it is indeed

strange that a marriage so happy as yours was should be shortened by so unaccountable an accident after a passion so reciprocal and full of wonders. Pray

Heaven you may soon meet with your husband again, and assure yourself I shall keep religiously the secret committed to me. It will be to me the greatest pleasure in the world to be the only person in the great kingdom of the Isle of Ebony who knows what art who you are while you go on governing the people as happily as you have begun. I only ask of you at present to be your friend." Then the two princesses tenderly embraced each other and after a thousand expressions of mutual friendship lay down to rest.

From this time princess Radoura rose in King Armaros's esteem, governing the kingdom peaceably and prosperously.

The sultaness of the Indies said no more day appearing but the night following she continued her narrative in these words to the sultan —



The bird settled on the ground (p. 363).



While things passed as already mentioned in the court of the Isle of Ebony, prince Camaralzaman remained in the city of idolaters with the gardener who had entered his house for a great while. He should sail to meet him a

preparing to work in the garden, the gardener prevented him, saying, "This day is a great festival among the idolaters and because they abstain from all work themselves to spend the time in their assemblies and public rejoicings, let the slaves

favour generally attend the shows which are worth seeing. You will therefore have nothing to do to-day, I shall leave you here. As the time approaches at which it is usual for the ship to sail for the Isle of Ebony I shall go to see some of my friends and inquire when it will depart, and secure your passage." The gardener put on his best apparel, and went out.

When the prince was alone instead of going to take part in the public joy of the city his solitude brought to his mind with more than usual violence the loss of his dear princess. He walked up and

them the bird that had committed the murder one holding one of its wings in its beak, and the other one of its legs the criminal all the while crying out in a doleful manner and struggling to escape. They carried it to the grave of the bird which it had lately sacrificed to its rage and there killed it in just revenge for the murder it had committed. They then tore it open and left the body on the spot unburied, and flew away.

Camaralzaman remained in astonishment all the time that he stood beholding this singular spectacle. He drew near the tree where this scene had passed



KING ARMANOS, HIS DAUGHTER AND THE PRINCESS BADOURA (p. 365)

down the garden lamenting, till the noise which two birds made on a neighbouring tree led him to lift his head to see what was the matter.

Camaralzaman was surprised to observe that the two birds were fighting furiously. In a little while one of them fell down dead at the foot of the tree. The victorious bird took wing and flew away.

In an instant, two other large birds that had beheld the fight, came from the other side of the garden and pitched on the ground, one at the feet and the other at the head of the dead bird. They looked upon it for some time, shaking their heads in token of grief, after which they dug a grave with their claws, and buried it.

When they had filled up the grave they flew away but returned in a few minutes, bringing with

and casting his eyes on the scattered entrails of the bird that had been last killed, speedily something red hanging out of the stomach. He took it up and found it was his beloved princess Badoura's talisman which had cost him so much pain and sorrow and so many sighs, since the bird snatched it out of his hand. "Ah!" said he to himself, looking on the bird, "thou tookst delight in doing mischief so I have the less reason to complain of what thou dost to me but the greater it was, the more do I wish well to those that revenged my quarrel punishing thee for the murder of one of their own kind."

It is impossible to express the princess's joy. "Dear princess," continued he to himself, "this happy minute which restores to me a treasure so

precious to thee, is without doubt a presage of our meeting again, and perhaps sooner than I think of. Thank Heaven, who sent me this good fortune, and gives me hope of the greatest felicity that my heart can desire."

Saying this he kissed the talisman, wrapped it up in a riband, and tied it carefully about his arm. Till now he had been almost every night a stranger to rest, but this night he slept soundly. He rose somewhat later the next morning than he used to do, put on his working clothes, and went to the gardener for orders. The good man bade him root up an old tree which bore no fruit.

Camaralzaman took an axe, and began his work. In cutting off a branch of the root, he found his axe struck against something that resisted the blow. He removed the earth, and discovered a broad plate of brass, under which was a staircase of ten steps. He went down, and at the bottom saw a cavity about six yards square, with fifty brass urns placed in order each with a cover over it. He opened them all, one after another, and found they were all full of gold-dust. He came out of the cave, rejoicing that he had found such a vast treasure, put the brass plate on the staircase, and rooted up the tree against the gardener's return.

The gardener had ascertained the day before that the ship which was bound for the Isle of Ebony would sail in a few days, but the certain time was not yet fixed. His friend promised to let him know the day, if he called upon him on the morrow, and while the prince was rooting up the tree he went to have his answer. He returned with a joyful countenance, by which the prince guessed he brought him good news. "Son," said the old man (so he always called him on account of the difference of years between him and the prince) "be joyful, and prepare to embark in three days, the ship will then certainly set sail. I have agreed with the captain for your passage."

"In my present situation," replied Camaralzaman "you could not bring me more agreeable intelligence and in return, I have also tidings that will be as welcome to you. Come along with me, and you will see what good fortune Heaven has in store for you."

The prince led the gardener to the place where he had rooted up the tree, made him go down into the cave and showed him what a treasure he had discovered, thanking Providence for rewarding his virtue and the pains he had been at for so many years. "What do you mean?" replied the gardener, "do you imagine I shall take these riches as mine? The property is yours, I have

no right to it. For fourscore years, since my father's death I have done nothing but dig in this garden, and could not discover this treasure, which is a sign it was destined for you, since God has permitted you to find it. It is better suited to a prince like you than to me. I have one foot in the grave, and am not in want of anything. Providence has bestowed it upon you, just when you are returning to that country which will one day be your own, where you can make good use of it."

Prince Camaralzaman would not be surpassed in generosity by the gardener. They disputed for some time. At last the prince solemnly protested that he would have none of it, unless the gardener would divide it with him. The good man, to please the prince consented, so they shared it between them, and each had twenty-five urns.

Having thus divided it, "Son," said the gardener to the prince, "it is not enough that you have got this treasure, we must contrive to carry it privately on board, otherwise you will run the risk of losing it. There are no olives in the Isle of Ebony—those that are exported hence are a good commodity there, you know I have plenty of them, take what you will, fill fifty pots, half with the gold dust, and half with olives, and I shall get them carried to the ship where you embark."

Camaralzaman followed this advice, and spent the rest of the day in packing up the gold and the olives in the fifty pots,* and fearing the talisman which he wore on his arm, might be lost again, he carefully put it in one of the pots, marking it with a particular mark, to distinguish it from the rest. When they were all ready to be shipped, night coming on, the prince retired with the gardener, and related to him the battle of the birds, with the circumstance by which he had found the talisman. The gardener was equally surprised and joyful to hear it on his account. Whether the old man was quite worn out with age, or had exhausted himself too much that day, the gardener had a very bad night. He grew worse the next day, and on the third, when the prince was to embark, was so ill, that it was plain he was near his end. As soon as day broke, the captain of the ship came, with several seamen, they knocked at the garden door, which the prince opened to them. They asked him for the passenger who was to go with them. The prince answered "I am he, the gardener who agreed with you for my passage to sick, and cannot be spoken with. Come in, and let your men carry those pots of olives and my baggage

* This incident is so much the same in the romance of Peter of Provence and the fair Magdelene.

on board, I shall only take leave of the gardener, and follow you."

The seamen took up the pots and the baggage, and the captain bade the prince make haste, the wind being fair.

When the captain and his men were gone, Camaralzaman went to the gardener to take his leave, and thank him for all his good offices, but he found him in the agonies of death, and had scarce time to bid him rehearse the articles of his faith, which all good Muslims do before they die. The gardener did this, and expired in his presence.

The prince being under the necessity of embark- ing immediately, hastened to pay the last duty to the deceased. He washed his body, buried him in

his own garden, and, having nobody to assist him it was almost evening before he had put him in the ground. As soon as he had done, he ran to the water-side, carrying with him the key of the garden designing, if he had time, to give it to the landlord otherwise to deposit it in some trusty person's hand before a witness, that he might have it after he was gone. When he reached the harbour, he was told the ship had sailed several hours before, and was already out of sight. It had waited three hours for him, and the wind standing fair, the captain durst not stay longer.

Scheherazade would have continued, but daylight breaking in, she was obliged to leave off for the present.



It is easy to imagine that prince Camaralzaman was exceedingly grieved at being forced to remain longer in a country where he neither had nor wished to have any acquaintance, and to think that he must wait another year for the opportunity he had lost. But the greatest affliction of all was his having parted with the princess Badoura's talisman, which he now considered lost. The only course for him was to return to the garden from whence he came, to rent it of the landlord, and continue to cultivate it by himself, deploring his misery and misfortunes. He hired a boy to assist him to do some part of the drudgery, that he might not lose the other half of the treasure, which came to him by the death of the gardener, who died without heirs. He put the gold-dust in fifty other jars, which he filled up with olives, to be ready against the ship's return.

While the prince was beginning another year of labour, sorrow, and impatience, the ship, having a fair wind, continued her voyage to the Isle of Ebony, and arrived happily at the capital.

The palace being by the seaside, the new king or rather the princess Badoura, espying the ship as she was entering into the port, with all her flags flying, asked what vessel it was, she was answered that it came annually from the city of idolaters, and was generally richly laden.

The princess, who always had prince Camaralzaman in her mind amidst the glories which surrounded her, thought that the prince might be on board, and resolved to visit the ship

without discovering herself. Under pretence of inquiring what merchandise was on board, and having the first sight of the goods, she commanded a horse to be brought, which she mounted, accompanied by several officers in waiting, and arrived at the harbour just as the captain came on shore. She ordered him to be brought before her, asked whence he came, how long he had been on his voyage, and what good or bad fortune he had met with, if he had any stranger of quality on board, and particularly with what his ship was laden.

The captain gave a satisfactory answer to all her questions, and as to passengers, assured her there were none but merchants in his ship, who were in the habit of coming every year, and bringing rich stuffs from several parts of the world to trade with—the finest linens painted and plain, diamonds, musk, ambergrins, camphire, civet, spices, drugs, olives, and many other articles.

The princess Badoura loved olives extremely. When she heard the captain speak of them "Land them," said she, "I shall take them off your hands. As to the other goods, tell the merchants to bring them to me, and let me see them before they dispose of or show them to any one."

The captain, taking her for the king of the Isle of Ebony, replied, "Sir, there are fifty great jars of olives, but they belong to a merchant whom I was forced to leave behind. I gave him notice myself that I stayed for him, and waited a long time, but

he not coming and the wind offering I was afraid to lose the opportunity and so set sail." The princess answered, "No matter, but, then immediately on shore we shall make a bargain for them."

The captain sent his boat, and in a little time it returned with the olives. The princess demanded how much the fifty jars might be worth in the land of Ebony. "Sir," said the captain, "the

when she found the olives were mingled with gold-dust.

"What can this mean?" said she, "it is beyond comprehension." Her curiosity increasing from so extraordinary an adventure, she ordered Hautilnefous's women to open and empty all the jars in her presence, and her wonder was still greater, when she saw that the olives in all of them were mixed with gold-dust, but when she saw her tals-



"He found him in the agonies of death." (A. 3^d.)

merchant is very poor, and your majesty will do him a singular favour if you give him a thousand pieces of silver."

To satisfy him," replied the princess, "and because you tell me he is poor, I shall order you a thousand pieces of gold, which do you take to give him." The money was accordingly paid, and the jars carried to the palace.

Night drawing on, the princess withdrew into the inner palace and went to the princess Hautilnefous's apartment, ordering the fifty jars of olives to be brought thither. She opened one jar to let the princess Hautilnefous taste them, and poured them into a dish. Great was her astonishment

when she found that in which the prince had put it, she was so surprised that she fainted away. The princess Hautilnefous and her women brought the princess to herself by throwing cold water in her face. When she recovered, she took the talsman, and kissed it again and again, but not being willing that the princess Hautilnefous's women who were ignorant of her disguise should hear what she said and it growing late she dismissed them. "Princess," said she to Hautilnefous, as soon as they were gone, "you, who have heard my story doubtless guessed it was at the sight of the talsman that I fainted. This is that talsman, and the fatal cause of my losing my

husband, but as it was that which caused our separation, so I foresee it will be the means of our meeting again."

The next day, as soon as it was light, she sent for the captain of the ship, and when he came, spoke to him thus "I want to know something more of the merchant to whom the olives belonged, that I bought of you yesterday. I think you told me you left him behind in the city of idolaters. Can you say what his employment is there?"

"Yes, sir," replied the captain, "I can speak from my own knowledge. I agreed for his passage with a very old gardener, who told me I should find him in his garden where he worked under him. He showed me the place, and for that reason I told your majesty he was poor. I went thither to call him. I told what haste I was in, spoke to him myself in the garden, and cannot be mistaken in the man."

"If what you say is true," replied the princess, "you must set sail this very day for the city of idolaters, and bring me that gardener's man, who is my debtor, else I will not only confiscate all your goods and those of your merchants, but your life and theirs shall answer for his. I have ordered my seal to be put on the warehouses where their goods are deposited, which shall not be taken off till your return, this is all I have to say. Go, and do as I command you."

The captain could make no reply to this order, the disobeying of which would prove so great a loss to him and his merchants. He acquainted them with it, and they hurried him away as fast as they could, after he had laid in a stock of provisions and fresh water for his voyage. They were so diligent, that he set sail the same day. He had a pros-

perous voyage to the city of the idolaters, where he arrived in the night. When he had got as near the city as he thought convenient, he would not cast anchor, but lay to off shore, and going into his boat, with six of his stoutest seamen landed a little way off the harbour, and went directly to Camaralzaman's garden.

Though it was about midnight when he came there, the prince was not asleep. His separation from the princess of China, his wife afflicted him as usual. He cursed the minute in which his curiosity tempted him to touch the fatal grille.

Thus did he pass those hours which are devoted to rest, when he heard somebody knock at the garden-door, he ran hastily to it, but he had no sooner opened it, than the captain and his seamen took hold of him, and carried him to the boat, and so on shipboard. As soon as he was safely lodged, they set sail and made the best of their way to the Isle of Ebony.

Hitherto Camaralzaman, the captain, and his men had not said a word to one another, at last the prince asked the captain, whom he knew again, why they had taken him away by force. The captain in his turn demanded of the prince whether he was not a debtor to the king of Ebony. "The king of Ebony's debtor!" replied Camaralzaman in amazement, "I do not know him, I never had anything to do with him in my life, and never set foot in his kingdom." The captain answered "You should know that better than I. You will talk to him yourself in a little while, till then have patience."

Scheherazade was obliged to stop here, the sultan rising to attend to his usual business. She resumed the story next night, and thus went on—



SIR, I have told your majesty how prince Camaralzaman was taken out of his garden, and carried forcibly on board ship. The captain was not long in returning to the Isle of Ebony. Though it was night when he cast anchor in the harbour, he landed immediately and taking his prisoner with him, hastened to the palace, where he asked to be introduced to the king.

The princess Radoura had withdrawn into the inner palace; but as soon as she had heard of the

captain's return she came to speak to him. As soon as she cast her eyes on the prince, for whom she had shed so many tears, she knew him in his gardener's dress. As for the prince who trembled in the presence of a king as he thought her, to whom he was to answer for an imaginary debt, it could not enter his thoughts that the person whom he so earnestly desired to see stood before him. If the princess had followed the dictates of her inclination, she would have run to him and by

embracing, discovered herself to him; but she put a restraint on herself, believing that it was for the interest of both that she should act the king a little longer before she made herself known. She contented herself for the present with putting him into the hands of an officer, who was then in waiting, charging him to take care of him, and use him well, till next day.

When the princess Radoura had provided for prince Camaralzaman, she turned to the captain, whom she was now to reward for the important

tion of the kingdom to him; adding, there was so vast a distance between a gardener, as he would appear to the public, and a great prince, that it might be dangerous to raise him at once from the lowest condition to the highest degree, how ever justice might require it should be done. The princess of the Isle of Ebony was so far from betraying her, that she rejoiced with her, and entered into the design.

The next morning the princess of China ordered Camaralzaman to be conducted early to the bath, and then to be apparelled in the robes of an emir or



"Brought the princess to herself" (p. 370).

service he had done her. She commanded another officer to go immediately and take the seal off the warehouse which contained his and his merchants' goods, and gave him a rich diamond, worth much more than the expense he had been at in both his voyages. She besides bade him keep the thousand pieces of gold she had given for the pots of olives, telling him she would make up the account with the merchant whom he had brought with him.

This done, she retired to the apartment of the princess of the Isle of Ebony, to whom she communicated her joy, praying her to keep the secret still. She told her how she intended to manage the discovery of herself to Camaralzaman, and the resigua-

tion of the kingdom to him; adding, there was so vast a distance between a gardener, as he would appear to the public, and a great prince, that it might be dangerous to raise him at once from the lowest condition to the highest degree, how ever justice might require it should be done. The princess of the Isle of Ebony was so far from betraying her, that she rejoiced with her, and entered into the design.

The princess Radoura herself was charmed to see him look as lovely as ever; and her pleasure inspired her to speak the more warmly in his praise. When she spoke to the council, having ordered the prince to take his seat among the emirs, she said: "My lords, Camaralzaman, whom I have advanced to the same dignity with yourselves, is not unworthy of the place assigned him. I have known enough of him in my travels to answer for him, and I can assure you he will make his merit known to all of you, as well by his valour,

as by a thousand other brilliant qualities and the extent of his genius.

Camaralzaman was extremely amazed to hear the king of the Ebony Isle whom he was far from taking for a woman much less for his dear princess name him and declare that he knew him while for his part he was certain he had never seen him before. He was much more surprised when he heard himself praised so highly. These praises, however from the mouth of majesty did not disconcert him though he received them with such modesty as showed that he deserved them. He prostrated himself before the throne

Two or three days after the princess Badoura that he might be nearer her person, and in a more distinguished post, made him his treasurer which office had lately become vacant. He conducted himself in his new charge with so much integrity yet obliging everybody that he not only gained the friendship of the great, but also the affections of the people by his uprightness and bounty.

Camaralzaman had been the happiest man in the world to see himself in so high favour with a foreign king, as he conceived and increasing in the esteem of all his subjects, if he had had his princess still in the midst of his good



Camaralzaman bows before his princess.

fortune again said, "See I want word to express my gratitude to your majesty for the honour you have done me. I shall to all in my power to render myself worthy of your favour."

From the council board the prince was conducted to a palace which the princess Badoura had ordered to be fitted up for him where he could officers and domestics ready to obey his commands, a stable full of fine horses, and everything suitable to the quality of an emperor. When he was in his closet the steward of his household brought him a strong box full of gold for his expenses.

The less he could conceive whence his good fortune proceeded the more he wondered but he never once imagined that he owed it to the princess of China.

so fortune never ceased lamenting her going that he could hear no tidings of her especially in a country which he must necessarily have reached on his way to his father's court. He would have mistrusted some hint had the princess been gone by the name of Camaralzaman, which he took with his dress but on her access on to the throne she had changed it, and taken that of Armanor in honour of the old king, her father-in-law.

The princess, desiring that her husband should owe the discovery of herself to herself alone resolved to put an end to her own torments and herself so she had observed that as often as she descended with him about the affairs of his office he searched such deep sighs as could be addressed to nobody but her. She herself too had in such conversation that she could endure it no longer.

The princess Badoura had no sooner formed her resolution in concert with the princess Haatalnefous, than she the same day took prince Camaralzaman aside saying, "I must talk with you about an affair which requires much consideration, and on which I want your advice. As I do not see how it can be done so conveniently as in the night, come hither in the evening, and leave word at home not to be waited for. I shall take care to provide you a lodging."

Camaralzaman came punctually to the palace at the hour appointed by the princess. She took him with her into the inner apartment, and having told the chief attendant, who prepared to follow her, that she had no occasion for his services, conducted him to a different apartment from that of the princess Haatalnefous, where she used to sleep.

When the prince and princess entered the chamber, she shut the door, and taking the talisman out of a little box, gave it to Camaralzaman, saying "It is not long since an astrologer presented me with this talisman. You being skilful in all things may perhaps tell me its use."

Camaralzaman took the talisman, and drew near a lamp to view it. As soon as he recollected it, with an astonishment which gave the princess great pleasure he said, "Sure your majesty asks me the use of this talisman. Alas! its only purpose is to fill me with grief and despair, if I do not quickly find the most charming and lovely princess in the world, to whom it belongs, whose loss it occasioned me by a strange adventure, the recital of which will move your majesty to pity for such an unfortunate husband and lover as I am."

"You will tell me the particulars another time," replied the princess, "I know something of them ready, remain here, and I shall return to you soon."

At these words she went into her closet, put on her royal furban, and in a few minutes dressed herself as a princess, and having the girdle round her was on the day of their separation, re-entered the chamber.

Camaralzaman immediately recognised his dear princess, ran to her, and tenderly embraced her crying out, "How much I am obliged to the king who has so agreeably surprised me!" "Do not expect to see the king any more," replied the princess, embracing him in her turn, with tears in her eyes, "you see him in me, sit down, and I shall explain this enigma to you."

They seated themselves, and the princess related the plan she had formed in the plan where they were encamped the last time they were together, as soon as she perceived that she waited for him to no purpose, how she went through with it till she arrived at the Ebony Isle, where she had been obliged to marry the princess Haatalnefous, as accept of the crown which king Armanos offered her as a condition of the marriage, how the princess, whose merit she highly extolled, had taken her declaration of her sex, and how she found the talisman mingled with the gold-dust, in the jars of olives which she had bought, and how this circumstance was the cause of her sending for him from the city of the idolaters.

When she had concluded her adventures, she obliged the prince to tell her by what accident the talisman had occasioned their separation. He satisfied her inquiries, and told her all that had happened to him, after which, it growing late, they retired to rest.

Scheherazade seeing the day begin to dawn said no more, but the following night continued the story thus —



The princess Badoura and prince Camaralzaman the next morning as soon as it was light, but the princess would no more put on her royal robes as before. She dressed herself like a woman, and then the chief attendant to king Armanos, and then her in law, to desire that he would oblige her by coming to her apartment.

When the king entered the chamber, he was amazed at seeing a lady who was unknown to him,

and the high treasurer with her, who was not permitted to come within the inner palace. He sat down, and asked where the king was.

The princess answered, "Yesterday I was king, but to-day I am only princess of China, wife to the true prince Camaralzaman. If your majesty will have patience to hear both our stories, I hope you will not condemn me for practising an innocent deception." The king bid her go on, and heard

BEFORE THEY COULD LEAVE ONE BROTHER'S SIDE. Prince Assad was the first to prepare himself for the fatal stroke. "Begin with me, Giordar," said he, "that I may not have the grief of seeing my dear brother Amgad die." To this Amgad objected, and Giordar could not, without weeping more than before, be witness of this dispute between them, which showed how perfect and sincere was their friendship.

At last they settled the contest by desiring Giordar to tie them together, and put them in the most convenient posture for him to give them both at once the fatal stroke. "Do not refuse the comfort of dying together to two unfortunate brothers, who, from their birth have shared everything even their innocence," said the generous princes.

Giordar granted their request. He tied them to each other, and when he had placed them so as to strike the blow with more certainty, asked them if they had any commands to give before they died.

"We have only one thing to desire of you," replied the princes, "which is, to assure the king our father on your return that we are innocent, but that we do not charge him with our deaths, knowing he is not well informed of the truth of the crimes with which we are accused."

Amgad then told the prince his brother there was a spring not far off. "Ah! brother," said Assad, "we have so little time to live, what need have we to quench our thirst? We can bear it a few minutes longer."

Amgad, taking no notice of his brother's remonstrance, unbound himself and his brother. They went to the spring and having refreshed themselves, heard the roaring of the lion. They also heard Giordar's dreadful cries in the wood which he and the horse had entered. Amgad took up Giordar's sabre which lay on the ground, saying to Assad, "Come, brother, let us go and help poor Giordar, perhaps we may arrive soon enough to deliver him from the danger to which he is now exposed."

The two princes ran to the wood, and entered it just as the lion was going to fall on Giordar. The beast, seeing prince Amgad advancing to ward him with a sabre in his hand, left his prey, and came furiously towards him. The prince met him intrepidly, and gave him a blow so forcibly and dexterously that it felled him to the ground.

When Giordar saw that he owed his life to the two princes he threw himself at their feet and thanked them in words which sufficiently testified his gratitude. "Princes," said he, rising up and



"Camalzaman" ⁴/₁ son prole most king 1/ 37

kissing their hands with tears in his eyes, "God forbid that ever I should attempt anything against your lives, after you have so kindly and bravely saved mine. It shall never be said that the emir Giondar was guilty of such ingratitude."

"The service we have done you," answered the princes, "ought not to hinder you from executing the orders you have received, let us first catch your horse, and then return to the place where you left us." They were at no great trouble to take the horse, who was tired out with running. When they had restored him to Giondar, and were come

On his arrival there, king Camaralzaman asked if he had done what he ordered. Giondar replied, "Behold, sir, the proofs of my obedience," giving him, at the same time, the princes' clothes. "How did they bear their punishment?" asked the king. Giondar answered, "With wonderful constancy and resignation to the decrees of Heaven, which showed how sincerely they made profession of their religion, but particularly with great respect towards your majesty, and an inconceivable submission to the sentence of death. 'We die innocent,' said they, 'but we do not murmur, we take our death



U. S. Government Printing Office (1874)

again near the fountain they begged of him to do as their father had commanded, but all to no purpose. "I only take liberty to desire," said Giondar, "that you will divide my clothes between you, and give me yours, and go to such a distance that the king your father may never hear of you more."

The princes were forced to comply with his request. Each of them gave him his clothes and covered themselves with what he could spare of his. He also gave them all the money he had about him and took leave.

When the emir Giondar had parted from the princes he passed through the wood, where Amgiad had killed the lion, in whose blood he dipped their clothes, which having done, he proceeded on his way to the capital of the Ebony Isle.

from the hand of Heaven, and forgive our father for we know he has not been rightly informed of the truth.

Camaralzaman was sensibly touched at Giondar's relation. A thought occurred to him to search the princes' pockets, he began with prince Amgiad's, where he found a letter open, which he read. He no sooner recognised the handwriting of queen Hamsin than he was chilled with horror. He then, trembling, put his hand into that of Assad, and finding there queen Badoura's letter, his surprise was so great that he fainted.

The sultana Scheherazade perceiving, as she spoke these words, that day began to dawn, discontinued, and deferred the sequel of the story till the next night.



NEVER was grief equal to Camaralzaman's when he recovered from his fit. "Barbarous father," cried he, "what hast thou done? Thou hast murdered thine own children, thine innocent children! Didst thou not their wisdom, their modesty, their obedience, their submission to thy will in all things, plead in their behalf? Blind and insensible father! dost thou deserve to live after the execrable crime thou hast committed? I have brought this on my own head, and Heaven chastises me for not persevering in that aversion to women with which I was born. And oh, you detestable wives! I will not, no I will not, as you deserve, wash off the guilt of your sins with your blood, you are unworthy of my rage, but I will never see you more!"

King Camaralzaman was a man of too much religion to break his vow. He commanded the two queens to be lodged in separate apartments that very day, where they were kept under strong guards, and he never saw them again as long as he lived.

While the king of the Ebony Isle afflicted himself for the loss of his sons, of whose death he thought he had been the author, by his too rashly condemning them the royal youths wandered through deserts endeavouring to avoid all places that were inhabited and shun every human creature. They lived on herbs and wild fruits, and drank only rain water, which they found in the crevices of the rocks. They slept and watched by turns at night for fear of wild beasts.

When they had travelled about a month, they came to the foot of a frightful mountain of black stones, and to all appearance inaccessible. At last espied a sort of path but so narrow. They doubted that they durst not venture to follow and obliged them to go along by the foot of the mountain in hopes of finding a more easy way to reach the summit but they could discover nothing like a path they were forced to return to the place which they had neglected. They still thought it would be better for them to attempt it. They

the mountain appeared, which made them think several times of giving over their enterprise. When the one was weary, the other stopped, and they took breath together. Sometimes they were both so tired that they wanted strength to proceed, then, despairing of being able to reach the top, they thought they must lie down and die of fatigue. A few minutes after, when they found they recovered strength, they animated each other, and went on.

Notwithstanding all their endeavours, and their courage and perseverance, they could not reach the summit that day. Night came on, and prince Assad was so spent that he stopped, and said to prince Amgiad, "Brother, I can go no farther, I am just dying." "Let us rest," replied prince Amgiad, "as long as you will, and keep up your spirits. It is but a little way now to the top and the moon befriends us."

They rested about half an hour, and then Assad making a new effort, they ascended what remained of the way to the summit, where they both at last arrived and lay down. Amgiad rose first, and advancing, saw a tree at a little distance. He went to it, and found it was a pomegranate with large fruit upon it, and at the foot of it was a spring. He ran to his brother Assad to tell him the good news, and conducted him to the tree by the fountain side. They refreshed themselves there by each eating a pomegranate, after which they fell asleep.

When they awoke next morning, "Come, brother," said Amgiad to Assad, "let us go on. I see the mountain is easier to be travelled over on this side than on the other. All our way now is downhill," but Assad was so tired with the preceding day's exertions that he wanted three days' repose to recover himself.

They spent these days as they had done many before—in conversing on the mothers' wickedness which had reduced them to such a deplorable state. "But," said they, "since Heaven has so visibly declared itself in our favour we ought to bear our misfortunes with patience, and comfort him hopes that we shall see an end of

After having rested three days the two brothers continued their travels. As the mountain on that side was composed of several stages of extensive fields, they were five days in descending before they came into the plain. They then discovered a great city, at which they rejoiced. "Brother," said Amgiad to Assad, "are not you of my opinion that you should stay in some place out of the city, where I may find you again, while I go and inform myself what city this is, and what country we are in? When I come back, I shall bring provisions with me. It may not be safe for us to go there together."

"Brother," replied Assad, "your plan is prudent, and I approve of it, but if one of us must part from the other on that account, I shall not suffer it to be you. You must allow me to go, or what should I suffer if any ill accident happened to you?"

"But, brother," answered Amgiad, "the accident you fear for me I have as much reason to be afraid of for you. I entreat you to let me go, do you stay here patiently?"

"I shall never consent to that," said Assad. "If any ill happen to me, it will be some comfort to think you are safe."

Amgiad was forced to submit, and Assad going towards the city, he stayed under the trees at the foot of the mountain.

Prince Assad took the purse of money which Amgiad had in charge, and went towards the city. He had not gone far in the first street before he met with a venerable old man with a cane in his hand.

He was neatly dressed, and the prince took him for a man of note in the place, who would not practise any deception upon him, so he accosted him thus:

"Pray, my lord, which is the way to the market place?"

The old man looked at prince Assad, smiling. "Child," said he, "it is plain you are a stranger or you would not have asked that question."

"Yes, my lord, I am a stranger," replied Assad. The old man answered, "You are welcome then. Our country will be honoured by the presence of so handsome a young man as you are. Tell me what business you have at the market place."

"My lord," replied Assad "it is near two months since my brother and I set out from our own country. We have not ceased travelling, and we arrived here to-day. My brother, tired with such a long journey, stays at the foot of the

mountain, and I am come to buy some provision for him and myself."

"Son," said the old man, "you could not have come at a better time, and I am glad of it, for you and your brother's sake. I made a feast to-day for some friends of mine, and there is a great deal of victuals left untouched. Come along with me. You shall eat as much as you please, and when you have done, I shall give you enough to last your brother and you for several days. Do not spend your money when there is no occasion, travellers are always in want of it. While you are eating I shall give you an account of our city, which nobody can do better than myself, who have borne all the honourable offices in it. It is fortunate for you that you happened to light upon me, for I must tell you all our citizens cannot so well assist and inform you. I can assure you some of them are very wicked. Come, you shall see the difference between an honest man, as I am, and such as boast of being so, and are not."

"I am infinitely obliged to you," replied Assad, "for your kindness, I put myself entirely into your hands, and am ready to go with you where you please."

The old man laughed in his sleeve to think he had got the prince in his clutches, and as he walked by his side, lest he should perceive his dissimulation, talked of various subjects, to preserve the favourable opinion Assad had formed of him.

Among other things, said he, "It must be confessed you were very fortunate to have spoken to me rather than to any one else. I thank God I met with you, you will know why when you come to my house."

At length they arrived at the residence of the old man, who introduced Assad into a hall where there were forty such old fellows as himself, who made a circle round a flaming fire, which they were adorning.

The prince was not less struck with horror at the sight of so many men starchy with shipping the creature for the Creator, than with fear at finding himself betrayed into so abominable a place.

While Assad stood motionless with astonishment, the old cheat saluted the forty grey-headed men. "Dour adorers of fire," said he to them, "this is a happy day for us. Where is Garban? Call him."

He spake these words aloud, and a negro, who waited at the lower end of the hall, immediately came up to him.

This black was Garban, who, as soon as he saw the disconsolate Assad, guessed for what purpose he was called. He rushed upon him, threw

sea and the fiery mountain. He shall be offered up an agreeable sacrifice to our divinity!"*

The sultaness stopped here for that time, being



"The bear is going to eat Assad, but he left his prey" (p. 382)

him down, and bound his hands with wondrous activity. When he had done "Carry him down" said the old man, "and sell not to order my daughters, Roxana and Cavama, to give him every day a severe bastinado, with a loaf morning and night for his subsistence, that will be enough to keep him alive till the next ship departs for the blue

interrupted by the approach of morning. The next night she continued her narrative to the sultan of the Indies as follows —

* The Faraizis, or Magi have prevailed chiefly in Persia. Their chief prophet is Zoroaster, and they have been an object of cruel dislike to the followers of Mohammed. It was improbable that they offered human sacrifices.

"My lord," said the lady, with a smile, "ladies of my rank never take men to their own houses, they always accompany them to theirs."

Amgiad was perplexed much at this unexpected reply. He durst not venture to take her home to his landlord's house, lest he should give him offence, and thereby lose his protection, of which he had so much need in a city where he required to be always upon his guard.

In this uncertainty he determined to throw himself upon chance, and without making any answer, went on and the lady followed him.

Amgiad led her from street to street, from square to square till they were both weary with walking, at last they entered a street at the end of which was a closed gateway, leading to a handsome mansion. On each side of the gateway was a bench. Amgiad sat down on one of the benches, as it to take breath, and the lady, more weary than he, seated herself on the other.

When she had taken her seat, she asked him whether this was his house. "You see it, madam," said Amgiad. "Why do you not open the gate then?" demanded the lady, "what do you wait for?"

"Fair lady," answered Amgiad, "I have not the key, I left it with my slave when I sent him on an errand, and he cannot be come back yet besides, I ordered him afterwards to provide something good for dinner, so that I am afraid we shall wait a long time for him."

The prince was much afraid of landing himself in trouble.

He therefore contrived this answer in his

that the lady would take the hint, and leave him. But he was mistaken.

"This is a most impertinent slave," said the lady, "to make us wait so long. I shall chastise him myself as he deserves, if you do not, when he comes back. It is not right that I should sit here thus at a gate." So saying, she arose, and took up a stone to break the lock, which was only of wood and weak, according to the fashion of the country.

Amgiad did all he could to prevent her. "What are you doing, madam?" said the prince. "For Heaven's sake stay a little!"

"What are you afraid of?" rejoined the lady. "Is it not your own house?" "It is no great matter to break a wooden lock, a new one will not cost much. The lock she accordingly broke, and as soon as the door was open, entered the house and walked before him."

Amgiad gave himself over for a lost man when he saw the door forced open, he paused to consider whether he should go into the house or make off as fast as he could, to avoid the danger which he believed was inevitable, and he was going to fly, when the lady returned.

Seeing he did not enter, "Why do not you come into your house?" said she. The prince answered, "I am looking to see if my slave is coming, fearing we have nothing ready." "Come in, come in," said she. "We had better wait for him within doors than without."

Amgiad, much against his will, followed her into

* Wooden locks are in general use in Arabian countries for palace doors and room doors.



The old man here, had in his sleeve" (p. 385)

the house. Passing through a spacious court neatly paved, they ascended by several steps into a grand vestibule which led to a large open hall

The lady on the contrary transported at the sight, exclaimed, How my lord did you fear there was nothing ready? You see your slave has



Amgiad saw him in the city (p. 336)

very well furnished where he and the lady found a table ready spread with all sorts of delicacies, another helped with fruit, and a sideboard covered with bottles of wine.

When Amgiad saw these preparations he gave himself up for lost. "Unfortunate Amgiad," said he to himself, "thou wilt soon tell thy dear brother Assad!"

done more than you expected. But if I am not mistaken these preparations were made for some other lady and not for me, no matter let her come. I promise you I shall not be jealous. I only bestow the favour of you to permit me to wait on her and you.

Amgiad, much as he was troubled at this accident, could not help laughing at the lady's

pleasantry "Madam," said he, "there is nothing in what you imagine, this is my common dinner, and no extraordinary preparation, I assure you." As he could not bring himself to sit down at a table which was not provided for him he would have taken his seat on a sofa, but the lady would not permit him. "Come, sir," said she, "you must be hungry after bathing, let us eat and enjoy ourselves."

Amgad was forced to comply they both sat down and began to regale themselves. The lady having eaten a little, took a bottle and glass, poured out some wine and when she had drank herself, filled another glass, and gave it to Amgad, who pledged her. The more the prince reflected on this adventure, the more he was amazed that the master of the house did not appear, and that a mansion so rich, and so well provided should be left without a servant. "It will be fortunate," said he to himself "if the master of the house does not come till I have got clear of this intrigue." While he was occupied with these thoughts, and others more troublesome, the lady ate and drank heartily, and obliged him to do the same. Just as they were proceeding to the dessert, the master of the house arrived.

It happened to be Bahader, master of the horse to the king of the magicians. This mansion belonged to him, but he commonly resided in another and seldom came to this one unless to regale himself with two or three chosen friends. He always sent provisions from his other house on such occasions, and had done so this day by some of his servants,

who were just gone when the lady and Amgad entered.

Bahader came, as he used to do, in disguise, and without attendants and a little before the time appointed for the assembling of his friends. He was not a little surprised to find the door of his house broken open. He entered, making no noise, and hearing some persons talking and making merry in the hall he stole along under the wall, and put his head half way within the door to see who they were.

Perceiving a young man and a young lady eating at his table the victuals that had been provided for his friends and himself, and that there was no great harm done, he resolved to divert himself with the adventure.

The lady's back was turned, and she did not see the master of the horse, but Amgad saw him immediately. The glass was at the time in his hand, and he was going to drink it off he changed colour at the sight of Bahader, who made a sign to him not to say a word but to come and speak with him.

Amgad drank and rose. "Where are you going?" inquired the lady. The prince answered, "Pray, madam, stay here a little, I shall return directly." Bahader waited for him in the vestibule, and led him into the court to talk to him without being overheard by the lady.

In saying these words Scheherazade perceived the sultan's time of rising was come, so she discontinued the story till next night, when she resumed it as follows—



When Bahader and prince Amgad were in the court, Bahader, discerning that the prince knew the lady came into his house, and why they broke open his door. "My lord," replied Amgad "you may very reasonably think me guilty of an unwarrantable action, but if you will have patience to hear me I hope I shall convince you of my innocence." He then related in a few words, what had happened, without disguising any part of the truth, and to show him that he was not capable of committing such an act on as to break into a house, told him he was a prince and informed him of the reason of his coming to the magicians.

Bahader, who was a good man, was pleased to have an opportunity of obliging one of Amgad's rank for by his air, his actions, and his well-turned discourse he did not in the least doubt the truth of what he had asserted. "Prince," said Bahader, "I am glad I can oblige you in so pleasant an adventure. Far from disturbing the feast, it will gratify me to contribute to your satisfaction in any thing. Before I say more on this subject, I am happy to inform you my name is Bahader. I am master of the horse to the king of the magicians; I commonly live in another house which I have in this city, and here sometimes to have the

more liberty with my friends. You made this lady believe you have a slave, though you have none. I shall personate that slave, and that this may not make you uneasy, and to prevent your excuses I repeat again, that I will positively have it to be so, you shall soon know my reason. Go to your place, and continue to divert yourself, when I return again, and come before you in a slave's dress, chide me for staying so long do not be afraid even to strike me. I shall wait upon you all the while you are at table, till night, you shall sleep here, and to-morrow you may send the lady home with honour. I shall afterwards endeavour to do you more important services. Go, and lose no time." Amgiad would have made him an answer, but the master of the horse would not suffer him, forcing him to return to the lady. He had scarcely re-entered into the hall before Bahader's friends, whom he had invited, arrived. Bahader excused himself for not entertaining them that day, telling them they would approve of his reasons when they should be informed of them. When they were gone, he went forth and dressed himself as a slave.

Amgiad returned to the lady much pleased at finding that the house belonged to a man of quality, who had received him so courteously. When he sat down again, he said, "Madam, I beg a thousand pardons for my rudeness. I was vexed that my slave should tarry so long. The rascal will pay for it when he comes. I shall teach him to make me wait so for him."

"Let not that trouble you," said the lady, "if he is guilty of any fault, let him pay for it. Do not let us think of him, we shall enjoy ourselves without him."

They continued at the table with the more pleasure as Amgiad was now under no apprehensions as to the consequences of the lady's indiscretion in breaking open the door. The prince was as merry as the lady. They said a thousand pleasant things, and drank more than they ate, till Bahader arrived in his disguise.

Bahader entered like a slave who feared his master's displeasure for staying out when he had company with him. He fell down at his feet, and kissed the ground, to implore his clemency, and when he had done, stood behind him with his hands crossed, awaiting his commands.

"Sirrah," said Amgiad, with a fierce tone and angry look, "where have you been? What have you been doing that you came no sooner?"

"My lord," replied Bahader, "I ask your pardon, I was executing your orders, and did not think you would return home so early."

"You are a rascal," said Amgiad "and I shall break your bones, to teach you to he and disappoint me." He then rose up, took a stick, and gave him two or three slight blows, after which he sat down again.

The lady was not satisfied with this chastisement. She also rose, took the stick, and fell upon Bahader so unmercifully that the tears came into his eyes. Amgiad, offended to the last degree at the freedom she took, and that she should use one of the king's chief officers so ill, cried out to her in vain to forbear. She continued. "Let me alone," said she, "I shall give him enough, and teach him to be absent so long another time." She continued beating him with fury till Amgiad rose from the table, and forced the stick out of her hand, which she did not relinquish without much struggling. When she found she could beat Bahader no longer, she sat down and railed at and cursed him.

Bahader wiped his eyes, and stood up to fill out wine. When he saw they had done eating and drinking he took away the cloth, cleared the hall, put everything in its place, and, night coming on, lighted the lamps. Every time he came in or went out, the lady muttered, threatened him, and gave him abusive language, to Amgiad's great regret, who would have hindered her, but could not. When it was time to retire to rest, Bahader withdrew into a chamber, where he laid himself down and it was not long before he fell asleep, having been fatigued with his beating Amgiad and the lady entertained one another a good half hour afterwards, and the lady rose to go out. Passing through the vestibule, she heard Bahader snore, and having seen a sabre hanging up in the hall, turned back and said to prince Amgiad, "My lord, as you love me, do one thing for me." "In what can I serve you?" asked the prince. The lady answered "Oblige me so far as to take down this sabre, and cut off your slave's head." Amgiad was astonished at such a proposal from a lady and made no doubt but it was the wine she had drunk that induced her to make it. "Madam," said he "let us suffer him to rest, he is not worthy of our notice. I have beaten him, and you have beaten him that ought to be sufficient. Besides, I am in other respects well satisfied with him."

"That shall not satisfy me," replied the lady, in a violent passion, "the rascal shall die if not by your hands, by mine." Saying this she took down the sabre from the place where it hung, drew it out of the scabbard, and was going to execute her wicked design.

When Amgad saw this, he said, "You shall be satisfied, madam, since you will have it so, but I should be sorry that any one other than myself should kill my slave." When she had given him the sabre, "Come, follow me," said he. "Make no noise, for fear we should awaken him."

They went into Bahader's chamber, where prince

Amgad, instead of striking him, aimed his blow at the lady, and cut off her head, which he put upon Bahader.

The day had now dawned and Selchamade perceiving it, said no more at this time. The next night she resumed the story, and said to the Sultan —



BAHADEE was awakened by the head of the lady falling upon him. He was amazed to see Amgad with a bloody sabre and the body of the lady lying headless on the ground. The prince told him what had passed, and said, "I had no other way to prevent this furious woman from killing you but to take away her life." "My lord," replied Bahader full of gratitude, "persons of your rank and generosity are incapable of doing such a wicked action as she desired of you. You are my deliverer, and I cannot sufficiently thank you." After he had embraced him to convince the sense he entertained of his obligations, he said, "We must carry this corpse out before it is quite day, leave it to me I shall do it." Amgad would not consent, saying he would carry it away himself, since it was he who had struck the blow. Bahader replied, "You are a stranger in this city, and cannot do it so well as one who is acquainted with the place. I must do it, if for no other reason than for the safety of us both to prevent our being questioned as to her death. Remain you here, and if I do not return before day you may be sure the watch has seized me and for fear of the worst, I shall by writing give you this house for your habitation."

When he had written, signed, and delivered the paper to prince Amgad, he put the lady's body in a bag, head and all, laid it on his shoulder and went out with it from one street to another taking the way to the sea-shore. He had not proceeded far before he met one of the judges of the city who was going the rounds in person. Rich He was stopped by the judge's followers, who, opened the bag found the body of a murdered lady bundled up with the head. The judge who is the master of the horse, notwithstanding his disguise, took him home to his house and not daring to put him to death without telling the king,

account of his rank, carried him to court as soon as it was day. When the king had been informed by the judge of the crime Bahader had, as he believed from the circumstances committed, he addressed the master of the horse. "It is thus, then, that you murder my subjects, to rob them, and then throw their dead bodies into the sea, to hide your villainy. Let us rid them of him," he added, turning to his officers. "Go execute him immediately."

Innocent as Bahader was, he received sentence of death with resignation, and said not a word in his justification. The judge carried him to his house and, while the gallows was preparing, sent a crier to publish throughout the city that at noon the master of the horse was to be hanged for a murder committed by him.

Prince Amgad, who had in vain expected Bahader's return, was struck with consternation when he heard the crier publish the approaching execution of the master of the horse. "If," said he to himself, "any one ought to die for the death of such a wicked woman, it is I, and not Bahader, I shall never suffer an innocent man to be punished for the guilty." Without deliberating more, he hastened to the place of execution, whether the people were running from all parts.

When Amgad saw the judge bringing Bahader to the gibbet, he went up to him and said, "I have come to assure you that the master of the horse whom you are leading to execution, is wholly innocent of the lady's death. I alone am guilty of the crime, if it be one to have killed a detestable woman, who would have murdered Bahader." He then related all that had happened.

The prince having informed the judge how he met her coming out of the bath, how she had occasioned his going into the master of the horse's pleasure-house, and having told him all that had

essed. to the moment in which he was forced to cut off her head to save Bahader's life, the judge ordered execution to be stayed, and conducted Amgad to the king taking the master of the horse along with them.

The king wished to hear the story from Amgad himself, and the prince, the better to prove his own innocence and that of the master of the horse, embraced the opportunity to discover who he was, and what had driven him and his brother Assad to that city, with all the accidents that had befallen them from their departure from the Ebony Isle.

The prince having finished his narrative, the king said, "I rejoice that I have by this means become acquainted with you. I not only give you your own life, and that of my master of the horse,

whom I commend for his kindness to you, but I restore him to his office, and as for you, prince, I declare you my grand vizier, to make amends for your father's unjust usage of you, though it was also excusable, and I permit you to employ all the authority with which I now invest you to find out prince Assad.

Prince Amgad having thanked the king for the honour he had done him, and taken possession of his office of grand vizier immediately thereafter took every possible means to find out the prince his brother. He ordered the common criers to promise a great reward to any one who should discover him, or bring any tidings of him. He sent men up and down the country to the same purpose, but all in vain.



Prince Assad obeyed, and, sitting down began thus: "Mighty queen, your majesty is not mistaken in thinking there is something extraordinary in the story of my life. It is indeed, more so than you can imagine. The ills, the incredible torments I have suffered, and the death to which I was devoted, an I from which I am delivered by your generosity, will show the greatness of my obligation to you, never to be forgotten. But before I enter into the particulars of my miseries which will strike horror into the hearts of all who hear, I must trace the origin of them to its source."

Thus preamble increased queen Margiana's curiosity. The prince then told her of his royal birth, of his brother Amgad, and their mutual friendship, of their mothers wicked passion the cause of all their sufferings, of the king his father's rage, how miraculously their lives were saved, how he lost his brother, how he had been long imprisoned and tortured, and was devoted to be sacrificed on the fiery mountain.

When Assad had finished his recital, the queen was more than ever enraged at the adorers of fire.

"Prince," said she, "though I have always had an aversion to fire-worshippers, yet hitherto I have had some humanity for them, but after their barbarous usage of you and their execrable design to sacrifice you I shall henceforth wage perpetual war against them."

She would have said more, but supper being served she made prince Assad sit down at table with her, being charmed with his beauty and eloquence, and touched with a passion which she hoped soon to have an opportunity of making known to him. "Prince," said she, "we must make you amends for so many fasts and wretched meals to which the pitiless adorers of fire made you submit, you must want nourishment after such sufferings."

With these and such like words, she helped him at supper, and ordered him to drink a good deal of wine to recover his spirits: by which means he perhaps drank more than he ought.

Supper being over and the queen having been called away to give instructions about some pressing matter Assad walked alone into the garden to take the air. He descended into the court and, seeing the garden-door open went into it. Being tired by the pleasantness of the place, he there lay a while. At last he came to a place where he was used to sit, and hands to refresh himself, and lay down on the turf by

Behram, to prevent the queen from e^{ver} d^{isturbing} her throats, had weighed anchor, vexed at of Assad, by which he was disappointed of acceptable sacrifice. He comforted himself as he could with the thoughts that the storm was over, and that a land breeze favoured his getting overboard. As soon as he was towed out of harbour by the help of his boat, and before hoisted up into the ship again, "Stop my said he to the seamen in it, 'do not come board yet, I shall give you some casks to fill with water, and will wait for you'."

The sailors said they did not know where to get water. Now Behram had observed, while he was talking to queen Margiana in the garden, that there was a fountain at the end of it near the harbour.

"Go," said Behram, "land before the palace garden, the wall is not above breast high, you may easily get over, there is a basin in the middle of the garden, where you may fill all your barrels, and hand them on board without difficulty."

The sailors went on shore at the place he directed them to, and laying their casks on their shoulders, easily got over the wall.

As they approached the basin, they perceived a man sleeping on the grass and knew him to be Assad. They immediately divided themselves, and while some of the crew filled the barrels with as little noise as possible, others surrounded Assad and watched to seize him if he should awake.

He slept on giving them time to fill all the casks, which they afterwards handed over the wall to others of the crew who waited to carry them on board.

They next seized Assad and bore him away without giving him time to recollect himself. They got him over the wall into their boat with the casks and rowed to the ship. When they came near her they cried out for joy, "Captain sound your trumpets, beat your drums, we have brought you your slave again."

Behram, who could not imagine how the seamen could find and take him again, and did not see Assad in the boat, it being night waited their coming on board with impatience, to ask what they meant. When he saw him he could not contain himself for joy. He commanded him to be chained without staying to inquire how they came by him, and having hoisted the boat on board, sent sail for the fiery mountain.

The sultana discontinued her story here, and the next night resumed it as follows:—



issued
out off
order
Amg
along
name
"Gi

eyes,

was off yesterday where Behram was making the
ansy his way to the fiery mountain, overjoyed
I he had recovered his captive, prince Assad
(the meanwhile queen Margiana was in alarm.
(was not at first apprehensive when she found
prince Assad was gone out, because she did not
doubt but he would soon return. When some
time had passed without his appearance, she began
to be uneasy, and commanded her women to look
for him. They sought him in every direction,
and night coming on, the queen ordered them to
continue their search with torches, but all to no
purpose.

Queen Margiana was so impatient and alarmed
that she went herself with lights, and finding the
garden-door open, went into it, and walked all
over it with her women, to seek for him. Passing
by the fountain and basin, she espied a slipper,
which she took up, and knew it to be prince
Assad's. Her women also recognised it to be his.
This circumstance, together with the water
spit about the basin, induced her to believe that
Behram had carried him off again. She sent
immediately to see if he was still in the harbour,
and hearing he had sailed a little before it was
dark, and that he lay to some time off the shore,
while he sent his boat for water from the fountain,
she doubted no longer of the prince's ill fortune.
She sent word to the commander of ten ships-of
war, which lay always ready in the harbour to sail
on the shortest notice, that she would embark her-
self next morning as soon as it was day. The
commander lost no time, he ordered the captains
and subalterns, seamen and soldiers, aboard and was
ready to sail at the time appointed. The queen
embarked, and when the squadron was at sea, told
the commander her intention. "Make all the sail
you can," said she, "and give chase to the mer-
chantman that sailed yesterday evening. If you
capture it, I assign it to you as your property, if
you fail, your life shall answer."

The ten ships chased Behram's vessel two whole
days without seeing her. The third day, in the
morning they discovered her, and at noon had so
surrounded her that she could not escape.

As soon as Behram espied the ten ships-of war,
he made sure it was queen Margiana's squadron
in pursuit of him, and upon that he ordered Assad
to be bastinadoed, which he had done every day.
He was much perplexed what to do when he
found he was surrounded. To keep Assad was
to declare himself guilty, to kill him was as
dangerous, for he feared some marks of the mar-
r might be seen. He therefore commanded him to
be unfettered and brought from the bottom of the
hold where he lay. When he came before him,
'It is you,' said he 'who are the cause of my
being pursued,' and so saying he flung him into
the sea.

Prince Assad being an expert swimmer, made so
good use of his feet and hands, that he reached
the shore in safety. The first thing he did after he
had landed was to thank God, who had delivered
him from so great danger and once more rescued
him out of the hands of the adorers of fire. He
then stripped himself, and wringing the water out
of his clothes, spread them on a rock, where, by
the heat of the sun, they soon dried. After which
he lay down to rest, deploring his miserable con-
dition, not knowing in what country he was, nor
which way to direct his course. He dressed himself
again, and walked on, keeping as near the seas de-
as he could. At last he entered a kind of path,
which he followed, and travelled ten days through
an uninhabited country, living on herbs, plants,
and wild fruits. Then he approached a city,
which he knew to be that of the magicians, where
he had been so ill used, and where his brother
Amazay was grand vizier. He was glad to dis-
cover where he was but resolved not to approach
any of the adorers of fire but to converse only
with Muslims, for he remembered he had seen
some the first time he entered the town. It being
late, and knowing the shops were already shut, and
few people in the streets, he resolved to remain in
a burying-ground near the city, where there were
several tombs built in the form of mausoleums.
He found the door of one of them open, he
entered it, designing to pass the night there.
We must now return to Behram's ship, which

was surrounded on all sides by queen Margana's squadron. The ship in which queen Margana was in person first came alongside him, and Behram being in no condition of defence against so many furious sailors as a mark of submission.

The queen herself came and boarded his ship and demanded where the clerk was, whom he had had the boldness to take or cause to be taken out of her palace. Behram replied, "O queen, I swear by your majesty he is not in my ship; you will by searching be convinced of my innocence."

Margana ordered the ship to be searched as narrowly as possible, but she could not find the man whom she so longed to recover as well out of love for him, as out of that generosity for which she was distinguished. She was going to kill Behram with her own hand, but refrained, and contented herself with seizing his ship and cargo, and turning him and his men on shore in their boat.

Behram and his seamen arrived at the city of the magicians the same night as Assad, and showed the same burying-ground, the city gates being shut, intending to wait in some tomb till the next day when they should be opened again.

To Assad's misfortune Behram came to that in which the prince was sleeping, with his head wrapt up in his habit. Assad awoke at the noise of his footsteps and asked, "Who's there?"

Behram immediately recogniz'd him. "Hah-hah," said he, "you are the man who has ruined me for ever; you have escaped being sacrificed to

you have escaped being sacrificed to me. Next day, however, the king's soldiers, who were hundred in number, were sent to search for him, and with the aid of the king's soldiers, they found him.

The next morning, as soon as the city gates were open, Behram and his men came and carried through the streets where nobody was watching, to the king's palace, where he had been so long, and then he was thrown into the same dungeon. Assad, however, was not so fortunate, and the success of his escape was the only success of his escape. The king, however, upon this, commanded his two eunuchs, Bostama and Carama, to try Assad, if possible more cruelly than before.

Assad was overwhelmed with terror to find himself in the hands of persecutors from whom he had already suffered so much, and expected the repetition of the tortures from which he hoped that he had been delivered. He was bewailing the seven of his fate when he saw Bostama enter with a cudgel, a loaf, and a picher of water. He was almost dead a tree sign of the summer heat, and the torture of the daily sun, he was to endure for another year at the conclusion of which he was to die the most horrible death.

At these words the satraps Scheherazade saw the day began to appear which interrupted his cry. The next night he continued it, addressing himself to the sultan of the Indies —



Bostama dealt not so humanely by prince Assad as she had done the first time of his conversion. His cries, complaints, and earnest entreaties to spare him, joined with his tears, were so affecting, that Bostama could not help weeping with him. "My lord," said she, covering his shoulders again, "I ask a thousand pardons for my inhuman treatment of you formerly and for making you again feel its effects. Till now I was afraid of disobeying a father who is unjustly enraged against you, and resolved on your destruction, but at last I abhor this barbarity. Be comforted; your evil days are over. I shall endeavour by better treatment, to make amends for all my crimes, of the enormity of which you will find I am convinced."

You have hitherto regarded me as an idol, henceforth believe me one of your own religion, having been taught it by a slave, who is a Mussulman. I hope your lessons will finish my conversion. To convince you of my sincerity, I first beg pardon of the true God for all my sins, in dealing so cruelly by you, and I trust He will put in my power to set you entirely at liberty."

The prince was much comforted to hear her talk thus; he thanked the Almighty for the change wrought in her heart. He also thanked her for her favourable disposition towards him, and omitted no arguments which he thought would have any effect in confirming her conversion to the Mussulman religion. He afterwards related to her the

ty of his life to that time. When he was aware of her good intentions respecting him, and how she could contrive to keep her Cavama in ignorance of them and prevent turning him as barbarously as she used to do, "So that trouble you," replied Bostama. "I knew how to manage matters so that she will never come near you."

She, accordingly, every day prevented her sister's coming down into the dungeon, where she herself often visited Assad. Instead of carrying him bread and water she brought him the best wine and the choicest victuals she could procure, which were prepared by her twelve Mohammedan slaves. She attended him herself from time to time, and did all in her power to make his confinement comfortable.

A few days afterwards, Bostama, as she stood at her father's door, observed the public crier making proclamation, but she could not hear what it was about, being too far off. As he was proceeding in the direction of her father's house, she went in, and, holding the door half-open, perceived he went before the grand vizier Amgiad, brother to Assad, and the grand vizier was accompanied by several officers and other attendants.

The crier when a few steps from the house, repeated the proclamation with a loud voice, as follows —

"The most excellent and illustrious grand vizier is come in person to seek for his dear brother, from whom he was separated about a year ago, he is a young man of such an appearance, if any one has him in keeping, or knows where he is, his excellency commands that they bring him forth, or give him notice where to find him promising a great reward to the person who shall give the information. If any one conceal him and he be hereafter found his excellency declares he shall be punished with death together with his wife, children and all his family, and his house be razed to the ground."

Bostama, as soon as she heard this, shut the door, and ran to Assad in the dungeon. "Prince," said she, with joy, "your troubles are at an end, follow me immediately. She had taken off his fetters the day he was brought in. The prince followed her into the street, where she cried "Here he is! here he is!"

The grand vizier who was not far from the house returned. Assad knew him to be his brother, ran to him, and embraced him. Amgiad who immediately recognised him returned his embrace with all possible tenderness, made him

mount the horse of one of his officers and conducted him in triumph to the palace where he presented him to the king, by whom he was advanced to the post of a vizier.

Postama, not wishing to return to her father's house, which was the next day razed to the ground, was sent to the queen's apartments.

The old man, her father Behram and their families were brought before the king who condemned them to be beheaded. They threw themselves at his feet, and implored his mercy. There is no mercy for you to expect, said the king "unless you renounce the adoration of fire and profess the Mohammedan religion."

They accepted the condition, and were pardoned at the intercession of Assad in consideration of Bostama's friendship, for whose sake Cavama's life and the lives of the rest of their families were saved.

Amgiad, in consideration of Behram turning Mussulman, and to compensate for the loss he had suffered before he deserved his favour made him one of his principal officers, and lodged him in his house. Behram being informed of Amgiad and his brother Assad's story proposed to his kinsman to fit out a vessel to convey them to the father king Camaralzaman's court. "For said he, the king must certainly have heard of your innocence, and impatiently desire to see you, otherwise we can easily inform him of the truth before we land, and if he is still in the same mind, you can but return."

The two brothers accepted the proposal and communicated it to the king of the city of the magicians, who approved of it, and commanded a ship to be equipped. Behram undertook the employment cheerfully, and soon got in readiness to sail. The two princes, when they understood the ship was ready, waited upon the king to take leave. While they were paying their compliments, and thanking the king for his favours, they were interrupted by a great tumult in the city and presently an officer came to say that a numerous army was advancing against the city, nobody knowing who they were or whence they came.

The king being alarmed at the intelligence, Amgiad addressed him thus "Sir though I have just resigned into your majesty's hands the dignity of first minister, with which you were pleased to honour me I am ready to do you all the service in my power. I desire, therefore, that you will let me go and see who this enemy is that comes to attack you in your capital, without having first declared war."

story of him do myself the honour to tell you
sured of the story the king my master will

and her how

Avama in a

ting him as

ot that troub

now how to man

ever come near you.

She, accordingly, ev

oming down into the d

then visited Assad. Ins

no water, she brought

hoicest victuals she co

repared by her twelve

te with him herself fro

il in her power to ma

ortable.

A few days afterwards,

er father's door, observed

roclamation, but she could no

about, being too far off. As he

he direction of her father's house

olding the door half-open, perceiv

efore the grand vizier Amgiad, brother to

and the grand vizier was accompanied by several

officers and other attendants.

The crier, when a few steps from the house, re

eated the proclamation with a loud voice, as

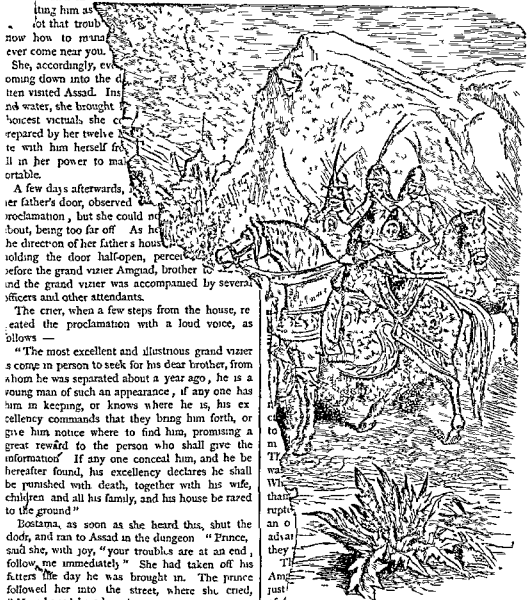
follows —

"The most excellent and illustrious grand vizier

s come in person to seek for his dear brother, from

whom he was separated about a year ago, he is a

manner becoming her dignity Assad, who was
present and knew her as soon as he saw her, also
paid his respects to her. She appeared greatly re



Bostama, as soon as she heard this, shut the
door, and ran to Assad in the dungeon. "Prince,

said she, with joy, "your troubles are at an end,
follow me immediately." She had taken off his

fatters the day he was brought in. The prince
followed her into the street, where she cried,

"Here he is! here he is!

ho
my
m
ings came that an army, more powerful than the
armer, approached on the other side of the city
d The king of the magicians was more turned

ced to see him. While they were thus engaged

than before, understanding that the second army was more numerous than the first, for he saw this by the clouds of dust they raised, which hid the face of the heavens. "Amgiad" cried he, "what shall we do now? A new army comes to destroy us." Amgiad guessed what the king meant. He mounted again and galloped towards the second army. He demanded of the advanced guards to speak with their general. They conducted him to a king, for such he saw him to be. When he drew near him he alighted prostrated himself to the ground, and asked what he required of the king his master.

The monarch replied, "I am Gaiour, king of China, my desire to learn tidings of a daughter, whose name is Badoura, whom I married to Camaralzaman, son of Shahzaman, king of the Isles of the Children of Khaledan, has obliged me to leave my dominions. I allowed that prince to go to see his father Shahzaman, king of the Isles of the Children of Khaledan, on condition that he returned in a year with my daughter, from that time I have heard nothing of them. Your king will lay an infinite obligation on an afflicted father by telling him if he knows what is become of them."

Prince Amgiad perceiving by his discourse that the king was his grandfather, kissed his hand with tenderness and answered him thus "Sir, I hope your majesty will pardon my freedom, when you know that I only pay my duty to my grandfather. I am the son of Camaralzaman king of the Ebon Isle, and of queen Badoura, for whom you are thus troubled, and I doubt not but they are both in good health in their kingdom."

The king of China, overjoyed to see his grand son, tenderly embraced him. Such a meeting so happy and unexpected, drew tears from both. The king inquiring how he had come into a strange country, the prince told him all that had happened to him and his brother Assad. When he had ended his narrative, "My son," replied the king of China, "it is not just that such innocent princes as you are should be longer ill-used. Comfort yourself, I shall carry you and your brother home, and make you peace. Return, and tell your brother of my arrival."

While the king of China encamped in the place where prince Amgiad met him that prince returned to inform the king of the magicians, who waited for him impatiently how he had succeeded.

The king was amazed that so many a monarch as that of China should undertake such a long and troublesome journey, only to see his

daughter. He gave orders to make preparations for his reception, and went forth to meet him.

While these things were transacting a great dust was seen on another side of the town, and suddenly news was brought of the arrival of a third army, which obliged the king to stop, and desire the prince Amgiad once more to see who they were, and on what account they came.

Amgiad went accordingly, and prince Assad accompanied him. They found it was Camaralzaman their father's army, with whom he was coming to seek for them. He had been so grieved for the loss of his sons, that at last emir Giandar had confessed that he had saved their lives, which made him resolve to go and seek them wherever they were likely to be found.

The afflicted father embraced the two princes his sons with tears of joy, which put an end to those he had long shed for grief. The princes had no sooner told him that the king of China his father in law, was arrived than, accompanied by them and a small party, he rode to wait upon him in his camp. They had not gone far before they saw a fourth army advancing in good order, which seemed to come from Persia.

Camaralzaman desired the two princes to go and see what army it was, and he would in the mean while wait for them. They departed immediately, and, coming up to it, were presented to the king to whom the army belonged. After having saluted him with due reverence, they demanded with what intention he approached so near the capital of the king of the magicians. The grand vizier who was present, answered in the name of the king his master "The monarch to whom you speak is Shahzaman, king of the Isles of the Children of Khaledan, who has a long time travelled thus attended, to seek his son, prince Camaralzaman, who left his dominion many years ago. If you know anything of him, you cannot oblige him more than by communicating all the information in your power."

The princes only replied that they would shortly bring him an answer and, galloping back as fast as they could, told Camaralzaman that the king his father was approaching with his army.

Wonder, surprise, joy, and grief had such an effect on king Camaralzaman that he fainted as soon as he heard who was so near. Prince Amgiad and prince Assad at length brought him to himself, and when he had recovered his strength he went to his father's tent and threw himself at his feet.

Never was there a more affecting interview. Shahzaman embraced Camaralzaman with his

unkindness in so cruelly leaving him, and Camaralzaman felt a hearty sorrow for the fault which love had induced him to commit.

The three kings and queen Margiana stayed three days at the court of the king of the magicians, who treated them magnificently. These three days were rendered more remarkable by the marriage of prince Assad with queen Margiana, and that of prince Amgiad with Bostama, for the service she had done his brother Assad.

In the original edition of the Arabian Nights the following Ad is lady who at first hardly knew her

ADVERTISEMENT

The readers of the foregoing Tales were tired with the interruption Durrazade gave them. This defect is now remedied and they will meet with no more interruptions at the end of every night. It is sufficient to know the design of the Arabian author who first made this collection.

There are some of these Arabian Tales where neither Scheherazade, sultan Schahnar Durrazade, nor any distinction by initials, is mentioned which shows that all the Arabians have

At length, yes who were charged by the viziers and Camaralzaman as attentive to her as to herself, and, husband bath to put on her a very rich suit of doms. At she had provided. She was the more had such order to ingratiate herself with her part with by letting him see how much she in his crown herself in everything that contributed to supreme the worst as she came out of the bath, the Fair religion thousand times more beautiful than she

Ad to Khacan when he bought her, an gracefully kissed her hand, and not approved the method now not how you like me many of them have been taken to reform this in been pleased to order, without mentioning any other reason it becomes me so so great object on to proceed as in force know me in it, it necessary to alter it.

The reader must therefore be acquainted I expect to goes now on always without interruption really so ntage it



THE STORY OF NOUREDDIN AND THE FAIR PERSIAN

THE city of Balsora was for many years the capital of a kingdom tributary to the caliphs of Arabia. The king who governed it in the days of the caliph Haroun Alraschid was named Zinebi, who, not thinking it proper to commit the administration of his affairs to one single vizier, made choice of two, Khacan and Saouy.

Khacan was of a sweet, generous and affable temper, and took pleasure in obliging to the utmost of his power, those with whom he had any business to transact, without violating the justice which it became him to dispense to all. He was therefore universally respected at court in the city and throughout the whole kingdom.

Saouy was of a very different character: he was always sullen and morose, and disgusted everybody, without regard to their rank. Instead of commanding respect by the liberal distribution of his immense wealth he was such a miser as to deny himself the necessities of life. In short nobody could endure him and nothing good was said of him. But what increased the people's hatred still more was his implacable aversion to Khacan. He was always putting the worst construction on the actions of that worthy minister and endeavouring

as much as possible to prejudice him with the king.

One day, after council, the king of Persia amused himself with his two viziers and some of the members of the council. The conversation turned upon the female slaves who are daily bought and sold and who hold among us almost the same rank as our lawful wives. Some were of opinion that it was enough if the slaves so purchased were beautiful to make amends for the wives whom very often on account of family interest men are obliged to marry, though they are not always possessed of any perfections either of mind or body.

Others maintained, and amongst the rest Khacan that personal charms were by no means the only things to be desired in a slave: but that they ought to be accompanied with a great share of wit, prudence, modesty and if possible every agreeable accomplishment. The reason they gave was, that nothing could be more gratifying to persons on whom the management of important affairs devolved than after having spent the day in fatiguing employment, to have a company of slaves, their retirement whose conversation would be really so ntage it

thin before understanding that the second, and he was more numerous than the first, started him thus by the clouds of dust they raised, with the face of the heavens. "Amir!" cried above "what shall we do now? A new army is destroying us." Amir guessed what this fore meant. He mounted again and gave opinion towards the second army. He demanded a slave advanced guards to speak with their generals, and conducted him to a king, for such he said I scarcely be. When he drew near him, he alighted and entered himself to the ground and met the king. "I requested of the king his master in too great, it

The monarch replied, "I do not know me." Then, China, my desire to learn more, he ordered him to whose name is Badoora, "neces of gold to Khacan's alman, son of Seb

of the Children of China, as he came home, sent for all leave my who dealt in women-slaves, and strictly go to see them, that if ever they met with one who of the red the description he gave, they should he immediately send him word. The brokers, partly that oblige the vizier, and partly for their own interest, promised to do their best to find out one corresponding to his wishes. Scarcely a day passed but they brought a slave for his inspection, but he always found some fault or other

One day, early in the morning as Khacan was mounting his horse, to go to court, a broker came to him, and taking hold of the surrump with great eagerness, said that a Persian merchant had arrived very late the day before who had a slave to sell so surprisingly beautiful, that she excelled all the women that his eyes had ever beheld. And for wit and knowledge, added he, the merchant engages she will match the most acute and learned persons of the age

Khacan overjoyed at this intelligence, ordered him to bring the slave to his palace against his return, and continued his journey

The broker failed not to be at the vizier's at the appointed hour, and Khacan, finding the lovely slave much beyond his expectations, immediately gave her the name of the Fair Persian.* As he had himself much wit and learning, he soon perceived by her conversation that it was in vain to search farther for a slave who surpassed her in any of the qualifications required by the king. He therefore asked the broker at what sum the Persian merchant valued her

"Sir" replied the broker "he is a man of few

The latest version of this tale the Fair Persian is called that object, a name which may be translated as the Complaint

words in Persian, and he tells me that at the very lowest price he will take it ten thousand pieces of gold. He has also sworn to me, that without reckoning his care and pains from the time of his first taking her under his charge, he has laid out so early that sum upon her education, in masters of all sorts, besides what she has cost him for clothes and maintenance. As he always thought her fit for a king from her infancy, when he first bought her he has been sparing of nothing that might contribute towards advancing her to that high distinction. She plays upon all kinds of instruments to perfection, she sings, dances, writes better than the most celebrated authors, makes verses, and there is scarcely any book but she has read, so that there never was so accomplished a slave heard of before."

The vizier Khacan, who could estimate the merits of the Fair Persian better than the broker, who only reported what he had heard from the merchant, was unwilling to defer the bargain to a future time, and therefore sent one of his servants to look for the merchant where the broker told him he was to be found.

As soon as the Persian merchant arrived, "It is not for myself, but for the king" said the vizier Khacan, "that I wish to buy your slave, but nevertheless you must let him have her at a more reasonable price than you have set upon her"

"Sir," replied the merchant, "I should do myself unspeakable honour in offering her as a present to his majesty, if it became a person in my situation to make him one of such inestimable value. I ask no more than her education and accomplishments have cost me, and all I have to say is that I believe his majesty will be extremely pleased with the purchase"

The vizier Khacan would stand no longer bargaining with the merchant but paid him the money immediately. "Sir," said he to the vizier upon taking his leave, "and he to the vizier for the king's?"

being extremely you see her at 14. Though even now she is a world for beauty, yet if you place her in your own house for a fortnight, she is quite another creature. You may then present her to the king with honour and credit for we hope you will think yourself obliged to me."

Khacan was pleased with the advice the merchant gave him, and resolved to follow it. He assigned the Fair Persian an apartment near that of his lady, whom he desired to invite her to

an entertainment, and henceforth to treat her as a person designed for the king, he also provided for her several suits of the richest clothes that could be had, and would become her best. Before he took his leave of the Fair Persian, "Your happiness, madam," said he, "cannot be greater than what I am about to procure for you, you will judge for yourself it is for the king I have purchased you, and I hope he will be even more pleased with possessing you than I am in having discharged the commission with which he has honoured me. I think it, however, my duty to warn you that I have a son, who, though he does not want wit, is yet young, insinuating, and forward, and to caution you how you suffer him to come near you." The Fair Persian thanked him for his good counsel, and after she had assured him of her intention to follow it, he withdrew.

Noureddin,* for so the vizier's son was named, had free access to the apartment of his mother, with whom he usually ate his meals. He was young, handsome in person agreeable in manners, and firm in temper, and having great readiness of wit and fluency of speech, had the art of persuading others as he pleased. He saw the Fair Persian, and from their first interview though he knew his father had bought her expressly for the king yet he never tried in the least to check the violence of his passion. In short, he resigned himself wholly to the power of her charms, by which his heart was at first captivated, and, from his first conversation with her, resolved to do his best to keep her from the king.

The Fair Persian, on her part, had no dislike to Noureddin. "The vizier," said she to herself, "has done me honour to purchase me for the king of Baisora; but I should have thought myself very happy if he had designed me only for his own son."

Noureddin was not backward in improving his opportunity of seeing and conversing with a beauty of whom he was so passionately enamoured, for he would never leave her till obliged to do so by his mother. "My son," she would say, "it is not proper for a young man like you to be always in our apartment go, mind your studies, and endeavour to qualify yourself to succeed to the honours of your father."

The Fair Persian not having bated on account of the length of her journey, the vizier's lady, five or six days after she was purchased, ordered the bath in her own house to be got ready. She sent her to it accompanied by many other

women slaves, who were charged by the vizier's lady to be as attentive to her as to herself, and, after the bath, to put on her a very rich suit of clothes that she had provided. She was the more careful, in order to ingratiate herself with her husband, by letting him see how much she interested herself in everything that contributed to his pleasure.

As soon as she came out of the bath, the Fair Persian, a thousand times more beautiful than she had appeared to Khacan when he bought her, went to visit his lady, who at first hardly knew her. The Fair Persian gracefully kissed her hand, and said, "Madam, I know not how you like me in this dress you have been pleased to order; but your women, who tell me it becomes me so extremely well they should scarce know me in it, certainly flatter me. From you alone I expect to hear the truth, but if what they say be really so, I am indebted to you, madam, for the advantage it has given me."

"Oh! my daughter," cried the vizier's lady, transported with joy, "you have no reason to believe my women have flattered you. I am better skilled in beauty than they and, not to speak of your dress, which becomes you admirably well, your beauty is so much improved by the bath that I hardly knew you myself. If I thought the bath was warm enough, I would take my turn of it." "Madam," replied the Fair Persian, "I have nothing to say to the undeserved civilities you have been pleased to show me. As for the bath, it is in fine order, and if you design to go in you have no time to lose as your women can inform you."

The vizier's lady, considering that she had not bathed for some days was desirous to avail herself of the opportunity, and accordingly acquainted her women with her intention. They immediately prepared all things necessary for the occasion. The Fair Persian withdrew to her apartment, and the vizier's lady before she went to bathe ordered two little female slaves to stay with her, with a strict charge, that if Noureddin came, they should not give him admittance.

While the vizier's lady was absent, and the fair slave alone in her apartment, Noureddin came in, and not finding his mother in her chamber, went directly towards the Fair Persian's, where he found the two little slaves in the antechamber. He asked them where his mother was. They told him

"Where is the Fair Persian, then?" asked Noureddin. "In her chamber," answered the slaves, "but we have strict orders from your mother not to let you go in."

* Noureddin signifies in Arabic, the Light of Religion.



THE FAIR PERSIAN.

The entrance into the Fair Persian's chamber being covered only with a piece of tapestry, Nouredin went to lift it up, in order to enter, but was opposed by the two slaves, who placed themselves before it, to stop his passage. He presently caught



He presently caught hold of them both (p. 403)

the king and sufficiently caution you to beware of Nouredin?

"I have not forgotten that, madam," replied the Fair Persian, "but your son came to tell me that the vizier his father had changed his purpose, and

instead of reserving me for the king as he first designed, has made him a present of me. I easily believed him, madam, for I must own I have a violent inclination for him, which the freedom of our conversation and daily intercourse has excited in my soul. I can, without regret, lose the hope of ever being the king's, and thank myself perfectly happy in spending my whole life with Nouredin.

At this discourse of the Fair Persian, "Would to God"

cried the vizier's lady, "that what you say were true! I should bear it with joy, but believe me, Nouredin has deceived you for it is impossible his father should ever make him such a present. Ah, wretched youth! how miserable! has he made me! But

more especially his father by the dismal consequences we must all expect to share with him! Neither my prayers nor tears will be able to prevail, or obtain a pardon for him, but as soon as his father hears of this he will inevitably sacrifice him to his just resentment." At these words she wept bitterly, and the slaves, who were as much afraid for Nouredin as herself joined in her tears.

Shortly after the vizier Khacan entered, and

The vizier's lady received the account of her son's presumption with the greatest concern. She left the bath, and, dressing with all possible speed, went directly to the Fair Persian's chamber, but before she could get thither, Nouredin had gone away.

The Fair Persian was extremely surprised to see the vizier's lady enter her chamber in tears, and in the utmost confusion. "Madam," said she, "may I presume to ask the occasion of your concern and what accident has happened in the bath, to make you leave it so soon?"

"What!" cried the vizier's lady, "can you so calmly ask that question when my son Nouredin has been here with you alone?"

"I beseech you madam," said the fair slave, "tell me what harm that can do?"

"What!" returned the vizier's lady, "did not my husband tell you that you were designed for

being surprised to find his lady and her slaves in tears, and the Fair Persian very melancholy, asked the reason. Instead of answering him, his wife and his slaves continued weeping and lamenting. This astonished him still more. At last, addressing himself to his wife, "I command you," said he, "to let me know the reason of your tears, and to tell me the whole truth."

The poor disconsolate lady could no longer refuse to satisfy her husband. "Sir," said she, "first permit me not to use me unkindly on account of what I shall tell you, since I assure you that what has happened has not been occasioned by any fault of mine." Without waiting for his answer, she then proceeded. "While I was lathing with my women," she said, "your son, seizing that fatal opportunity to ruin us both, came hither, and made the Fair Persian believe that instead of reserving her for the king, as you once designed, you had given her to him as a present. This is the cause of my affliction on your account and his, for whom I want confidence to implore your pardon."

It is impossible to express the vizier Khacan's distraction at this account of the insolence of his son. "Ah!" cried he, bearing his breast, and tearing his beard, "miserable son! unworthy of life! hast thou at last thrown thy father from the highest pinnacle of happiness into a misfortune that must inevitably involve thee also in his ruin? Neither will the king be satisfied with thy blood or mine, to avenge the affront offered to his royal person."

His lady endeavoured to comfort him. "Afflict yourself no more," said she, "I shall easily raise, with part of my jewels, ten thousand pieces of gold, and you may buy another slave, more beautiful, and more worthy of the king."

"Ah," replied the vizier, "could you think me capable of being so extremely afflicted at losing ten thousand pieces of gold? It is not that loss, nor the loss of all I am worth, for that I should not feel, but the forfeiting my honour more precious than all the riches in the world, that distresses me." "Howe'er," replied the lady, "a loss that can be repaired by money cannot be so very great."

How cried the vizier, don't you know that Saouy is my mortal enemy, and as soon as this affair comes to his knowledge do you think he will not exult over me before the king? 'Your majesty' he will say is always talking of Khacan's zeal and affection for your service but see what a proof he has lately given of his claim to the regard you have thereto shown him. He has received ten thousand pieces of gold to buy a slave and, to do him

justice, he has most honourably acquitted himself of that commission, by purchasing the most beautiful that ever eyes beheld, but instead of bringing her to your majesty he has thought it better to make a present of her to his son. "Here, my son" said he, "take this slave, since thou art more worthy of her than the king." Then with his usual malice he will go on "His son has her now entirely in his possession, and every day enjoys her company without the least disturbance. This, sir, is the exact truth, and if your majesty questions my veracity you may easily satisfy yourself. Do you not plainly see," continued the vizier, "how, upon such a malicious insinuation as this, I am every moment liable to have my house forced by the king's guards, and the Fair Persian taken from me, besides a thousand other misfortunes that will unavoidably follow?"

"Sir," replied the vizier's lady to her husband, "I am sensible the malice of Saouy is very great, and that, if he has the least intimation of this affair, he will certainly give it a turn disadvantageous to your interest, but how is it possible that he should know what has been privately transacted in your family? Suppose it comes to the king's ears, and he should ask you about it, cannot you say that upon a strict examination you did not deem the slave so fit for his majesty as you at first thought her, that the merchant has cheated you, that, indeed she has considerable beauty, but is by no means so accomplished as she has been represented? The king will certainly believe what you say, and Saouy vexed to the soul to see all his malicious designs of ruining you disappointed. Take courage then, and you will follow my advice, send for all the brokers, tell them you do not like the Fair Persian, and order them to be as expeditious as possible in procuring for you another slave."

As this advice appeared rational to the vizier Khacan, and as his passion began to cool, he resolved to abide by it, but his indignation against his son remained as violent as ever.

Nourreddin did not make his appearance during the whole of that day, and not daring to hide himself among his young companions, lest his father should search for him in their houses, he went a safe way out of town, and took sanctuary in a garden where he had never been before and where he was totally unknown. He did not come back till it was late when he knew his father was in bed, and then his mother's women, opening the door softly admitted him without any noise. He quitted the house next morning before his father was

stunning, and this plan he pursued for a whole month, to his great mortification. Indeed, the women never flattered him, but told him plainly his father's anger was not at all diminished, and that he protested if he came in his sight he would certainly kill him.

The vizier's lady learned from her women that Nouredin slept every night in the house, but she could not summon resolution to entreat her husband to pardon him. At last, however, she ventured, and said to him, "I have hitherto been silent, sir, not daring to take the liberty of talking to you about your son, but now give me leave to ask what you design to do with him? It is impossible for a son to have acted more criminally towards a father than Nouredin has done in depriving you of the honour and gratification of presenting the king with a slave so accomplished as the Fair Persian. This I acknowledge, but, after all, are you resolved to destroy him and, instead of a light evil no more to be thought of, to draw upon yourself a far greater than perhaps you at present imagine? Are you not afraid that the malicious world, which inquires after the reason of your son's absconding, may find out the true cause, which you are so anxious to conceal? Should that happen, you would justly fall into a misfortune, which it is so much your interest to avoid."

"Madam," said the vizier, "there is much reason in what you have urged, however, I cannot think of pardoning Nouredin till I have mortified him as he deserves." "He will be sufficiently mortified," replied the lady, "if you will do what has just suggested itself to my mind. Your son comes home every night after you have retired, he sleeps here, and steals out every morning before you are stirring. Wait for his coming in to-night, make as if you designed to kill him, upon which I shall run to his assistance, and when he finds he owes his life entirely to my prayers and entreaties, you may oblige him to take the Fair Persian on what conditions you please. He loves her, and I am satisfied the fair slave has no aversion for him."

Khacan readily consented to this stratagem. Accordingly, when Nouredin came in at the usual hour, before the door was opened, he placed himself behind it. As soon as he entered, he rushed suddenly upon him, and got him down under his feet. Nouredin, lifting up his head, saw his father with a dagger in his hand, ready to stab him.

At that instant came his mother, and catching hold of the vizier's arm, "Sir," cried she, "what are you doing?" "Let me alone," replied the

vizier, "that I may kill this base unworthy son." "You shall kill me first," returned the mother, "never will I suffer you to imbrue your hands in your own blood." Nouredin improved the moment. "My father," cried he, with tears in his eyes, "I implore your clemency and compassion, nor must you deny me pardon since I ask it." His name before whom we must all appear at the last day."

Khacan suffered the dagger to be taken out of his hand, and as soon as Nouredin was released, he threw himself at his father's feet, and kissed them, to show how sincerely he repented of having offended him. "Son," said the vizier, "return thanks to your mother, since it is for her sake I pardon you. I design also to give you the Fair Persian, on condition that you will oblige yourself by an oath not to regard her any longer as a slave, but as your wife, that you will not sell her, nor ever be divorced from her, she possesses an excellent understanding, and much more wit and prudence than yourself. I am persuaded she will be able to moderate those rash sallies of youth, which are otherwise so likely to effect your ruin."

Nouredin, who little expected such indulgent treatment, returned his father a thousand thanks, and the Fair Persian and he were very well pleased at being united to each other.

The vizier Khacan, without waiting for the king's inquiries about the commission that he had given him, took particular care to mention the subject often representing to his majesty the many difficulties he met with, and how fearful he was of not acquitting himself to his majesty's satisfaction. In short he managed the business with so much address, that the king insensibly forgot it, and though Saouy had got some information of the transaction, yet Khacan was so much in the king's favour, that he was afraid to divulge what he had heard.

This delicate affair had been kept rather more than a year with greater secrecy than the vizier at first expected, when being one day in the bath and some important business obliging him to leave it warm as he was, the air, which was then cool, attacked his lungs, which threw him into a violent fever, and confined him to his bed. His illness increased every day, and perceiving he had not long to live he thus addressed himself to his son: "I never quitted him during the whole of his sickness. 'My son' said he, 'I know not whether I have well employed the riches Heaven has blessed me with, but you see they are not able to save me from the hands of death. The last thing I desired

with my dying breath is, that you would be mindful of the promise you made concerning the Fair Persian in this assurance I shall be content."

These were the vizier Khacan's last words. He died a few moments after and left his family the court and the whole city in great affliction. The king lamented him as a wise, zealous and faithful minister, and the people bewailed him as their protector and benefactor. Never was there a funeral in Balsora solemnised with greater pomp and magnificence. They erected an altar, and all the other grandees of the court, strove to shoulder, to the place of burial, first and her upon their shoulders, to the place of burial, and both rich and poor accompanied him thither with tears in their eyes.

Signs of a sorrow proportioned to the loss he had sustained, and a visit from an intimate friend. His friend endeavoured to comfort him and find him inclined to hear reason, told him he was fully satisfied with what was due to the memory of his father and he appeared all that decency required it was now his turn to appear again in the world to converse with his friends. I or" laws both of nature and society and he thought insensible death of our fathers we neglected to pay them which final love imposes upon us, yet having it behoves us to return to the world and our occupation. Dry your tears then, and assume of gaiety which has always inspired with joy those had the honour of your friendship."



This advice seemed very reasonable. Nouredin was easily persuaded to follow it, and if he had strictly abided by it, he would certainly have avoided all the misfortunes that afterwards befell him. He treated his friend honourably, and when he took his leave, desired him to come again the next day, and bring with him three or four friends of their acquaintance. By this means he gradually fell into the society of about ten young men nearly of his own age, with whom he spent his time in continual feasting and entertainments, and scarcely a day passed but he made every one of them some considerable present.

The Fair Persian, who never approved of his extravagant way of living, often spoke her mind freely. "I question not," said she, "but the vizier your father has left you an ample fortune, but great as it may be, be not displeased with your slave for telling you, that at this rate of living you will quickly see an end of it. We may sometimes indeed treat our friends, and be merry with them, but to make a daily practice of it is certainly the high road to ruin and destruction. For your own honour and reputation, you would do better to follow the footsteps of your deceased father, that in time you might rise to that dignity by which he acquired so much glory and renown."

Nouredin hearkened to the Fair Persian with a smile, and when she had done, "My charmer," said he, "say no more of that, let us talk of nothing but mirth and pleasure. In my father's lifetime I was always under restraint, and I am now resolved to enjoy the liberty, I so much sighed for before his death. It will be time enough hereafter for me to think of leading the sober, regular life you talk of. A man of my age ought to taste the pleasures of youth."

What contributed still more to the ruin of Nouredin's fortune was his unwillingness to reckon with his steward, for whenever he brought in his accounts, he would send him away without examining them. "Go, go," said he, "I trust wholly to your honesty. Only take care to provide good entertainment for my friends."

"You are the master, sir," replied he, "and I but the steward, however, you would do well to think upon the proverb, 'He that spends much, and has but little, must at last be reduced to poverty.' You are not contented with keeping an extravagant table, but you must dissipate your estate with both hands, and were your coffers as large as mountains, they would not be sufficient to maintain you."

"Begone," replied Nouredin, "I want no grave lessons, take care to provide good eating

and drinking, and trouble your head about nothing else."

In the meantime Nouredin's friends were constant guests at his table, and never failed to take advantage of the easiness of his temper. They praised and flattered him, extolling his most indifferent actions, but, above all, they took particular care to commend whatever belonged to him, and in this they found their account. "Sir," said one of them, "I came the other day by your estate that lies in such a place, nothing can be so magnificent or so handsomely furnished as your house, and the garden belonging to it is a paradise upon earth." "I am very glad it pleases you," said Nouredin. "Bring me pen, ink, and paper, without more words, it is at your service, I make you a present of it." No sooner had others commended one of his houses, baths, or public buildings erected for the use of strangers, the yearly revenue of which was very considerable, than he immediately gave it away. The Fair Persian could not forbear remarking how much injury he did himself, but, instead of paying any attention to her, he continued his extravagancies, and the first opportunity that offered, squandered away the little he had left.

In short, Nouredin did nothing for a whole year but feast and make merry, wasting and consuming, with the utmost prodigality, the great wealth that his predecessors and the good vizier his father had with so much care and pains acquired and preserved.

The year was but just expired, when a person one day knocked at the door of the hall, where he and his friends were at dinner together by themselves, having sent away the slaves, that they might enjoy the greater liberty.

One of his friends offered to rise, but Nouredin, stepping before him, opened the door himself. It was the steward, and Nouredin, going a little out of the hall, to know his business, left the door half open.

The friend who had offered to rise from his seat, seeing it was the steward, and being curious to know what he had to say to Nouredin, placed himself between the hangings and the door, where he plainly overheard the steward's conversation with his master. "Sir," said he, "I ask a thousand pardons for coming to disturb you in the height of your pleasure, but what I have to say is of such importance that I thought myself bound in duty to acquaint you with it. I am come, sir, to make up my last accounts, and to tell you that what I all along foresaw, and have often warned you of is at last come to pass. I have not the smallest piece

left of all the sums I have received from you for your expenses the funds you assigned me are all exhausted. The farmers and those who owe you have made it so plainly appear to me that

and had heard every syllable of what the steward said immediately came in, and told the company what he had heard. It is your business, gentlemen, to make your use of this caution



W. b. a dagger in his hand

ready to stab him (p. 10)

have assigned to others what they had of you is impossible for me to get anything more from them on your account. Here are my books, please examine them, and if you wish to continue useful to you assign me others, or else give me leave to quit your service. Nourreddin was so astonished at his statement that

no answer

men listening all this while

for my part, I declare to you this is the last I shall ever pay to Nourreddin. "Well," replied the matters go thus we have as little business as you and for the future shall take care not to trouble him with our company."

Nourreddin returned immediately yet, notwithstanding, all his efforts to appear agreeable to his guests he could not hide his concern that they had perceived the truth of what they had heard.

had scarcely sat down in his place, when one of his friends arose. "Sir," said he, "I am sorry I cannot have the honour of keeping you company any longer, and therefore I hope you will excuse my rudeness in leaving so soon." "What urgent affair," replied Noureddin, "obliges you to be going?" "My wife, sir," said he, "is slightly unwell, and I promised to return home early to see how she was." So, making a very low bow, away he went. A minute afterwards, a second

a miserable condition you would bring yourself at last, but what afflicts me the more is, that at present you do not see the worst of your misfortunes. Whenever I presumed freely to remonstrate with you, 'Let us be merry,' said you, 'and improve the time that fortune offers us, perhaps she will not always be so prodigal of her favours,' but was I to blame in telling you that we are ourselves the makers of our own fortunes by a prudent management of them? You would not hearken to



Go tell him I am not at home (p. 410)

took his leave with another excuse. The rest did the same one after another, till at last not one remained of the ten friends who had hitherto kept Noureddin company.

As soon as they were gone, Noureddin, little suspecting the resolution they had formed never to see him again, went to the apartment of the Fair Persian, to whom he related all that the steward had told him, and seemed extremely concerned at the ill state of his affairs. "Sir," said the Fair Persian, "allow me to say, you would never take my advice, but always managed your concerns after your own way and now you see the fatal consequences. I find I was not mistaken when I foretold to what

me, and I was forced, however reluctantly, to let you go on."

"I must own," replied Noureddin, "I was extremely in the wrong in not following the advice that you gave me. It is true I have spent my estate, but you do not consider, it is among a chosen set of friends whom I have long known and who, I am persuaded have more generosity and gratitude than to abandon me in distress?" Sir replied the Fair Persian, "if you have nothing but the gratitude of your friends to depend on, your case is desperate, for, believe me, that hope is ill grounded, and you will tell me so yourself in time."

To this Noureddin replied, "Charming Persian,

left of all the sums I
your expenses, the sum of my friends' generosity,
exhausted. The Fair Persian, visiting them all, before the
men have made it, coming hither, and you shall
a round sum that they will
be resolved to alter my way of
the money they lend me, to set up

ing Noureddin visited his ten friends,
the same street. He knocked at the
where one of the richest of them resided.
came to the door, but before he would
asked who was there. "Tell your master,"
he to the slave, "it is Noureddin, the Lite-
nier Khacian's son." The slave opened the door,
and showed him into a hall, where he left him, to
go to inform his master, who was in an inner
room, that Noureddin was come to wait on him.
"Noureddin," cried he in a disdainful tone, loud
enough for him to hear, "go tell him I am not at
home and if ever he comes again, be sure to give
him the same answer." The slave returned, and
told Noureddin he had thought his master was
within but was mistaken.

Noureddin left in the greatest confusion. "Ah! I
base, ungrateful wretch!" cried he "to treat me so
to-day after the vows and protestations of friend-
ship that he made me yesterday." He went to
another door, but that friend ordered his slave also
to say he had gone out. He had the same answer
at the third, and, in short, all the rest denied them-
selves, though every one was at home.

Noureddin now began in earnest to reflect with
himself, and see, the folly of relying upon the pro-
testations of attachment that his false friends had
solemnly made him in the time of his prosperity,
when he could treat them sumptuously, and load
them with favours. "It is true," said he to himself,
"that a fortunate man, as I was, may be compared
to a tree laden with fruit, which, as long as there is
any on its boughs, people will be crowding round
and gathering, but as soon as it is stripped of all,
they immediately leave it and go to another." He
smothered his passion as much as possible while he
was abroad, but no sooner was he got home than
he gave a loose to his affliction and discovered it
to the Fair Persian.

The Fair Persian seeing him so extremely con-
cerned, guessed he had not found his friends so
ready to assist him as he had expected. "Well,
sir," said she "are you now convinced of the
truth of what I told you?" "Ah!" cried he,
"thou hast been true a prophetic, for not one
of them w
who ... speak to me,
persons so

highly obliged to me, and on whom I have spent
my estate, could have used me so ungratefully?"
I am distracted, and I fear I shall commit some
action unworthy of myself, in the deplorable and
desperate condition I am reduced to unless you
assist me with your prudent advice." "Sir," replied
the Fair Persian, "I see no other way of support-
ing yourself in your misfortunes but by selling off
your slaves and furniture, and living on the money
they produce till Heaven points out some means
of delivering you from your present misery."

Noureddin was loth to resort to this expedient,
but what could he do in the necessitous circum-
stances to which he was reduced? He first sold
off his slaves, those unprofitable mouths, which
would have been a greater expense to him than in
his present condition he could bear. He lived on
the money for some time, and when it was spent,
ordered his goods to be carried into the market
place, where they were sold for half their value,
though there were among them several articles
that had cost immense sums. Upon the produce
of these he lived a considerable time, but this
supply failing at last, he had nothing left by which
he could raise any more money, of which he in-
formed the Fair Persian in the most sorrowful
expressions.

Noureddin little expected the answer this prudent
woman made him. "Sir," said she, "I am your
slave, and the late vizier your father gave ten
thousand pieces of gold for me. I know I am a
little sunk in value since that time, but I believe I
shall sell for pretty near that sum. Let me entreat
you, then, instantly to carry me to the market, and
expose me for sale, and with the money that you
get for me, you may turn merchant in some city
where you are not known, and by that means find
a way of living—if not in splendour, yet with
happiness and content.

"Lovely and adorable Persian," cried Noured-
din, "is it possible you can entertain such a
thought? Have I given you such slender proofs
of my love, that you should think me capable of so
base an action? But suppose me so vile a wretch
could I do it without being guilty of perjury, after
the oath I have taken to my late father never to
sell you? I would sooner die than break it, and
part with you whom I love infinitely beyond
myself, though, by the unreasonable proposal you
have made me you show that your love is not like
mine."

"Sir," replied the Fair Persian, "I am convinced
that your passion for me is as violent as you say
and Heaven, which knows with what reluctance I

have made this proposal, is my witness that mine is as great as yours, but to silence your reasons, I need only bid you remember that necessity has no law. I love you to that degree that it is impossible for you to love me more, and be assured that to what master soever I shall belong, my love for you will continue undiminished, and if you are ever able to redeem me, as I hope you may, it will be the greatest pleasure in the world to be restored to you again. I confess it is a fatal and cruel necessity to which we are driven, but I see no other way of freeing ourselves from the misery that involves us both."

Noureddin, convinced of the truth of what the Fair Persian had said, and that there was no other way of avoiding a shameful poverty, was forced to yield to her proposal. Accordingly, he led her to the market where the women-slaves are exposed for sale, with a regret that cannot easily be expressed. He applied himself to a broker, named Hagi Hassan. "Hagi Hassan," said he, "here is a slave whom I have a mind to sell, what will they give for her?"

Hagi Hassan desired Noureddin and the Fair Persian to walk into a room, and when she had pulled off the veil that covered her face, "Sir," said Hagi Hassan to Noureddin, in surprise, "if I am not mistaken, this is the slave your father, the late vizier, gave ten thousand pieces of gold for." Noureddin assured him she was the same, and Hagi Hassan gave him some hopes of selling her at a high price, and promised to use all his art to raise her value as much as he could.

Hagi Hassan and Noureddin went out of the room and Hagi Hassan locked the Fair Persian in. He went immediately to the merchants, but they being busy in buying slaves that came from different countries—Greeks, Africans, Tartars, and others—he was forced to stay till the market was over. When the sale was ended, and the greater part of them were got together again, "My masters," said he to them with an air of gaiety in his looks and actions, "everything that is round is not a nut, everything that is long is not a fig, all that is red is not flesh and all eggs are not fresh, it is true you have seen and bought a great many slaves in your lives, but you never yet saw one comparable to her. I am going to tell you of. She is the very pearl of slaves. Come follow me, and you shall see her yourselves, and judge at what rate I shall cry her."

The merchants followed Hagi Hassan into the apartment where he had left the Fair Persian, and as soon as they beheld her, were so surprised at

her beauty, that they unanimously agreed that four thousand pieces of gold was the very lowest price they could set upon her. The merchants left the room, and Hagi Hassan, who came out with them, without going any further, proclaimed with a loud voice, "Four thousand pieces of gold for a Persian slave."

None of the merchants had yet offered anything and they were consulting together about what they could afford to give for her, when the vizier Saouy appeared. Perceiving Noureddin in the market, he said to himself, "Noureddin is certainly still making money of his goods (for he knew he had exposed them for sale), and is come hither to buy a slave with the product." He rode forward just as Hagi Hassan began to proclaim a second time, "Four thousand pieces of gold for a Persian slave."

The vizier Saouy, who concluded by the high price that the slave must be extraordinarily beautiful, was very desirous to see her, so spurring his horse forward he rode up to Hagi Hassan, who was surrounded by the merchants. "Open the door," said he, "and let me see the slave." It was not the custom to show a slave to a particular person after the merchants had seen her and were treating for her, but none of them durst dispute their right with the vizier, and Hagi Hassan was obliged to open the door, and he made a sign to the Fair Persian to come forward, that Saouy might see her, without alighting from his horse.

The vizier was astonished at the sight of so beautiful a slave, and knowing the broker's name (having formerly dealt with him) Hagi Hassan, said he, "is it not at four thousand pieces of gold that you cry her?" "Yes, sir," answered he, "the merchants just now agreed that I should put her up at that price. I want their licence, and I question not but they will give a great deal more."

"If no one offers more, I shall give that sum," replied Saouy, looking at the merchants at the same time with a countenance that forbade them to advance the price. He was so unconcerned that no one durst speak a word, even to complain of his encroaching upon their privilege.

The vizier Saouy having stayed some time and finding none of the merchants outbid him. "What do you stay for?" said he to Hagi Hassan. "Inquire after the seller, and strike a bargain with him at four thousand pieces of gold or ask if he demands more," not knowing yet that the slave belonged to Noureddin.

Hagi Hassan having locked the chamber-door, went to confer with Noureddin. "Sir," said he to

lef of all the sums I
your expenses, the fur
exhausted. The fur
can have made it
of my friends' generosity,
visit them all, before the
sum higher, and you shall
a round sum, that they will
am resolved to alter my way of
the money they lend me, to set up

Noureddin visited his ten friends,
the same street. He knocked at the
where one of the richest of them resided.
came to the door, but before he would
asked who was there. "Tell your master,"
he to the slave, "it is Noureddin, the late
Khan's son." The slave opened the door,
and showed him into a hall, where he left him, to
go to inform his master who was in an inner
room, that Noureddin was come to wait on him.
"Noureddin," cried he in a disdainful tone, loud
enough for him to hear, "go tell him I am not at
home and if ever he comes again be sure to give
him the same answer." The slave returned, and
told Noureddin he had thought his master was
within, but was mistaken.

Noureddin left in the greatest confusion. "Ah!
base, ungrateful wretch!" cried he, "to treat me so
to-day after the vows and protestations of friend
ship that he made me yesterday." He went to
another door, but that friend ordered his slave also
to say he had gone out. He had the same answer
at the third, and, in short, all the rest denied them-
selves, though every one was at home.

Noureddin now began in earnest to reflect with
himself, and see the folly of relying upon the pro-
testations of attachment that his false friends had
solemnly made him in the time of his prosperity,
when he could treat them sumptuously, and load
them with favours. "It is true," said he to himself,
"that a fortunate man, as I was, may be compared
to a tree laden with fruit, which as long as there is
any on its boughs, people will be crowding round,
and gathering, but as soon as it is stripped of all,
they immediately leave it, and go to another." He
smothered his passion as much as possible while he
was abroad, but no sooner was he got home than
he gave a loose to his affliction, and discovered it
to the Fair Persian.

The Fair Persian, seeing him so extremely con-
cerned, guessed he had not found his friends so
ready to assist him as he had expected. "Well,
w," said she "are you now convinced of the
truth of what I told you?" "Ah!" cried he,
"thou hast been too true a prophetess, for not one
of them would know me, see me or speak to me.
Who could ever have believed that persons so

highly obliged to me, and on whom I have spent
my estate, could have used me so ungratefully."
I am distracted, and I fear I shall commit some
action unworthy of myself, in the deplorable and
desperate condition I am reduced to, unless you
assist me with your prudent advice." "Sir," replied
the Fair Persian, "I see no other way of support-
ing yourself in your misfortunes but by selling off
your slaves and furniture, and living on the money
they produce till Heaven points out some means
of delivering you from your present misery."

Noureddin was loth to resort to this expedient,
but what could he do in the necessitous circum-
stances to which he was reduced? He first sold
off his slaves, those unprofitable mouths, which
would have been a greater expense to him than in
his present condition he could bear. He lived on
the money for some time, and when it was spent,
ordered his goods to be carried into the market
place, where they were sold for half their value,
though there were among them several articles
that had cost immense sums. Upon the produce
of these he lived a considerable time, but this
supply failing at last, he had nothing left by which
he could raise any more money, of which he in-
formed the Fair Persian in the most sorrowful
expressions.

Noureddin little expected the answer this prudent
woman made him. "Sir," said she, "I am your
slave, and the late vizier your father gave ten
thousand pieces of gold for me. I know I am a
little sunk in value since that time, but I believe I
shall sell for pretty near that sum. Let me entreat
you, then, instantly to carry me to the market, and
expose me for sale, and with the money that you
get for me, you may turn merchant in some city
where you are not known, and by that means find
a way of living—if not in splendour, yet with
happiness and content."

"Lovely and adorable Persian," cried Noureddin,
"is it possible you can entertain such a
thought? Have I given you such slender proofs
of my love, that you should think me capable of so
base an action? But suppose me so vile a wretch,
could I do it without being guilty of perjury, after
the oath I have taken to my late father never to
part with you, whom I love infinitely beyond
myself, though, by the unreasonable proposal you
have made me you show that your love is not like
mine."

"Sir," replied the Fair Persian "I am convinced
that your passion for me is as violent as you say,
and Heaven, which knows with what

cried Saouy, "it is the favour of your majesty, and being admitted into your sacred councils, that has occasioned my being so barbarously treated." "Say no more of that," replied the king, "only let me hear the whole story, and who the offender is. If he is in the wrong, you may depend upon it he shall be severely punished."

"Sure," said Saouy then, telling the whole matter to his own advantage, 'having occasion for a cook, I went to the market of women-slaves to buy me one. When I came thither, there was a slave just cried at four thousand pieces of gold. I ordered them to bring her before me, and I think my eyes never beheld a more beautiful creature. I had no sooner examined her beauty with the highest satisfaction, than I asked to whom she belonged, and upon inquiry found that Nouredin, son to the late vizier Khacan, had the disposing of her

"Your majesty may remember that two or three years ago you gave that vizier ten thousand pieces of gold, strictly charging him to buy you a slave with that sum. The money, indeed was laid out upon this very slave, but instead of bringing her to your majesty, thinking his son deserved her better he made him a present of her. Nouredin, since his father's death, having wasted his whole fortune in riot, has nothing left but this slave, which he having at last resolved to part with, she was to be sold in his name. I sent for him, and without mentioning anything of his father's pervariation, or rather treachery, to your majesty, I in the civillest manner said, 'Nouredin, the merchants, I perceive, have put your slave up at four thousand pieces of gold, and I question not but, in emulation of each other, they will raise the price considerably. Let me have her for the four thousand pieces, I am going to buy her for the king, our lord and master. This will be a handsome opportunity of making your court to him and his favour will be worth more than the merchants can propose to give you.'

'Instead of returning a civil answer, the insolent wretch, beholding me with a fierce air, 'Impudent villain, said he 'I would rather give my slave to a Jew for nothing, than to you for money.' 'Nouredin,' I replied without passion though I had some reason to be a little warm 'you do not consider that in talking thus you affront the king who raised both your father and me to the honours we have enjoyed.'

'This admonition instead of softening him, only provoked him to a higher degree, so that, falling upon me like a madman, without regard to my age

or rank, he pulled me off my horse, and put me into this miserable plight. I beseech you to consider that upon your account I have been publicly affronted.'

The abused king highly incensed against Nouredin by this relation, so full of malice and artifice, discovered by his countenance the violence of his anger, and turning to the captain of his guards, who stood near "Take forty of your soldiers," said he, 'immediately plunder Nouredin's house, and having ordered it to be razed to the ground bring him and his slave into my presence.

Before the captain of the guards was gone, an officer belonging to the court, who overheard the order, hastened out. His name was Sangar, and he had been formerly a slave of the vizier Khacan, who had introduced him at court, where by degrees he had raised himself

Sangar, full of gratitude to his old master and affection for Nouredin, whom he remembered as a child, and being no stranger to Saouy's hatred to Khacan's family, could not hear the order without concern. "This action of Nouredin's," said he to himself, "may not be altogether so black as Saouy has represented it. He has prejudiced the king against him who will certainly plot him to death, without allowing him time to justify himself. He made so much haste to Nouredin's house as to get thither soon enough to acquaint him ~~with~~ had passed at court, and give him time to plot for his own and the Fair Persian's safety. He knocked so violently at the door that Nouredin who had been long without any servant, ran immediately to open it. My lord," said Sangar, "there is no more safety for you in Balsora. You must lose no time, but depart hence this moment."

"How so?" demanded Nouredin. "What is the reason I must be gone so soon?" "Make haste away sir," replied Sangar, "and take your slave with you. In short Saouy has been just now acquainting the king after his own way of telling it, with all that passed between you and him, and the captain of the guards will be here in an instant, with forty soldiers, to seize you and the Fair Persian. Take these forty pieces of gold to assist you in finding out some place of safety. I would give you more if I had it about me. Excuse my not staying any longer. I leave you with reluctance." Sangar gave Nouredin but just time to thank him, and departed.

Nouredin acquainted the Fair Persian with the absolute necessity of their going that moment. She only stayed to put on her veil, and then they stole

him, "I am sorry to bring you the ill news that your slave is going to be sold for next to nothing." "How so?" asked Noureddin. "Why, sir," said Hagi Hassan, "you must know that the business at first went on well, for as soon as the merchants had seen your slave, they ordered me, without hesitation to cry her at four thousand pieces of gold. Accordingly I cried her at that price, and presently the vizier Saouy came and his presence stopped the mouths of all the merchants who seemed disposed to raise her, at least to the price your deceased father gave for her. Saouy will give no more than four thousand pieces and it is much against my inclination that I am come to tell you his despicable offer. The slave indeed is your own, but I will never advise you to part with her upon those terms, since you and all else are sensible of her being worth infinitely more, besides, he is base enough to contrive a way to trick you out of the money."

"Hagi Hassan," replied Noureddin, "I am highly obliged to you for your advice, do not think I will ever sell my slave to any enemy of our family. My necessities, indeed, are at present very great, but I would sooner die in the utmost poverty than consent to delivering her up to him. I have only one thing to beg of you, who are skillful in all the turns and shifts of sale, that you will put me in a way to prevent the completion of the bargain."

"Sir," said Hagi Hassan, "there is nothing more easy. You must pretend that, being in a violent passion with your slave, you swore to expose her in the market, and for the sake of your oath brought her thither, without any intention of selling her. This will satisfy everybody, and Saouy will have nothing to say against it. Come along with me, then, and just as I am presenting her to Saouy, as if it were by your own consent, pull her to you, give her two or three blows, and send her home." "I thank you for your counsel," said Noureddin, "and you will see I shall make use of it."

Hagi Hassan went back to the chamber, and having acquainted the Fair Persian with their design that are might not be surprised, took her by the hand, and led her to the vizier Saouy, who was still on horseback at the door. "Sir," said he "here is the slave, she is yours, take her."

The words were scarce out of Hagi Hassan's mouth when Noureddin catching hold of the Fair Persian, pulled her to him, and giving her a box on the ear, "Come hither impertinence," said he, "and get you home again, for though your ill-humour obliged me to swear I should bring you

hither yet I never intended to sell you. I have business for you to do yet, and it will be time enough to part with you when I have nothing else left."

This action of Noureddin put the vizier Saouy into a violent passion. "Miserable fellow," cried he "would you have me believe you have anything else left to make money of but your slave?" And, at the same instant, spurring, his horse against him he endeavoured to carry off the Fair Persian. Noureddin, nettled at the affront the vizier had put upon him, quitted the Fair Persian, and laying hold of the horse's bridle, made him run two three paces backwards. "Vile wretch," said he the vizier, "I would tear your soul out of your body this moment, were it not out of respect for the crowd of people here present."

The vizier Saouy being hated by all, there was not one among them but was pleased to see Noureddin mortify him, and by signs they gave him to understand that he might revenge himself upon him as much as he pleased, for nobody would interfere in their quarrel.

Saouy endeavoured to force Noureddin to quit the bridle, but he being a lusty, vigorous man, and encouraged by those who stood by, pulled him off his horse, gave him several blows, and dashed his head against the stones till it was all over blood. The slaves who waited upon the vizier would have drawn their scimitars, and fallen upon Noureddin, but the merchants interposing, prevented them. "What do you mean?" said they to them, "do you not see that one is a vizier, the other a vizier's son? Let them fight it out, perhaps they will be reconciled one time or another, whereas if you killed Noureddin, your master with all his greatness, would not be able to protect you against the law."

Noureddin having given over beating the vizier Saouy, left him in the mire and taking the Fair Persian, marched home with her, attended by the people with shouts and acclamations for the action he had performed.

The vizier Saouy, cruelly bruised with the blows he had received, made shift to get up, with the assistance of his slaves, and had the mortification of seeing himself besmeared with blood and dirt. He leaned on the shoulders of two slaves, and went straight to the palace, in the sight of all the people, and with the greater confusion because nobody pitied him. As soon as he reached the king's apartment, he began to cry out and call for justice. The king ordered him to be admitted and as soon as he came in asked who it was that had abused him and put him into that miserable plight. "Sir,"

cried Saouy "it is the favour of your majesty and being admitted into your sacred councils, that has occasioned my being so barbarously treated."

"Say no more of that" replied the king "only let me hear the whole story, and who the offender is. If he is in the wrong, you may depend upon it he shall be severely punished."

Sure" said Saouy then telling the whole matter to his own advantage having occasion for a cook, I went to the market of women-slaves to buy me one. When I came thither there was a slave just cried at four thousand pieces of gold. I ordered them to bring her before me, and I think my eyes never beheld a more beautiful creature. I had no sooner examined her beauty with the highest satisfaction, than I asked to whom she belonged, and upon inquiry found that Noureddin son to the late vizier Khacan, had the disposing of her

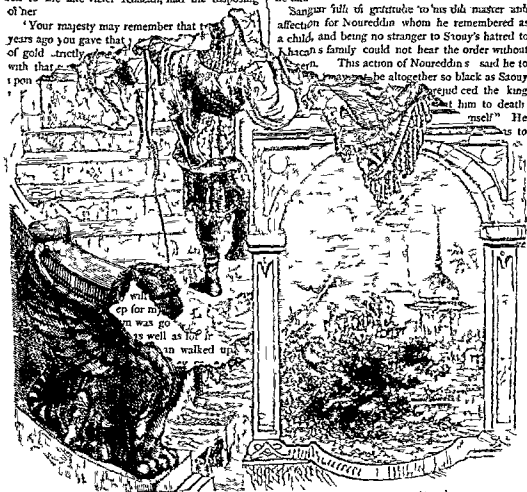
"Your majesty may remember that ten years ago you gave that of gold strictly with that upon

or rank, he pulled me off my horse and put me into this miserable plight. I beseech you to consider that upon your account I have been publicly affronted.

The abused king highly incensed against Noureddin by this relation so full of malice and artifice discovered by his countenance the violence of his anger and turning to the captain of his guards who stood near Take forty of your soldiers, said he immediately plunder Noureddin's house and having ordered it to be razed to the ground bring him and his slave into my presence.

Before the captain of the guards was gone an officer belonging to the court, who overheard the order hastened out. His name was Sangar and he had been formerly a slave of the vizier Khacan, who had introduced him at court, where by degrees he had raised himself

Sangar full of gratitude to his old master and affection for Noureddin whom he remembered as a child, and being no stranger to Saouy's hatred to Khacan's family could not hear the order without grief. This action of Noureddin's said he to Saouy may not be altogether so black as Saouy prejudiced the king sent him to death himself" He



him, "I am sorry to bring you this ill news that your slave is going to be sold for next to nothing." "How so?" asked Nouredin. "Why, sir," said Haji Hassan, "you must know that the business at first went on well, for as soon as the merchants had seen your slave, they ordered me without hesitation to cry her at four thousand pieces of gold. Accordingly I cried her at that price, and presently the vizier Saouy came, and his presence stopped the mouths of all the merchants who seemed disposed to raise her at least to the price your deceased father gave for her. Saouy will give no more than four thousand pieces, and it is much against my inclination that I am come to tell you his despicable offer. The slave indeed is your own, but I will never advise you to part with her upon those terms, since you and all else are sensible of her being worth infinitely more; besides, he is base enough to contrive a way to trick you out of the money."

"Haji Hassan," replied Nouredin, "I am highly obliged to you for your advice, do not think I will ever sell my slave to any enemy of my family. My necessities indeed are at present very great, but I would sooner starve than consent to poverty than consent to poverty than consent. I have only one wish, to be skilful in all I do, and will put up with the loss of the money."

"Sir,

hither, yet I never intended to sell you. I have business for you to do yet, and it will be time enough to part with you when I have nothing else left."

This action of Nouredin put the vizier Saouy into a violent passion. "Miserable fellow," cried he, "would you have me believe you have anything else left to make money of but your slave?" And at the same instant, spurring his horse against him, he endeavoured to carry off the Fair Persian. Nouredin nettled at the affront the vizier had put upon him, quitted the Fair Persian, and laying hold of the horse's bridle, made him run two or three paces backwards. "The wretch!" said he to the vizier, "I would tear your soul out of your body this moment, were it not out of respect for the crowd of people here present."

The vizier Saouy being hated by all, there was not one among them but was pleased to see Nouredin mortify him, and by signs they gave him to understand that he might revenge himself upon the vizier as he pleased, for nobody would



"I would tear your soul out of your body" (G. 412).

off, where they embarked in a vessel that lay ready to weigh anchor.

As soon as they were on board, the captain came on deck amongst his passengers. "Have any of you," said he to them, "any more business to do in the city or have you left anything behind you?" They answered him they were all ready, so that he might sail as soon as he pleased. When he asked the first question he asked

The captain of the guards came to Nouredin's house, and knocked at the door, but no answer. He ordered his soldiers to break it open, who immediately obeyed him and rushed in. They searched the house, but neither he nor the Fair Persian was to be found. The captain of the guards then made inquiry of the neighbours. It was all in vain, for even if they had seen him go out of his house, so universally beloved w

cried Saouy, 'it is the favour of your majesty, and being admitted into your sacred councils, that has occasioned my being so barbarously treated.' "Say no more of that," replied the king, "only let me hear the whole story, and who the offender is. If he is in the wrong, you may depend upon it he shall be severely punished."

"Sire," said Saouy then, telling the whole matter to his own advantage "having occasion for a cook, I went to the market of women slaves to buy me one. When I came thither there was a slave just cried at four thousand pieces of gold. I ordered them to bring her before me, and I think my eyes never beheld a more beautiful creature. I had no sooner examined her beauty with the highest satisfaction, than I asked to whom she belonged, and upon inquiry found that Nouredin, son to the late vizier Khacan, had the disposing of her

"Your majesty may remember that three years ago you gave that slave to me for a piece of gold, strictly ordering me to sell her with that price."



"The rest I shall keep for myself," said Scheich Ibrahim, who was going for his own supper, as well as for Nouredin and the Fair Persian walked up to the garden, till at last they came to the wonderful structure, size and loftiness, and taking a full view of it on every side, they went up many steps of fine white marble to the door, which they found locked.

They were but just returned to the bottom of the stairs, when Scheich Ibrahim arrived loaded with provisions. "Scheich Ibrahim," said Nouredin, "at surprise, 'did you not tell us that this was

or rank, he pulled me off my horse, and put me into this miserable plight. I beseech you to consider that upon your account I have been publicly affronted."

The abused king highly incensed against Nouredin by this relation, so full of malice and artifice, discovered by his countenance the violence of his anger, and turning to the captain of his guards, who stood near, "Take forty of your soldiers," said he, "immediately plunder Nouredin's house and having ordered it to be razed to the ground, bring him and his slave into my presence."

Before the captain of the guards was gone, an officer belonging to the court, who overheard the order, hastened out. His name was Sangar, and he had been formerly a slave of the vizier Khacan, who had introduced him at court, where by degrees he had raised himself

Sangar, full of gratitude to his old master and affection for Nouredin, whom he remembered as a child, and being no stranger to Saouy's hatred to Khacan's family could not hear the order without indignation. "This action of Nouredin's," said he to himself, "is altogether so black as Saouy's. He has prejudiced the king against him to death."

He then went to the palace, and saw the king. He was admirably noble and costly, and from every arch, silver branch supporting him could not behold these without recollecting his former king.

When Scheich Ibrahim was getting everything was in order Nouredin and the Fair Persian, and he sat down and ate. After was finished, and they had washed their hands, Nouredin opened a lattice and called the Fair Persian to him, "Come hither," said he, "and with me admire the charming prospect and beauty of the garden by moonlight, nothing could be more agreeable. She went to him, and they both enjoyed the view, while Scheich Ibrahim was busy in clearing away the remains of their repast.

When Scheich Ibrahim came to his guests again, Nouredin asked him whether he had any liquor to treat them with. "What liquor would you have?" replied Scheich Ibrahim, "sherbert? I have the best in the world, but sherbert, you know, my son, is never drunk after supper."

him, "I am sorry to bring you the ill news that your slave is going to be sold for next to nothing." "How so?" asked Noureddin. "Why sir" said Hagi Hassan you must know that the business at first went on well for as soon as the merchants had seen your slave they ordered me without hesitation, to cry her at four thousand pieces of gold. Accordingly I cried her at that price, and presently the vizier Saouy came, and his presence stopped the mouths of all the merchants who seemed disposed to raise her at least to the price your deceased father gave for her. Saouy will give no more than four thousand pieces and it is much against my inclination that I am come to tell you his despicable offer. The slave indeed is your own but I will never advise you to part with her upon those terms since you and all else are sensible of her being worth infinitely more. Besides, he is base enough to contrive a way to trick you out of the money."

Hagi Hassan" replied Noureddin I am highly obliged to you for your advice do not think I will ever sell my slave to my enemy or my family. My necessities, indeed, are very great, but I value my poverty more than my wealth. I have only a few pieces of gold and a few pieces of silver. I will put of the sale of my slave till I am cold in winter but enjoy an eternal life in the delicious fruits of Paradise. I will cast anchor a little before I go and went on shore each to his own abode. Noureddin gave the gold for his passage, and landed the Persian but being a perfect stranger he was at a loss for a lodging. A considerable time alongside of the river bordered on the Tigris and keeping on of them that was enclosed with a very high wall, at the end of it they turned into a wide street, where they perceived a magnificent way and a fountain near it.

The inner door happened to be shut, but the portal was open, in which there was a couch on each side. "This is a very convenient place for us," said Noureddin to the Fair Persian "night comes on apace and though we have eaten nothing since our landing I am for passing the night here, and to-morrow we shall have time enough to look for a lodging." "Sir" replied the Fair Persian, "you know your wishes are mine let us go no further since you are willing to stay here." Each of them having drunk a draught of water at the

hither yet I never intended to sell you. I have business for you to do yet and I will be true enough to part with you when I have nothing else left."

This action of Noureddin put the vizier Saouy into a violent passion. "Wretched fellow" cried he "would you have me believe you have anything else left to make money of but your slave?" And, at the same instant, spurning his horse against him, he endeavored to carry off the Fair Persian. Noureddin not led at the affront the vizier had put upon him, quitted the Fair Persian and laying hold of the horse's bridle made him run two or three paces backwards. "Vile wretch," said he to the vizier "I would tear your soul out of your body this moment, were it not out of respect for the crowd of people here present."

The vizier Saouy being hated by all there was not one among them but was pleased to see you mortify him, and by signs they gave him to understand that he might revenge himself upon the vizier, for nobody would



people, of a lodging in such order so that it was the first who they are "now first who they are" and up the linen that covered the man so well shaped, and a young woman so beautiful he then waked Noureddin, by pulling him softly by the feet.

Noureddin, lifting up his head, and seeing an old man with a long white beard standing at his feet, got up, and throwing himself upon his knees and taking his hand, kissed it. "Good father" said he "Heaven preserve you." "What do you want my son?" replied Scheich Ibrahim, "who are you, and whence came you?" We are strangers

cried Saouy "it is the favour of your majesty, and being admitted into your sacred councils, that has occasioned my being so barbarously treated" "Say no more of that," replied the king, "only let me hear the whole story, and who the offender is. If he is in the wrong, you may depend upon it he shall be severely punished."

Sure," said Saouy then telling the whole matter to his own advantage having occasion for a cook I went to the market of women slaves to buy me one. When I came thither there was a slave just cried at four thousand pieces of gold. I ordered them to bring her before me, and I think my eyes never beheld a more beautiful creature. I had no sooner examined her beauty with the highest satisfaction, than I asked to whom she belonged, and upon inquiry found that Nouredin, son to the late vizier Khacan had the disposing of her

"Your majesty may remember that ten years ago you gave that

of gold strictly

with that

upon

the

the

the

the

the

the

the

the

the

the

the

the

or rank, he pulled me off my horse, and I into this miserable plight. I beseech you to consider that upon your account I have been so affronted."

The abused king highly incensed against reddin by this relation, so full of malice and anger, and turning to the captain of his guard who stood near "Take forty of your soldiers," he, "immediately plunder Nouredin's house having ordered it to be razed to the ground and him and his slave into my presence"

Before the captain of the guards was gone officer belonging to the court, who overheard order, hastened out. His name was Sangiar he had been formerly a slave of the vizier Khacan who had introduced him at court, where by degrees he had raised himself

Sangiar full of gratitude to his old master's affection for Nouredin, whom he remembered a child, and being no stranger to Saouy's hatred Khacan's family could not hear the order without

This action of Nouredin's," said he "may not be altogether so black as Saouy prejudiced the king

him to death himself" If

without saying

ere admirably

noble and costly

and from every arch

ver branch supporting

n could not behold these

hout recollecting his turning

ing

we are

ne Scheich Ibrahim "it ask you

when everything was in order down and

r Persian, and he sat down company"

er was finished, and m, "the plea

ands, Nouredin opened his eyes for me"

he Fair Persian to him

and with me admiring Scheich Ibrahim and beauty of the garlands, standing upon the could be more agreeable of it. "Sir," said she, they both enjoyed as he has for wine yet I him was but the least to make him drink some, their repast as I would have you." Only "Why," replied he "and I am ready to do Nouredin please." "Preva! with him, then, only to dine and bear us company, sometime after, have a bumper and give it to him, if he refuses drink it yourself, pretend to be asleep, and leave him to rest to me."



wrong, the tenth part of the will, and the rest I shall keep for myself. While Scheich Ibrahim was going for his own supper, as well as for Nouredin and the Fair Persian walked up down the garden, till at last they came to the pavilion of pleasures. They stood awhile to admire its wonderful structure, size and loftiness and after taking a full view of it on every side, they went up many steps of fine white marble to the hall-door, which they found locked.

They were but just returned to the bottom of the steps, when Scheich Ibrahim arrived loaded with provisions. "Scheich Ibrahim," said Nouredin, in great surprise, "did you not tell us that this was

Noureddin understood the Fair Persian's design, and called to Scheich Ibrahim, who came again to the door. "Scheich Ibrahim," said he, "we are your guests, you have entertained us in the most

the honour of seeing you, pray come nearer, and sit down by the lady, she will like it much." "I shall obey you," replied Scheich Ibrahim, so coming forward, smothering to think he should be



"Scheich Ibrahim arrived, loaded with provisions" (p. 417)

oh yes, mother, and will you now refuse our request to honour us with your company? Wine is not asked you to drink but only to give us the pleasure of seeing you."

Scheich Ibrahim being at last prevailed upon, came into the hall, and sat down on the edge of the sofa nearest the door. "You do not sit well there," said Noureddin, "and we cannot have

seated near so close to a creature, he placed himself at some distance from the Fair Persian. Noureddin desired a song of her, in return for the favour that Scheich Ibrahim had done them, and she sang one that charmed him.

When the Fair Persian had ended her song, Noureddin poured out a cup of wine and presented it to Scheich Ibrahim. "Scheich Ibrahim," said

he "I entreat you, drink this to our healths"
 Sir," replied he starting back as if he abhorred
 the very sight of wine, I beseech you to excuse
 me, I have already told you that I have forsworn

it with a low bow, put it in his mouth. The Fair
 Persian said a great many pleasant things upon
 the occasion, and Nouredin lying back upon the
 sofa pretended to fall fast asleep. The Fair Persian



The Fair Persian cut half an apple and presented it to Scheich Ibrahim (p. 41)

use of wine these many years. Then she
 will not drink our healths, said Nouredin
 give me leave to drink yours.

While Nouredin was drinking the Fair Persian
 half an apple and presented it to Scheich
 Ibrahim. Though you refused drinking" said
 "yet I believe you will not refuse taste this
 it, it is excellent." Scheich Ibrahim had no
 er to refuse it from so far a hand, but taking

presently advanced towards Scheich Ibrahim and
 speaking in a low voice, "Look at him" said she,
 thus in all our merry partings constantly serves
 me and no sooner has he drunk a cup or two but
 he falls asleep and leaves me alone but I hope
 you will have the goodness to keep me company
 till he awakes.

At this the Fair Persian took a cup, and filling
 it with wine, offered it to Scheich Ibrahim. "Here,"

I would take care to accept your majesty's offer and I ask pardon for having quit for gotten it. Safe b. Ibrahim continued he "has certainly made choice of taking for the ceremony and not worthy of so great an honour the second, not acquitting him the first and the third in not diving to the bottom of the good old man's intention. For my part I am contented with only



The tyrant's wrought iron of the day

after treating the ministers of his mosque he has been willing to indulge them with the sight of illumination.

"Giasr" said the caliph in a tone that fully showed his anger was a little muffled according to your own account you have committed three faults the first in giving the ch Ibrahim leave to perform this ceremony in my palace for a person in such an office as his is

spoke to try if he could get any money to wards bearing the charge of the ceremony but that never can enter into your head.

The grand vizier Giasr overjoyed to hear the caliph put the matter upon that footing very willingly with faults to reproach him with and freely confessed he was to blame in not giving the ch Ibrahim a few pieces of gold. Since the case is so added the caliph it is just that you

should be punished for your mistakes, but your parishmen will be light, you must spend the remainder of the night, as I mean to do, with these honest people whose company I shall be well pleased with and whilst I am putting on a citizens dress, go and disguise yourself with Mesrour, and come both of you along with me." The vizier would have persuaded him it was late and that all the company would be gone before he could get thither, but the caliph said he would positively go. The vizier who knew that not a syllable of what he had said was true began to be in great consternation, but there was no reply to be made, and go he must.

The caliph, then disguised like a citizen, with the grand vizier Gasfar and Mesrour stole out of the palace together. They rambled through the streets of Bagdad till they came to the garden the door, through the carelessness of Scheich Ibrahim was open, he having forgotten to shut it when he returned from buying the wine. The caliph was very angry at this. "Gasfar," said he to the grand vizier what excuse have you for the door being open at this unseasonable hour? Is it possible that Scheich Ibrahim makes a custom of leaving it thus all night?"

The caliph went into the garden, and when he came to the pavilion, resolving not to go into the hall till he knew what was doing consulted with the grand vizier whether it was best to climb into one of the trees that were near to observe what was going forward. The grand vizier, casting his eyes upon the door perceived it stood half open, and told the caliph. It seems Scheich Ibrahim had left it so when he was prevailed upon to come in and hear Nouredin and the Fair Persian company.

The caliph, laying aside his first design stole softly to the hall-door which standing half open, he could see all the company within, without being discovered himself.

But how was he surprised when he saw a lady of incomparable beauty and a handsome young man sitting with Scheich Ibrahim beside them. Scheich Ibrahim held a cup in his hand. "Lady," said he to the Fair Persian, "a true toper never drinks without singing a song first, if you please to hear, I shall give you one of my best songs."

Scheich Ibrahim sang and the caliph was the more surprised because, till that moment, he never knew of his drinking wine but always took him for a sober solid man, as he seemed to be to out for a stranger. The caliph retired from the ward again, the more cautious as he had made his

approach to it and coming to the grand vizier, who was standing upon the steps a little lower, "Come up," said he to him, "and see those within are the ministers of the mosque, you would have made me believe."

By the tone in which the caliph spoke these words, the vizier understood that things went on his side; however, he went up the steps. As he had peeped in at the door, and saw the th sitting he trembled for fear of his life. He turned to the caliph, but in so great confusion that he knew not what to say. "What new doings are here?" said the caliph to him, "who these people that have presumed to take the liberty of diverting themselves in my garden and pavilion I must, however, confess I never saw two persons more beautiful or more suited to each other in life, and therefore, before I discover my anger shall inform myself better, and know who they are and the reason of their being here." He went to the door again to observe them more narrowly and the vizier, who followed stood behind him. They both plainly heard every word that Scheich Ibrahim said to the Fair Persian. "Is there a thing my charming lady, wanting to render pleasure of the evening more complete?" "No," but a little later, replied the Fair Persian, "and thinks if you could get me one, all would be well." "Can you play upon it?" said Scheich Ibrahim. "Fetch me one," replied the Fair Persian, "you will I fear whether I can or not."

Scheich Ibrahim, without stirring very far from his place, took a lute out of a press, and presented it to the Fair Persian, who began to tune it. The caliph, in the meantime, turning to the grand vizier "Gasfar" said he, "the young lady is going play upon the lute, and if she perform well shall forgive her and the young man for her sin but as for you I shall have you hanged." "Commander of the true believers," replied the grand vizier "if that is your intention I wish to God may play ill." "Why so?" said the caliph. "Cause," replied the grand vizier, "the longer live in this world, the more reason we have comfort ourselves with the hopes of dying in good company." The caliph, who loved repartee, began to laugh at this, and putting his ear to the opening of the door he listened to the Fair Persian play.

The Fair Persian began in such a style that at the first moment of her touching the lute the caliph perceived she did it with a masterly hand. Afterwards she began to sing an air, and accompany the instrument with her voice, which was admirably

fine, she sung and played with so much skill and sweetness that the caliph was quite enchanted to hear her.

As soon as the Fair Persian had finished her song, the caliph went down the steps and the vizier followed him. When he came to the bottom, "I never," said he to the vizier, "heard a more charming voice, or a lute better touched. Isaac, whom I thought the most skilful player in the world, does not come up to her. I am so charmed with her music, that I shall go in and hear her play before me. We must therefore consider how I can do it."

"Commander of the true believers," said the grand vizier, "if you should go in, and Scheich Ibrahim chance to know you, he would infallibly die of fright." "It is that which hurts me," replied the caliph, "and I should be loth to be the occasion of his death, after so many years' service. A thought has just come into my head that may succeed. Stay here with Mesrour, and wait for me in the next walk."

The neighbourhood of the Tigris had given the caliph an opportunity of turning a sufficient quantity of water under a stately bridge into his garden, to make a piece of water whither the choicest fish of the river used to retire. The fishermen knew this very well, and would have given the world to fish there, but the caliph had expressly ordered

dressed like a fisherman even to his boots and turban. "Take your nets," said he to the fisherman, "and go about your business."

When the fisherman well pleased with his good fortune, was gone, the caliph taking the two fish in his hand, went to look after the grand vizier and Mesrour. He first met Gufar, who, not knowing him, asked what he wanted, and bade him go about his business. The caliph began laughing, by which the vizier recognising him "Commander of the true believers," said he, "is it possible it can be you? I knew you not, and ask a thousand pardons for my rudeness. You are so disguised that you may venture into the hall without any fear of being discovered by Scheich Ibrahim." "Stay you here with Mesrour," said the caliph, "whilst I go and play my part."

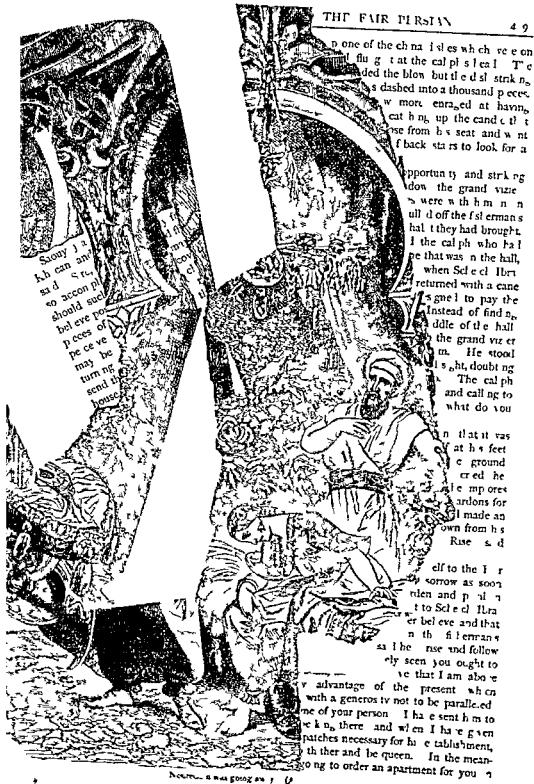
The caliph went up to the hall, and knocked at the door. Noureddin hearing him first, told Scheich Ibrahim of it, who asked who was there. The caliph opened the door, and stepping a little way into the hall to show himself, "Scheich Ibrahim," said he, "I am the fisherman Kerna, who being informed of your design to treat some of your friends, have brought you two very fine fish, I have caught, to ask if you have any occasion for them." Noureddin and the Fair Persian were pleased to hear him name fish. "Pray," said he, "show

that I shall take that road in self for a cella e
person and the father in so well, & say I can play
the cook for once. In my younger days I did a
lot in cooking and at my ease I would

very be able to do especially Noroddin at the
Fat I mean and the cat a good before then

As soon as the repast was over Noroddin, look-
ing at the cat, "Fishermans said he had my





Saony J a
kh can and
sa d s re
so accon pl
should suc
bel eve pos
p cees of
pe ce ve
may be
turn ng
send th
house

one of the ch na l s les wh ch ve e on
fl u g t at the cal p s l eal T e
aded the blow but t e d sl str k n
s dashed into a thousand p eece
w more enra ed at havin
cat h n g up the cand c t t
se from h s seat and w nt
f back sta rs to look for a
pportun ty and str k ng
dow the grand vize
s were w th h m n n
ull d off the f sl erman s
hal t they had brougt
f the cal ph who ha l
pe that was n the hall
when Sel e d lbra
returned with a cane
s gne l to pay the
Instead of find n
ddle of the hall
the grand viz er
m. He stool
l s ht, doubt ng
The cal ph
and call ng to
what do you
n that it vas
at h s feet
e ground
ered he
e mp ores
ardons for
made an
own from h s
Rise & d
elf to the I r
sorrow as soon
n den and p al t
t to Sel e d lbra
er bel eve and that
n th s l e rman s
sa l he rise and follow
ly seen you ought to
ve that I am abo e
v advantage of the present wh n
with a generos ty not to be paralle ed
ne of your person I ha e sent h m to
e k n there and w en I ha e g ven
patches necessary for h e tab lishment
th ther and be queen. In the mean
yong to order an apartment for you

my palace where you shall be treated according to your desert."

This discourse encouraged the Fair Persian and comforted her. The joy for the advancement of Nouredin to so high an honour made her sufficient amends for her affliction. The caliph kept his promise and recommended her to the care of his lady Zobeide, whom he acquainted with the high esteem he had conceived for Nouredin.

Nouredin's return to El Isora was more fortunate and speedier by some days than he could have expected. Upon his arrival without any of his attendants he went directly to the palace when the king thought he was giving audience. With the letter he did up in his hand he pressed through the crowd, who made way for him to go forward and tell it. The king took and opened the letter and his colour changed on reading it. He kissed the crease and was just about to obey the caliph's orders, when he bethought himself of showing it to the vizier Saouy. Nouredin's irreconcilable enemy

Saouy who had discovered Nouredin and began to conjecture with great uneasiness what might be the design of his coming was no less surprised than the king at the order contained in the letter and he was as much concerned in it, he thought that very moment upon a method of evading it.

He pretended not to have read the letter through and therefore desiring a second

view of it he turned himself aside on one as if he wanted a better light, and, while being perceived by anybody, dexerously off from the top of it the form which so

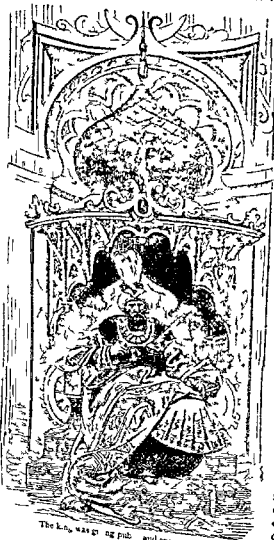
that the caliph was a or being ordered & obeyed and pour it into his mouth & swallow it.

After this episode of a villain's ruse, turned to the king and giving him to let it be "re" said in a low voice, "Does your majesty intend to do?" "We the caliph has ordered me" replied the king.

Have a care, said to the wicked vizier. I know you act. It is true this is the caliph's hand! but the king is not to it." The king had observed that in his confusion the vizier was getting thoughtful he had deceived him.

Said the vizier, "we have no reason to do but that the caliph, upon the complaint he has made against your majesty and we have granted him this letter to get rid of him, did not wish any interference of having the caliph contained in it executed! Besides, we must consider he has sent no express with a

patent and without that, the order is of no force. And since a king like your majesty was never disposed without that formality any other man as well as Nouredin might come with a forged letter let be put in execution. Your majesty may depend upon it that is never done, and I shall take upon myself all the consequences of disobeying the order."



The king was going to publish the order. 430.

king Zinbi, easily persuaded by this pernicious counsel, left Nouredin entirely to the discretion of the vizier Saouy, who led him to his house in a very insulting manner. After causing him to be harrassed till he was almost dead, he ordered him to a prison, where he commanded him to be put in the darkest and deepest dungeon, with a strict charge to the goaler to give him nothing but bread and water.

When Nouredin, half dead with the strokes, came to himself, and found what a dreadful dungeon he was in, he bewailed his misfortunes in the most pathetic manner. "Ah! fisherman," cried he, "how hast thou cheated me, and how easy have I been in believing thee! Could I, after the civility I showed thee expect so inhuman and barbarous usage? However, may Heaven reward thee, for I cannot persuade myself that thy intention was so base, and I shall with patience wait the end of my afflictions."

The poor disconsolate Nouredin remained six whole days in this miserable condition, and Saouy did not forget that he had confined him there, but being resolved to put him to a shameful death, and not daring to do it by his own authority, to accomplish his villainous design, he loaded some of his slaves with rich presents, which he, at the head of them went and presented to the king. "Behold, sire," said he, with the blackest malice, "what the new king has sent you upon his accession to the crown, and begs your majesty to accept."

The king taking the matter just as Saouy intended it, "What!" replied he, "is that wretch still living? I thought you had put him to death." "Sire, I have no power," answered the vizier, "to take any person's life that belongs to your majesty." "Go," said the king "behead him instantly, I give you full authority." "Sire," replied the vizier Saouy, "I am infinitely obliged to your majesty for the justice you do me. But since Nouredin has publicly affronted me I humbly beg the favour that his execution may be performed before the public, and that the criers may publish it in every quarter of the city that everybody may be satisfied he has made a sufficient reparation for the affront." The king granted his request, and the criers, in performing their office, diffused universal sorrow through the whole city. The memory of his father's virtues being yet fresh among them the people could not hear without horror and indignation that the son was going to suffer an ignominious death.

Saouy went in person to the prison accompanied by twenty slaves, ministers of his cruelty

who took Nour'din out of the dungeon, and put him upon a shabby horse without a saddle. When Nouredin saw him self in the hands of his enemy, "Thou triumphest now," said he, "and abusest thy power, but I trust in the truth of what is written in one of our books. You judge unjustly, and in a little time you will be judged yourself." The vizier Saouy replied with an air of triumph. "What, insolent!" said he, "darest thou insult me yet? But I care not what may happen to me, so I have the pleasure of seeing that lose thy head in the public view of all Baksofa. Thou oughtest also to remember what another of our books says, 'What signifies if one dies the next day after the death of his enemy?'"

The vizier, implacable in his hatred and surrounded by his slaves in arms, conducted Nouredin towards the palace. The people were ready to fall upon him as he passed, and if anybody had set the example, they would certainly have stoned him to death. When he had brought Nouredin to the place of suffering which was in sight of the king's apartment he left him in the executioner's hands, and went straight to the king, who was in his closet, ready to glut his eyes with the bloody spectacle he had prepared.

The king's guard and the vizier's slaves who made a circle round Nouredin had much ado to withstand the people, who made all possible efforts to break through and carry him off by force. The executioner coming up to him, said, "Sir I hope you will forgive me, I am but a slave and cannot help doing my duty. If you have no occasion for anything more I beseech you prepare yourself for the king is just going to give me orders to strike the blow."

The poor unfortunate Nouredin at that cruel moment, looking round upon the people. "Will so charitable persons," cried he, "bring me to the water to quench my thirst? Will you stretch thy hand and handed it up to him upon?" "Sire!" The vizier Saouy perceiving this false call to the executioner from the king's slaves, where he had planned himself, "Strike," he said, "thou say so?" At these inhuman words the whole place echoed with loud imprecations against him and the king, jealous of his authority, made it appear by enjoining him to stay where he was, he was angry at his presumption. But there was another reason for the king's very momentary casting his eye towards a large street that faced him, saw a troop of horsemen come galloping speed towards the palace. "What!" said the king "look you see, what is the meaning of this?"

horsemen?" Saouy who knew not what it might be earnestly pressed the king to give the executioner the sign. "No," replied the king. "I will

mention to the Fair Persian. He happened one day to be in the inner palace which was that of the women, and heard the sound of a fine voice



"Saouy was a person to the point of 433."

first know who those horsemen are." It was the vizier Quatir with his train, who came in person from Bagdad by the caliph's order.

To understand the occasion of this ministers coming to Balsora, we must observe that after Saouy's departure with the caliph's letter the caliph neither the next day nor for several days had the thought of sending him the patent which he

He listened and had no sooner heard the words of one complaining for the absence of some body than he asked the officer who attended him who lived in that apartment. The officer told him it was the slave of the young stranger whom he had sent to Balsora to be king in the room of Mohammed Zireh.

"Ah! poor Saouy," cried the caliph, I

had forgotten thee! But hasten," said he to the officer "and bid Giasar come to me. The vizier was with him in an instant. As soon as he came

Giasar said to him "I have hitherto neglected sending the patient to Noureddin which was to confirm him in his hope of Balsora but I have no time now to draw up one therefore immediately take post horses, and with some of your servants make what haste you can to that city. If Noureddin be no longer alive, but put to death order the vizier Saouy to be hanged but if he be living bring him to me with the king and the vizier."

The grand vizier stayed no longer than just to get on horseback and being attended by a great train of officers belonging now to his household set off for Balsora where he arrived in the manner and at the time already mentioned.

As soon as Giasar came to the palace-yard the people cleared the way for him, crying out, "A pardon for Noureddin" and with his whole train he rode into the palace even to the very stairs where he alighted.

The king of Balsora, knowing him to be the caliph's chief minister, went to meet him, and received him at the entrance of his apartment. The first question the vizier asked was if Noureddin was living and if he was, he desired he might be sent for. The king made answer he was alive and gave orders to have him brought in.

Accordingly he soon made his appearance as he was bound with cords. The grand vizier Giasar caused him to be unveiled, and setting him at liberty ordered the vizier Saouy to be seized and bound with the same cords.

The grand vizier remained but one night in Balsora the next day he set out again for Bagdad and according to the order he had received carried Saouy the king of Balsora and Noureddin along with him. Upon his arrival at Bagdad he presented them all to the caliph and since he had given an account of his journey and particulars of the miserable condition in which he found Noureddin and his illness by the advice and malice of Saouy the caliph desired Noureddin to behold the vizier himself. Commander of the true believers," said Noureddin now standing before him, "injury this king has done me and the mischief he has endeavored to do my deceased father I should thank myself the basest of mankind if I stained my hands with blood."

The caliph was extremely pleased with his generosity and ordered justice to be done by the executioner's hand.

The caliph would fain have sent Noureddin back to Balsora asking but Noureddin humbly begged to be excused from accepting the offer. Commander of the true believers said Noureddin "the city of Balsora after the misfortunes that have happened to me there will be so much my aversion, that I beseech your majesty to give me



ON THE ROAD TO BALSORA.

leave to keep the oath which I lay aside of never returning to it again and I shall think it my greatest glory to serve near your royal person, if you are pleased to allow me this honour." The caliph consented and placing him among those courtiers who were his greatest favourites restored the Fair Persian to him again. To all these favours he

added a plentiful fortune and he and the Fair Persian lived together to their dying day with all the happy rest this world could afford.

As for the king of Labana, the caliph contented himself with hinting how careful he ought to be in the choice of his ministers and sent him back to his kingdom.



THE STORY OF BLDER PRINCE OF PERSIA AND GIAUHAPA PRINCESS OF SAMANDAL.

PERSIA was a country of so vast extent that its ancient monarchs, no without reason, assumed the haughty title of Kings of Kings. For no mention on those subdued by their arms, there were kingdoms and provinces whose kings were not only tributary but also in great subjection as governors in other nations.

One of these kings, who in the beginning of his reign had signalised himself by many glorious and successful conquests, enjoyed such profound peace as rendered him the happiest of princes. The only point in which he thought himself unfortunate was, that with all his wisdom he had no son, and being now advanced in years, he was desirous of an heir. There was scarcely an act of charity but what he performed to prevail with Heaven. He gave immense sums to the poor besides large donations to the religious building, for their use many noble colleges, richly endowed, a hopes of obtaining by their prayers what he so earnestly desired.

One day following the custom of his royal predecessors during their residence in their capital, he held an assembly of his courtiers at which all the ambassadors and strangers of rank about the court were present and where they not only entertained one another with news and politics, but also by conversing on the sciences, history, poetry, literature and whatever else was capable of diverting the mind. Upon that day an officer came to acquaint the king with the arrival of a merchant from a distant country who having brought a slave with him, desired to show her to his majesty. Admit him instantly, said the king.

and after the assembly is over I shall talk with him." The merchant was introduced, and seated in a convenient place from whence he might easily

have a full view of the king and hear him talk familiarly to those who stood near his person. The king observed this rule with all strangers, so that by degrees they might grow acquainted with him so that when they saw with what freedom and civility he addressed himself to all they might be encouraged to talk to him in the same manner without being abashed at the pomp and splendour of his appearance, which was enough to demonstrate of his power of speech who were not used to it. He treated ambassadors also in the same manner. He ate with them and during the repast asked questions concerning their health, their journey, and the peculiarities of their country. After they had been thus encouraged he dismissed them and once.

When the assembly was over and all the company had retired, the merchant who was the only person left, fell prostrate before the king's throne with his face to the earth, wishing to pay his homage by an acknowledgment of all his desires. As soon as he arose the king asked him if the effect of his having brought a slave for him was true and whether it was a land one.

"Sire," replied the merchant, "I doubt not but your majesty has many very beautiful women but I may boldly affirm, without overvaluing my riches, that you never yet saw one who could compare with her for shape and beauty agreeable qualifications, and all the perfect ones that she is mistress of." Where is she? said the king, bringing her to me instantly. "Sure," replied the merchant, "I have delivered her into the hands of one of your chief officers and your majesty may send for her at your pleasure."

The fair slave was immediately brought in and



The caliph res. — Fa. Pers. u. al mag. n. (A. 434)

no sooner had the king cast his eyes on her, than he was charmed with her beauty. He went directly into a closet, and was followed by the merchant and a few attendants. The fair slave wore over her face a red satin veil, striped with gold, and when the merchant had taken it off, the king of Persia beheld a lady that surpassed in loveliness all he had ever seen. He immediately fell passionately in love with her, and desired the merchant to name his price.

"Sure," said he, "I gave a thousand pieces of gold to the person of whom I bought her, and in my three years' journey to your court, I reckon I have spent as much more, but I shall forbear naming any price to so great a monarch, and therefore, if your majesty likes her, I humbly beg you will accept of her as a present." "I am much obliged to you," replied the king, "but it is never my custom to treat merchants who come hither in so ungenerous a manner. I am going to order you ten thousand pieces of gold, will that be enough?"

"Sure" answered the merchant, "I should have esteemed myself happy in your majesty's acceptance of her for nothing yet I dare not refuse so kind an offer. I shall not fail to publish it in my own country and in every place through which I pass." The money was paid, and before he departed, the king made him put on a rich suit of cloth of gold.

The king caused the fair slave to be lodged in the apartment next his own and gave particular orders to the matrons and the women slaves appointed to attend her that they should dress her in the richest dress they could find, and carry her the finest pearl necklaces, the brightest diamonds, and other precious stones, that she might choose those she liked best.

The officious matrons, whose only care was to please the king, were astonished at her beauty and being good judges, told his majesty that if he would allow them but three days they would engage to make her so much handsomer than she was at present that he would scarcely know her again. To this the king consented.

The king of Persia's capital was situated in an island, and his palace which was very magnificent, was built on the shore. His apartment looked on the water and the fair slave, which was near it, had the same prospect, and it was the more agreeable on account of the sea's beating almost against the walls.

At the three days' end the fair slave, magnificently dressed, was alone in her chamber sitting on a sofa, and leaning against one of the windows

that faced the sea, when the king, being informed that he might visit her, came in. The slave, hearing somebody walk in the room with an air quite different from that of the women slaves who had hitherto attended her, immediately turned her head about to see who it was. She knew him to be the king, but without discovering the least surprise, or so much as rising from her seat to salute or receive him as if he had been the most indifferent person in the world, she put herself in the same posture again.

The king of Persia was extremely surprised to see his lovely slave so ignorant of the world. He attributed this to the narrowness of her education, and the little care that had been taken to instruct her in the first rules of civility. He went to her at the window, where notwithstanding the coldness and indifference with which she had just now received him, she suffered herself to be admired and caressed as much as he pleased.

In the midst of his tender endearments, this monarch paused awhile to gaze upon, or rather devour her with his eyes. "My lovely fair one! my charmer!" cried the king, "whence came you? Ah! how I love you, and shall always continue to do so. Never did I feel for any one what I now feel for you, and though I have seen, and every day behold a vast number of beauties, yet never did my eyes contemplate so many charms in one person—charms which have so transported me that I shall entirely devote myself to you. My dearest life," continued he, "you need not answer, nor by any visible token give me the least reason to believe that you are sensible of the demonstrations I have given you of the ardour of my passion, neither will you turn your eyes on me to afford mine the pleasure of meeting them, and to convince you that it is impossible to love in a higher degree than I do you. Why will you still preserve this obstinate silence, which chills me? and whence proceeds the seriousness, or rather sorrow, that torments me to the soul? Do you mourn for your country your friends or your relations? Alas! is not the king of Persia, who loves and adores you, capable of comforting you and making amends for every loss?"

Notwithstanding all the protestations of love the king of Persia made the fair slave, and all he could say to induce her to speak, she remained unaltered, and keeping her eyes fixed upon the ground, would neither look at him nor utter a word.

The king of Persia, delighted with the purchase he had made of a slave who pleased him so well, pressed her no further, in hopes that by treating

her kindly he might prevail upon her to change
 ls, and the
 tered. He
 When it
 the slave,
 rose from
 438 THE ARAB king, his

believe not only that she was dumb, but that she
 had never laughed in her life, began. The slave
 king of Persia perceived it with wecast eyes
 made him break forth into an outburst of
 entertainment, and
 coming to her taste

change the conversation,
 was, how she liked the
 on, what she thought of
 h furniture and whether
 was not very agreeable
 cisions she made no reply, so
 as at a loss what to think of her
 silence. He imagined at first, that perhaps she
 was dumb. "But then," said he to himself, "can
 it be possible that Heaven should form a creature
 so beautiful, so perfect, and so accomplished, yet,
 at the same time with so great an imperfection?
 Were it, however so, I could not love her with
 less passion than I do."

When the king of Persia rose, he washed his
 hands on one side, while the fair slave washed hers
 on the other. He took that opportunity to ask the
 women who held the basin and napkin if ever they
 had heard her speak. One of them replied "Sure
 we have neither seen her open her lips nor heard
 her speak any more than your majesty. We have
 rendered her our services—we have dressed her
 hair, and waited upon her in her chamber—but she
 has never opened her lips so much as to say, 'That
 is well,' or 'I like this.' We have often asked her,
 'Madam, do you want anything? Is there any-
 thing you wish for? Do but ask and command
 us.' But we have never been able to draw a word
 from her. We cannot tell whether her silence pro-
 ceeds from pride, sorrow, stupidity, or dumbness."

The king of Persia was more astonished at hear-
 ing this than he had been before. However
 believing the slave might have some cause of
 sorrow, he was willing to endeavour to divert and
 amuse her. Accordingly, he appointed a splendid
 assembly, to which all the ladies of the court came,
 and those who were skillful in playing upon musical
 instruments performed their parts, while others
 sang or danced, or did both together. At last
 they played at all sorts of games, which much
 diverted the king. The fair slave was the only

person who the grand vizier. As soon as he
 She never moved him to distribute a thousand
 her eyes fixed among the holy men of his religion
 ference that all the poverty, as also among the
 than the king. After this way of returning thanks
 one retired to her apartments, having spoken at last.

The next morning she in the direction of that
 in love with the fair slave.

soon made it appear, by not given this order, he
 attach himself to her alorain. "Madam," said
 resolution. On the same day, she abruptly, since
 other women giving every one of them I hope you
 and other valuables, besides a considerable, since I,
 with free leave to marry whom they thought fit,
 and only kept the matrons and a few other elderly
 women to wait upon the fair slave. However, for
 a whole year together she never afforded him the
 pleasure of one single word, yet the king continued
 his ~~sentiments~~ *sentiments* to please her, and gave her the most
 signal proof, of sincere love.

At the expiration of the year the king, sitting
 one day by his slave, protested to her that his
 love, instead of being diminished grew every day
 more violent. "My queen," said he, "I cannot
 divine what your thoughts are but nothing is
 more true than that having the happiness of posses-
 sing you, there remains nothing for me to desire.
 I esteem my kingdom, great as it is less than an
 atom, when I have the pleasure of beholding you,
 and of telling you a thousand times that I adore
 you. I desire not that my words alone should
 oblige you to believe me. Surely you can no
 longer doubt my devotion after the sacrifice which
 I have made to your beauty of so many women,
 whom I formerly kept in my palace. You may
 remember it is about a year since I sent them all
 away, and I repent of it as little now as I did the
 first moment of their departure, and I never shall
 repent. Nothing would be wanting to complete
 my happiness, would you but speak one single
 word to me by which I might be assured that you
 thought yourself at all obliged to me. But how
 can you speak to me if you are dumb? and alas!
 I feel but too apprehensive that this is the case.
 How can I doubt, since you still torment me with
 silence, after my having for a whole year entreated
 you to speak? Still something within me tells me
 you are not dumb, and I beseech, I conjure you,
 dear madam, to break through this long silence,
 and speak but one word to me, and after that I
 care not how soon I die."

At this discourse the fair slave, who, according
 to her usual custom, had been looking to the king
 with downcast eyes and had given him cause to

no sooner had the king cast his eyes upon her but that she
 he was charmed with her beauty. He smiled. The
 into a closet, and was followed by a surprise that
 and a few attendants. The exclamation of joy,
 her face a red satin veil
 when the merchant
 Persia beheld a lady
 he had ever seen. He
 in love with her and
 his price.

"Sue" said he
 gold to the
 in my throat

all the favours and honours you have been pleased
 to confer upon me and to implore Heaven to
 bless and prosper you to prevent the wicked
 designs of your enemies, and not suffer you to die,



THE KING OF PERSIA VISITS THE

and no longer hesitated, but that she was going
 to speak he was called for that happy moment with
 an eagerness and a passion that cannot easily be
 expressed.

At last the fair slave thus addressed herself to
 the king. "Sire, I have so many things to say to
 your majesty that I cannot break silence, I
 know not where to begin. However it be
 place, I think myself bound to thank you for

after hearing me speak but to grant you a long
 life. Indeed, I love you as I ought to do."

The king of Persia, delighted to hear the fair
 slave's words, embraced her tenderly. "Sire,"
 light of my eyes," said he, "it is impossible for me
 to receive a greater joy than you have now given
 me. You have pleased and declared that you love
 me." After these two occasions of joy I am trans-
 ported to excess.

The king, of Persia, in the rapture of his delight,
said no more to the fair slave. He left her but



THE KING OF PERSIA AND THE FAIR SLAVE

all haste for the grand vizier. As soon as he came he ordered him to distribute a thousand pieces of gold among the holy men of his religion who made vows of poverty, as also among the hospitals and the poor by way of returning thanks to Heaven for the queen's having spoken at last. And his will was obeyed by the direction of that minister.

After the king of Persia had given this order he returned to the fair slave again. "Madam," said he, "pardon me for leaving you so abruptly, since you have been the occasion of it, but I hope you will indulge me with some conversation since I am desirous to know of you several things of great consequence. Tell me my dearest soul! what were the powerful reasons that induced you to persist in that obstinate silence for a whole year together though every day you saw me, heard me talk to you, and ate and drank with me. I shall pass by your not speaking, but how you could carry yourself so that I could never discover whether you were sensible of what I said to you or no. I confess surpasses my comprehension, and I cannot yet understand how you could contain yourself so long, therefore I conclude the occasion of it to be very extraordinary."

in such a manner as made her perceive his intention was speedily to return. And being willing that the occasion of his joy should be made full, he declared it to his officers, and sent in

To satisfy the king of Persia's curiosity, replied the lady, "think whether or no to be a slave far from my own country without any hopes of ever seeing it again,—to have a heart torn

with grief at being separated for ever from my mother, my brother, my friends, and my acquaintance,—are not these sufficient reasons for the silence your majesty has thought so strange and unaccountable? The love of our native country is as natural to us as that of our parents, and the loss of liberty is insupportable to every one who is not wholly destitute of common sense, and who knows how to set a value on it. The body, indeed, may be enslaved, and under the subjection of a master, no one has the power and authority in his hands, but the will can never be conquered, it remains free and unconquered, depending on itself alone, as your majesty has found in my case. And it is a wonder that I have not followed the example of many unfortunate wretches, whom the loss of liberty has reduced to the melancholy resolution of procuring their own deaths a thousand ways, by a liberty which cannot be taken from them."

"Madam," replied the king, "I am convinced of the truth of what you say, but till this moment I was of opinion that a person beautiful, and of good understanding like yourself, whom her evil destiny had condemned to be a slave, ought to thank herself very happy in meeting with a king for her master."

"Sure," replied the lady, "whatever the slave be as I have already observed to your majesty, there is no king on earth can tyrannise over her will. When, indeed, you speak of a slave mistress of charms sufficient to captivate a monarch, and reduce him to love her, if she be of a rank infinitely below him I am of your opinion, she ought to think herself happy in her misfortune. Still, what happiness can it be when she considers herself only as a slave torn from a parent's arms, and perhaps from those of a lover, her passion for whom death only can extinguish? But when this very slave is in nothing inferior to the king who has purchased her, your majesty shall then judge of the rigour of her destiny, her misery and her sorrow, and to what desperate attempts the anguish of despair may drive her."

The king, of Persia, astonished at this discourse, "Madam," said he, "can it be possible that you are of royal blood as by your words you seem to intimate? Explain the whole secret to me I beseech you, and no longer augment my impatience. Let me instantly know who are the happy parents of so great a prodigy of beauty—who are your brothers, your sisters and your relations above all, tell me your name."

"Sure," said the fair slave, "my name is

Gulnare* of the Sea, and my father, who is now dead, was one of the most potent monarchs of the ocean. When he died he left his kingdom to a brother of mine, named Saleh,† and to the queen my mother, who is also a princess, the daughter of another powerful monarch of the sea. We enjoyed profound peace through the whole kingdom, till a neighbouring prince, envious of our happiness, invaded our dominions with a mighty army, and penetrating as far as our capital, made himself master of it, and we had but just time to secure ourselves in an impenetrable and inaccessible place, with a few trusty officers who did not forsake us in our distress.

"In this retreat, my brother was not negligent in contriving means to drive the unjust invader from our dominions. One day, taking me into his closet, 'Sister,' said he, 'the events of the smallest undertakings are always dubious. For my own part, I may fail in my attempt to recover my kingdom, and I shall be less concerned at my own disgrace than at what may possibly happen to you. To secure you from all accident, I would fain see you married. But in the present miserable condition of our affairs, I see no probability of matching you to any of the princes of the sea, and therefore I should be glad if you would concur with my opinion, and think of marrying one of the princes of the earth. I am ready to contribute all that lies in my power towards accomplishing this, and I am certain there is not one of them but, conceding your beauty, would be proud of sharing his crown with you.'

"At this discourse of my brother's I fell into a violent passion. 'Brother,' said I, 'you know that I am descended, as well as you, from the kings and queens of the sea, without any mixture of alliance with those of the earth: therefore I do not descend to marry below myself, and I have taken an oath to that effect. The condition to which we are reduced shall never oblige me to alter my resolution, and if you perish in the execution of your design, I am prepared to fall with you, rather than follow the advice I so little expected from you.'

"My brother, who was still earnest for my marriage, however improper for me, endeavoured to make me believe that there were kings of the earth who were in no way inferior to those of the sea. This put me into a more violent passion, which occasioned him to say several harsh things that rattled me to the quick. He left me as much

* Untranslatable "person of the sea."

† Such a figure "good" just" &c.

dissatisfied with myself as he could possibly be with me, and in this peevish mood I gave a spring from the bottom of the sea up to the Island of the Moon.

"Notwithstanding the violent discontent that made me cast myself upon that island, I lived happy in retirement. But in spite of all my precautions, a person of distinction, attended by his servants, surprised me sleeping, and carried me to his own house. He expressed much love for me, and omitted nothing which he thought might induce me to return his passion. When he saw that fair means would not prevail, he attempted to use force, but I soon made him repent of his insolence. At last he resolved to sell me, which he did to the merchant who brought me hither and sold me to your majesty. He was a very prudent, courteous, humane man, and during the whole of the long journey never gave me the least reason to complain.

"As for your majesty," continued the princess Gulnare, "if you had not shown me all the respect you have hitherto paid (for which I am extremely obliged to your goodness), and given me such undeniable marks of your affection that I could no longer doubt of it,—if you had not immediately sent away your women I hesitate not to tell you that I should not have remained with you. I would have thrown myself into the sea out of this very window, where you accosted me when you first came into this apartment, and have gone in search of my mother, my brother, and the rest of my relations. I should have persisted in that design, and would have put it in execution, if you had not continued your kind treatment."

In this manner the princess Gulnare discovered herself to the king of Persia, and finished her story.

"My adorable princess," cried the king of Persia, "what wonders have I heard! and what ample matter for my curiosity to ask a thousand questions concerning those strange and unheard-of things which you have related! But, first I ought to thank you for your goodness and patience in making trial of the truth and constancy of my passion. I thought it impossible for me to love you more than I did, but since I know you to be a princess I love you a thousand times more. Princess, did I say? You are no longer so, you are my queen—the queen of Persia, and by that title shall you be proclaimed throughout the whole kingdom. To-morrow the ceremony will be performed in my capital, with a pomp and magnificence never yet beheld, which will plainly show that you are my

queen and lawful wife. This should long ago have been done had you sooner convinced me of my error, for from the first moment of my seeing you I have been of the same opinion as now, to love you always, and never to place my affections on any other.

"But that I may satisfy myself, and pay you all the respect that is your due, I beseech you, madam, to inform me more particularly of the kingdom and people of the sea, who are altogether unknown to me. I have heard much talk indeed, of the inhabitants of the sea, but I always looked upon such accounts merely as tales or fables, by what you have told me, I am convinced there is nothing more true, and I have a proof of it in your own person, who are one of them and are pleased to condescend to be my wife, which is in honour no other inhabitant of earth can boast. There is one point however, which puzzles me, therefore I must beg the favour of you to explain it. I cannot comprehend how it is possible for you to live and move in the water without being drowned. There are few amongst us who have the art of staying under water, and they would certainly perish, if, after a very short time, they did not come up again."

"Sure," replied the queen Gulnare, "I shall with pleasure satisfy the king of Persia. We can walk at the bottom of the sea with as much ease as you can upon land, and we can breathe in the water as you do in the air, so that instead of suffocating us as it does you, it really contributes to the preservation of our lives. What is yet more remarkable, it never wets our clothes, so that when we wish to visit the earth we have no occasion to dry them. Our language is the same as that of the writing engraved upon the seal of the great prophet Solomon, the son of David.

"I must not forget to inform you further that the water does not in the least hinder us from seeing, for we can open our eyes without any inconvenience, and as we have quick piercing sight, we can discern any object as clearly in the deepest part of the sea as upon land. We have also there a succession of day and night the moon affords us her light, and even the planets and the stars appear visible to us. I have already spoken of our kingdoms, but as the sea is much more spacious than the earth so there are a greater number of them and of greater extent. They are divided into provinces and in each province there are several great cities, well peopled. In short, there are an infinite number of nations, differing in manners and customs as they do upon the earth.

"The palaces of the kings and princes are very sumptuous and magnificent. Some of them are constructed of marble of various colours; others of rock crystal, with which the sea abounds; mother-of-pearl, coral, and of other valuable materials, gold, silver, and all sorts of precious stones are more plentiful there than on earth. I say nothing of the pearls, since the largest that ever were seen upon earth would not be valued amongst us, and none but the very lowest ranks of citizens would wear them.

"As we have a marvellous and terrible art, by to transport ourselves whither we please, we have no need of carriages or riding horses, the knowledge of which has his stables, and his kind of sea-horses, but they are seldom used except upon public festivals or rejoicing days. Some after they have trained sea-horses, take delight in riding and showing their skill and dexterity in races, others put them to chariots of mother-of-pearl, adorned with an infinite number of shells of all sorts, of the finest colours. These chariots are open, and in the middle there is a throne on which the king sits and shows himself to the public view of his subjects. The horses are trained to draw by themselves, so that there is no occasion for a charioteer to drive them. I pass over a thousand other curious particulars relating to these subterranean courses, which would be very entertaining to your majesty, but you must permit me to defer them to a future opportunity. With your majesty's permission, I won't like to send for my mother and my cousins, that I may see them at the same time to desire the king and brother's company, to whom I have a great desire to be reconciled. They will be very glad to meet me again, when they understand I am wife to the mighty king of Persia. I beseech your majesty to give me leave to send for them. I am sure they will be happy to pay their respects to you, and I venture to say you will be extremely pleased to see them."

"Madam," replied the king of Persia, "you are mistress, do whatever you please, I shall endeavour to restore them with all the honours they deserve. But I would soon know how you will acquaint them with what you desire, and when they will arrive that I may give orders to make preparation for their reception and go myself to meet them."

"Sure," replied the queen Gulnare, "there is no need of these ceremonies: they will be here in a moment, and if your majesty will but step into the closet, and look through the lattice, you will see the manner of their arrival."

As soon as the king of Persia was in the closet, queen Gulnare ordered one of her women to bring her a freeman with a little fire. After that she bade her retire and shut the door. When she was alone she took a piece of aloes out of a box, and put it into the fire pan. As soon as she saw the smoke rise, she repeated some words unknown to the king of Persia, who observed with great attention and delight. She had no sooner ended than the sea began to be disturbed. The closet the king was in was so convulsed, that looking through the lattice on the same side with the windows that faced the sea, he could plainly perceive it.

At length the sea opened at some distance, and green fire there rose out of it a tall, handsome young man with whiskers of a sea-green colour, a little behind him, a lady advanced in years, but of a majestic air attended by five young ladies, nothing inferior in beauty to the queen Gulnare.

Queen Gulnare immediately came to one of the windows, and saw the king's brother the queen her mother, and the rest of her relations, who at the same time perceived her also. The company advanced, borne as it were upon the surface of the waves. When they came to the margin, they tumbling one after another sprung in at the window. King Saleh, the queen her mother, and the rest of her relations embraced queen Gulnare tenderly with tears in their eyes on their first entrance.

After the queen had received them with all imaginable honour and made them sit down upon a sofa, the queen her mother addressed herself to her "Daughter" and she, "I am overjoyed to see you again after so long an absence, and I am confident that your brother and your relations are no less so. Your leaving us without any warning, anybody with your inclination involved us in inexpressible sorrow, and it is impossible to tell you how many tears we have shed on your account. We know of no reason that could induce you to take such a resolution, but what your brother related to us of the concern on that passed between him and you. The advice he gave you seemed to him at that time advantageous for settling you in the world, and suitable to the then posture of our affairs. If you had not approved of his proposal, you ought not to have been so much alarmed, and give me leave to tell you, you took his advice in a different light from what you ought to have done. But no more of this, it serves only to renew the occasion of our sorrow and complaint, which you and we ought to bury for ever in oblivion. Give us now an account of all that has happened to you since we saw you last, and of

your present situation, but especially let us know if you are married."

Queen Gulnare immediately threw herself at her mother's feet, and kissing her hand, "Madam, said she, "I own I have been guilty of a fault, and I am indebted to your goodness for the pardon which you are pleased to grant me. What I am going to say, in obedience to your commands will soon convince you that it is often in vain for us to have an aversion for certain measures, I have myself experienced that the only thing I had an abhorrence to is just that to which my destiny has led me." She then related the whole of what had befallen her since she quitted the sea for the earth. As soon as she had concluded, and had acquainted them with her having been sold to the king of Persia, in whose palace she was at present. "Sister," said the king her brother "you have been wrong to suffer so many indignities, but you can blame nobody but yourself, you have it now in your power to be free, and I cannot but admire your patience, that you could endure so long a slavery. Rise, and return with us into my kingdom, which I have reconquered from the proud usurper who made himself master of it."

The king of Persia, who heard these words from the closet where he stood, was in the utmost alarm. "Ah!" said he to himself "I am ruined, and if my queen, my Gulnare, hearkens to this advice and leaves me, I shall surely die. It is impossible for me to live without her." Queen Gulnare soon put him out of his fears.

"Brother," said she, smiling, "what I have just heard gives me a greater proof than ever of the sincerity of your affection. I could not brook your proposing to me a match with a prince of the earth, now I can scarcely forbear being angry with you for advising me to break the engagement I have made with the most powerful and renowned monarch in the world. I do not speak here of an engagement between a slave and her master, it would be easy to return the ten thousand pieces of gold that I cost him, but I speak now of a contract between a wife and a husband, and a wife who has not the least reason to complain. He is a religious, wise and temperate king, and has given me the clearest proof of his love. What can be a greater proof of the sincerity of his passion than his sending away all his women (of which he had a great number) immediately upon my arrival. I am now his wife, and he has lately declared me queen of Persia, to share with him in his councils."

"So that, brother," continued the queen Gulnare "instead of following your advice, you see I have

all the reasons in the world, not only to love the king of Persia as passionately as he loves me, but also to live and die with him, more out of gratitude than duty. I hope, then, neither my mother, nor you, nor any of my cousins will disapprove of the resolution or the alliance I have made, which will do equal honour to the kings of the sea and earth. Excuse me for giving you the trouble of coming hither from the bottom of the deep to communicate it to you, and to enjoy the pleasure of seeing you after so long a separation."

Sister," replied king Saleh, "the proposal I made you of going back with us into my kingdom, upon the recital of your adventures which I could not hear without concern, was only to let you see how much we all love you and how much I in particular honour you, and I that nothing in the world is so dear to me as your happiness. Upon the same account, then for my own part I cannot condemn a resolution so reasonable and so worthy of yourself, after what you have told us of the king of Persia, your husband, and the great obligations you are under to him, and I am persuaded that the queen our mother will be of the same opinion."

The queen confirmed what her son had said, and addressed herself to queen Gulnare. "I am glad to hear you are pleased and I have nothing to add to what your brother has said. I should have been the first to condemn you, had you not expressed all the gratitude you owe to a monarch who loves you so passionately."

As the king of Persia had been extremely concerned lest he should lose his beloved queen so now he was transported with joy at her resolution never to forsake him and having no room to doubt of her love after so open a declaration he resolved to evince his gratitude in every possible way.

While the king was indulging incredible pleasure, queen Gulnare clapped her hands, and immediately some of her slaves entered whom she had ordered to bring in a collation. As soon as it was served, she invited the queen her mother, the king her brother, and her cousins to partake. They began to reflect that they were in the palace of a mighty king, who had never seen nor heard of them and that it would be rude to eat at his table without him. This reflection raised a blush on their faces and in their emotion, their eyes glowing like fire, they breathed flames at their mouths at the thoughts.

This unexpected sight put the king of Persia, who was totally ignorant of the cause of it, into a dreadful consternation. Queen Gulnare, suspecting

this, rose from her seat, and told her relations she would be back in a moment. She went directly to the closet, and by her presence recovered the king of Persia from his surprise.

"Sir," said she, "I doubt not but that your majesty is well pleased with the acknowledgment I have made of the many favours of which I am indebted to you. I might have complied with the

majesty has heaped upon me to remain unseen for me to remain unseen many convincing proofs. But," it continued, "I give this subject, and give the sincere friendship of the king my brother with they earnestly of Persia was in the closet one of her women to bring fire. After that she had done When she was alone out of a box and put it upon as he saw the smoke words unknown to the king with great attention all she intended than the king began the king was in was through the lattice on follows that the king



In the middle of the tent there is a throne on which he sits, &c. (442)

wishes of my relations, and gone back with them to their dominions; but I am not capable of such ingratitude, for which I should have been the first to condemn myself." "Ah, my queen," cried the king of Persia, "speak no more of your obligations to me; you have none. I am under so many to you that I shall never be able to repay them. I never thought it possible you could have loved me so tenderly as you do, and as you have made appear to me in the most endearing manner."

"Ah, sir," replied Queen Gulnare, "could I do less than I have done? I fear I have not done enough to earn all the honours that you,

you of it yourselves. I intended to have had some conversation with them by ordering a banquet for them, before introducing them to your majesty; but they are impatient to pay their respects to you; and therefore I beseech your majesty would be pleased to honour them with your presence."

"Madam," said the king of Persia, "I should be very glad to salute persons who have the honour to be so nearly related to you, but I am afraid of the flames they breathe at their mouths and nostrils." "Sir," replied the queen, laughing, "you need not in the least fear those flames, which are no hurt, but a sign of their unwillingness to eat

your present situation, but your honouring them with
if you are married." ing with them

Queen Gulnare immediately encouraged by these words
mother's feet, and kissing the apartment with his queen

said she, I own I have to

I am indebted to your goodness

which you are pleased to

going to say, in obedience

soon convince you that it

to have an avenger for crimes

myself experienced that

abhorrence just the

1

disgrace should have had the happiness of falling
under the protection of so powerful a monarch.
We can assure you she is not unworthy of the high
rank to which you have been pleased to raise her,



King Sa h p n d w h n m o t h e s a f 4 6 k

Gulnare She presented him to the queen her
mother to the king her brother and to her other
relations who instantly threw themselves at his
feet with their faces to the ground. The king of
Persia ran to them, and kissing them up embraced
one after the other. After they were all seated,
the feast began. She said he to the king of
Yerba we are at a loss for words to express our
joy to think that the queen my sister in law

and we have always had so much love and tenderness
for her that we could never think of parting
with her to any of the powerful princes of the sea,
who often demanded her in marriage before she
came of age. Heaven has reserved her for you and
we have no better way of testifying our gratitude
for the favour it has done her than by beseeching
it to grant your majesty a long and happy life with
her

by the queen my sister I knew not what part of the earth she was in or that she had the honour to be married to so great a monarch. This made us come without a present. As we cannot express

present a small token of your gratitude, when you never have been indebted to me? I declare once more none of your family have ever been in the least obliged to me. I esteem myself but too happy



Many tears were shed on both sides. (P. 41.)

how much we have been obliged to your majesty I beg you to accept this small token of gratitude in acknowledgment of the many favours you have been pleased to show her wherein we take equal interest."

It is impossible to express how greatly the king of Persia was surprised at the sight of so much riches enclosed in so small a compass. "What! three," cried he, "do you call so inestimable a

present the consent you have given to the alliance I have contracted with you. Madam! contented he turning to Chahar, the king your brother has put me in the greatest confusion and I would beg of him to permit me to refuse his present, were I not afraid of disobliging him," do you therefore

* Archaic. "I am afraid it is contrary to an affair to give a present."

in them. He at length left the council, accompanied by his father, and went to wait on his mother, queen Gulnare, in her apartment. The queen no sooner saw him coming with his crown on his head than she ran to him, and embraced him with tenderness, wishing him a long and prosperous reign.

The first year of his reign, king Beder acquitted himself of all his royal functions with great assiduity. Above all he took care to inform himself of the state of his affairs, and of all that might in any way contribute towards the happiness of his people. Next year, having left the administration to his council, under the direction of his father, he left his capital, under pretence of diverting himself with hunting, but his real intention was to visit all the provinces of his kingdom, that he might reform abuses, establish good order, and, by showing himself on his frontiers, deprive all ill-minded princes, his neighbours, of any opportunities of attempting anything against the security of his subjects.

It required no less than a year for the young monarch to execute a design so worthy of him. Soon after his return, the old king his father fell so dangerously ill that he knew at once he should never recover. He waited for his last moment with great tranquillity, and his only care was to recommend to the ministers and other lords of his sons court to persevere in the fidelity they had sworn to him, and there was not one but willingly renewed his oath as freely as at first. He died, at length, to the great grief of king Beder and queen Gulnare, who caused his corpse to be borne to a stately mausoleum, worthy of his rank and dignity.

The funeral obsequies ended, king Beder found no difficulty in complying with that ancient custom in Persia to mourn for the dead a whole month and not to be seen by anybody during that time. He would have mourned the death of his father for a lifetime, had he yielded to his excessive affliction, and had it been right for a great prince thus to abandon himself to sorrow. During this interval the queen, mother to queen Gulnare, and king Saleh, together with the princesses, arrived at the Persian court to condole with their relations, and took a great part in their affliction before they offered any consolation.

When the month was expired, the king could not refuse admittance to the grand vizier and the other lords of his court who besought him to lay aside his mourning to show himself to his subjects, and resume the administration of affairs.

He showed so much reluctance to comply with

their request, that the grand vizier was forced to take upon him to say, "Sure, it were needless to represent to your majesty that it is only women who persist in perpetual mourning. We doubt not but you are fully convinced of this, and that it is not your intention to follow their example. Neither our tears nor yours are capable of restoring life to the good king your father, even though we should lament him all our days. He has yielded to the common fate of all men, which subjects them to pay the indispensable tribute of death. Yet we cannot say absolutely that he is dead since we see him in your sacred person. He did not himself doubt, when he was dying, but that he should revive in you, and to your majesty it belongs to show that he was not deceived."

King Beder could no longer oppose such reasoning. He laid aside his mourning, and after he had resumed the royal habits and ornaments, began to provide for the necessities of his kingdom and subjects with the same assiduity as before his father's death. He acquainted himself with universal approbation, and as he was exact in maintaining the ordinances of his predecessor, the people did not perceive they had changed their sovereign.

King Saleh, who was returned to his dominions in the sea, with the queen his mother and the princesses, no sooner heard that king Beder had resumed the government, than he, at the end of the year, came alone to visit him, and king Beder and queen Gulnare were overjoyed to see him. One evening, talking of various matters, king Saleh fell inensibly on the praises of the king his nephew, and expressed to the queen his sister how glad he was to see him govern so prudently as to acquire great reputation, not only among his neighbours, but among remote princes. King Beder, who could not bear to hear himself so well spoken of, and not being willing, through good manners, to interrupt the king his uncle, turned on one side and feigned to be asleep, leaning his head against a cushion that was behind him.

From these commendations which regarded only the conduct and genius of king Beder, king Saleh came to speak of the perfections of his person, which he extolled as prodigies, having nothing equal to them upon earth, or in all the kingdoms under the waters with which he was acquainted.

"Sister," said he, "I wonder you have not thought of marrying him ere this. If I mistake not, he is in his twentieth year, and at that age no prince like him ought to be without a wife. I shall think of a match for him myself, since you

will not and marry him to some princess of our lower world who may be worthy of him."

"Brother replied queen Gulnare you call my attention to what has never occurred to me, I must own. As he has discovered no inclination for marriage I have never thought of mentioning it to him. I like your proposing one of our princesses, and I desire you to name one so beautiful and accomplished that the king my son may be obliged to love her."

"I know one," replied king Saleh, softly, "but before I tell you who she is, let us see if the king my nephew be asleep. I shall tell you afterwards why it is necessary we should take that precaution."

Queen Gulnare turned about and looked at her son, and thought she had no reason to doubt but that he was in a profound slumber. King Beder never theless, far from sleeping redoubled his attention unwilling to lose anything the king his uncle said with so much secrecy.

There is no necessity for your speaking so low," said the queen to the king her brother, "you may speak out with



He gave free course to his tears" (p. 432).

freedom, without fear of being heard."

It is by no means proper," replied king Saleh, "that the king my nephew should as yet have any knowledge of what I am going to say. Love, you know, some misfortune enters in at the ear, and it is not necessary he should thus conceive a passion for the lady I am about to name. Indeed I see many difficulties to be surmounted—not on the lady's part as I hope, but on that of her father. I need only mention to you the princess Gushara, daughter of the king of Samandal."

"How! brother," replied queen Gulnare, "is not the princess Gushara yet married? I remember to have seen her before. I felt your pulse, she was then about eighteen months old, and surprisingly beautiful, and must needs be the wonder of the world, as her charms have increased with her years. The few years she is older than the king my son ought not to prevent us from doing our utmost to bring the match about. Let me but know the difficulties in the

* Gushara, in Arabic, signifies a precious stone."

way and we shall surmount them. Sister" re- | the princess his daughter and in case he refuses
plied King Saleh the greatest difficulty is that | her we shall address ourselves elsewhere in the



The king of Persia kissed the queen his grandmother.

the king of Samand is deservingly vain, look
on, upon all others as his seniors not likely
we shall easily get him to enter into a lance.
For myself I shall not tell in a person, and demand

hope of being more favourably received. For this
reason as you may perceive I said he, "it is
a well for the king not to know anything of our
designs if he should fall in love with the princess

Gauhara—till we have got the consent of the king of Samandul." They discoursed a little longer upon this point, and before they parted, agreed that king Saleh should forthwith return to his own dominions, and demand the princess Gauhara for the king of Persia his nephew.

This done, queen Gulnare and king Saleh, who believed king Beder asleep, awoke him before they retired, and he dissembled so well, that he seemed to wake from a profound sleep. He had heard every word, and the character they gave of the princess Gauhara had inflamed his heart with a new passion. He conceived such an idea of her beauty, that the desire of possessing her made him pass the night very uneasily, without closing his eyes.

Next day king Saleh proposed taking leave of queen Gulnare and the king his nephew. The young king who knew his uncle would not have departed so soon but to go and promote, without loss of time, his happiness, changed colour when he heard him mention his departure. His passion was become so violent, it would not suffer him to wait so long time for the sight of his mistress as would be required to accomplish the marriage. He more than once resolved to desire his uncle to bring her away with him, but as he did not wish to let the queen his mother understand he knew anything of what had passed, he desired him only to stay with him one day more, that they might together intending to take that opportunity to discover his mind to him.

The day for hunting was fixed, and king Beder had many opportunities of being alone with his uncle, but he had not the courage to acquaint him with his design.

In the heat of the chase, when king Saleh was separated from him, and not one of his officers or attendants was near he alighted by a rivulet, and having tied his horse to a tree, which, with several others growing along the banks, afforded a very pleasing shade, he laid himself down on the grass and gave free course to his thoughts, which flowed in great abundance accompanied by many sighs. He remained a good while in this condition absorbed in thought without speaking a word.

King Saleh, in the meantime, missing the king his nephew, began to be much concerned to know what had become of him, but no one could give any tidings of him. He therefore left the company to go to seek for him, and at length perceived him at a distance. He had observed the day before, and more plainly that day, that he was not so lively as he used to be, and that, if he was asked a

question he could answer it not at all or not to the purpose, but he never in the least suspected the cause. As soon as he saw him lying in that uncomfortable posture, he immediately guessed he had not only heard what had passed between him and queen Gulnare, but that he had become passionately in love. He therefore alighted at some distance from him, and having tied his horse to a tree, came upon him so softly, that he heard him pronounce the following words:—

Amiable prince of the kingdom of Samandul, I have no doubt but that an imperfect sketch of your incomparable beauty, I told you to be still more beautiful than all the princesses in the world, and to excel them as much as the sun does the moon and stars. I would this moment go and offer you my heart if I knew where to find you, it belongs to you, and no prince's shall be possessor of it but you."

King Saleh would hear no more, he advanced immediately, and discovered himself to Beder. "I know what I see nephew," said he, "you heard what the queen your mother and I said the other day of the princess Gauhara. It was not our intention that you should have known anything, and we thought you were asleep. "My dear uncle," replied king Beder, "I heard every word, and have sufficiently experienced the effect you foretold which it was not in your power to prevent. I detained you on purpose to acquaint you with my love before your departure, but the shame of disclosing my weakness if it be weakness to love a princess so worthy of affection, sealed my mouth. I beseech you, then, by the friendship you profess for a prince who has the honour to be so nearly allied to you, that you will pity me and wait to procure me the consent of the divine Gauhara, till you have gained the consent of the king of Samandul that I may marry his daughter, unless you had rather see me die with love, before I have beheld her."

These words of the king of Persia greatly embarrassed king Saleh. He represented how difficult it was to give him the satisfaction he desired and that he could not do it without carrying him along with him, which might be of dangerous consequence since his presence was so absolutely necessary in his kingdom. He conjured him therefore to moderate his passion till such time as he had put things into a train to satisfy him, assuring him he would use his utmost diligence and would come to acquaint him with his progress in a few days. But these reasons were not sufficient to satisfy the king of Persia. "Cruel uncle!" said

have no offer me as thin that of paying my respects to the most potent, most prudent, and most valiant prince in the world, feeble would be my language to express how much I honour your majesty. Could you penetrate into my inmost soul, you could be convinced of the great veneration I have for you, and my ardent desire to test my attachment." Having spoken these words he took the box of jewels from one of his servants, and having opened it, presented it to the king exploring him to accept of it for his sake.

Prince Samandal replied the king of Samandal you would not make me such a present unless you had a request proportionable to it to propose. If there be anything in my power to grant you may freely command me and I shall feel the greatest pleasure in complying with your wishes. Speak and tell me frankly where I can serve you."

I must own ingenuously," replied king Saleh.

I have a boon to ask of your majesty, and I shall take care to ask nothing but what is in your power to bestow. The thing depends so absolutely on yourself that it would be to no purpose to ask of any one else. I ask it then with all possible earnestness, and beg of you not to refuse me."

"If it be so" replied the king of Samandal, "you have nothing to do but tell me what it is, and I you shall see after what manner I can oblige when it is in my power."

Sir" said king Saleh "after the compliment with which your majesty has been pleased to inspire me I shall dissemble no longer if it came to leg of you to honour our house with your alliance by the marriage of your daughter the princess Gahbara, and to strengthen the good understanding that has long subsisted between our two crowns.

At these words the king of Samandal burst in a loud laugh, falling back in his chair and not a curl on that supported him and with an imperious and scornful air said, king Saleh I have always hitherto thought you a prince of great wisdom and prudence but what you say convinces me I was mistaken. Tell me, I beseech you where was your wit or discretion, when you formed to yourself such a chimera as you have now proposed to me? Could you conceive a thought of aspiring in marriage to a princess the daughter of so powerful a monarch as I am? You ought to have considered the great distance between us and not have run the risk of losing in a moment the esteem I always had for your person."

King Saleh was extremely hurt at this affronting answer and had much ado to restrain his

resentment, however he replied with all possible moderation "God reward your majesty as you deserve! I have the honour to inform you I do not demand the princess your daughter in marriage for myself, but even should I dare so you majesty and the princess for I am being offended should have thought it an honour done to both. Your majesty well knows I am one of the kings of the sea as well as yourself, that my ancestors vindicated my authority to any other royal house, and that the kingdom I inherit from them is no less potent and flourishing than it has ever been. If your majesty had not interrupted me you had soon understood that the favour I stand of you was not for myself, but for the young king of Persia my nephew whose power and grandeur no less than his personal good qualities cannot be unknown to you. Everybody acknowledges the princess Gahbara to be the most beautiful under heaven but it is no less true that the young king of Persia is the handsomest and most accomplished prince on the land. Thus the favour that is asked of you is likely to redound to the honour both of your majesty and the princess your daughter you ought not to doubt that your consent to an alliance so equal will be unanimously approved in all the kingdoms of the sea. The princess is worthy of the king of Persia, and the king of Persia is no less worthy of her."

The king of Samandal had not permitted king Saleh to go on so long had not rage deprived him of all power of speech. At length however he broke out into outrageous and injurious expressions, unworthy of a great king. "Dog!" cried he "dare you talk to me in this manner and so much as mention my daughter's name in my presence? Can you think the son of your sister Gahbara worthy to come in competition with my daughter? Who are you? Who was your father? Who is your sister? And who your nephew? Was not I a father a dog and the son of a dog, like you?—Gah! seize the insolent wretch and cut off his head."

The few officers who were about the king of Samandal were immediately going to obey his orders when king Saleh, who was in the flower of his age, nimble and vigorous got from them before they could draw their sabres and, having reached the palace gate found there a thousand men of his relations and friends, well armed and equipped who were just arrived. The queen his mother having considered the small number of attendants he had taken with him, and foreseeing the reception he would probably have from the king of Samandal, had sent these troops to protect and

defend him in case of danger, ordering them to make haste. Those of his relations who were at the head of this troop had reason to rejoice at their seasonable arrival, when they beheld him and his attendants come running in great disorder and pursued. "Sire," cried his friends, the moment he joined them "what is the matter? We are ready to avenge you, you need only command us."

King Saleh related his case to them in few words, and putting himself at the head of a troop, while some seized the gates, he re-entered the palace. The few officers and guards who had pursued him being soon dispersed he forced the king of Samandul's apartment, who being abandoned by his attendants, was soon seized. King Saleh left sufficient guards to secure his person, and then went from apartment to apartment, to search after the princess Giauhara. But she on the first alarm, had, together with her women, sprung up to the surface of the sea, and escaped to a desert island.

While this passed in the palace of the king of Samandul, those of king Saleh's attendants who had fled at the first menaces of that king, put the queen mother into terrible consternation, upon relating the danger of her son. King Beder who was present at the time was the more concerned in that he looked upon himself as the principal author of the mischief that might ensue, therefore, not caring to abide the queen's presence any longer, he darted up from the bottom of the sea, and not knowing how to find his way to the kingdom of Persia, happened to land on the island on which the princess Giauhara had saved herself.

The prince not a little disturbed in mind, went and sought himself under the shade of a large tree surrounded by others. Whilst he was endeavouring to recover himself, he heard somebody talking but was too far off to understand what was said. He arose and advanced softly towards the place whence the sound proceeded, where among the branches he perceived a beauty that dazzled him. "Doubtless," said he, within himself stepping and considering her with great attention, "this must be the princess Giauhara, whom fear has obliged to abandon her father's palace, or, if it be not, she no less deserves my love." Thus said, he came forward, and discovering himself, approached the princess with profound reverence. "Madam" said he, "I can never sufficiently thank Heaven for the favour it has done me in presenting to my eyes so much beauty. A greater happiness could not have befallen me than this opportunity to offer you my services. I beseech you, therefore, madam, to

accept them, it being impossible that a lady in this solitude should not want assistance."

"True, my lord," replied Giauhara, sorrowfully, "it is not a little extraordinary for a lady of my rank to be in this situation. I am a princess, daughter of the king of Samandul and my name is Giauhara. I was at ease in my father's palace, when suddenly I heard a dreadful noise. News was immediately brought me that king Saleh, I know not for what reason, had forced the palace, seized the king my father, and murdered all the guards who made any resistance. I had only time to save myself, and escape hither from his violence."

At these words, king Beder began to be concerned that he had quitted his grandmother so hastily, without staying to hear from her an explanation of the news that had been brought. But he was, on the other hand, overjoyed to find that the king his uncle had rendered himself master of the king of Samandul's person not doubting but he would consent to give up the princess for his liberty. "Adorable princess," continued he, "your concern is most just, but it is easy to put an end both to that and your father's captivity. You will agree with me when I tell you that I am Beder, king of Persia, and that king Saleh is my uncle. I assure you madam he has no design to seize upon the king your father's dominions, his only intent is to obtain your father's consent that I may have the honour and happiness of being his son-in-law. I have already given my heart to you upon the bare relation of your beauty and charms, and now, far from repenting I beg of you to accept it, and to be assured that I shall love you as long as I live. I dare flatter myself you will not refuse this favour, but be ready to acknowledge that a king who quitted his dominions purely on your account deserves some recompense. Permit me then beautiful princess to have the honour to present you to the king my uncle and the king your father shall no sooner have consented to our marriage, than king Saleh will leave him sovereign of his dominions as before."

This declaration of king Beder did not produce the effect he expected. It is true the princess no sooner saw him than his person and air, and the grace wherewith he accosted her, led her to regard him as one who would not have been disagreeable to her, but when she heard that he had been the occasion of the ill treatment her father had suffered, of the grief and fright she had endured and especially of the necessity she had been reduced to of flying her country, she looked upon him as an enemy with whom she ought to have nothing to do.

have no other motive than that of paying my respects to the most potent, most prudent, and most valiant prince in the world, feeble would be my language to express how much I honour your majesty. Could you penetrate into my inmost soul you would be convinced of the great veneration I have for you, and my ardent desire to testify my attachment." Having spoken these words, he took the box of jewels from one of his servants, and having opened it, presented it to the king, imploring him to accept of it for his sake.

Prince" replied the king of Samandal, you would not make me such a present unless you had a request proportionable to it to propose. If there be anything in my power to grant, you may freely command me, and I shall feel the greatest pleasure

in compliance. However, he replied with all possible moderation, "God reward your majesty as you deserve! I have the honour to inform you I do not demand the princess your daughter in marriage for myself, but even had I done so your majesty and the princess, far from being offended, should have thought it an honour done to both. Your majesty well knows I am one of the kings of the east as well as yourself, that my ancestors yield not in antiquity to any other royal house, and that the kingdom I inherit from them is no less potent and flourishing than it has ever been. If your majesty had not interrupted me, you had soon understood that the favour I asked of you was not for myself but for the young king of Persia my nephew, whose power and grandeur no less than his personal cool-

Whatever and nat on
she m^gh have to
agree to this mar-
riage she determined
never to consent
reflecting that one
of the reasons that
her father might
have against this
match might be that
king Beder was the
son of a king of the
earth.

She would not
however let king
Beder know her re-
sentment, but sought
an occasion to deliver
herself dexterously
out of his hand and
was in the mean-
time a great
lady for him.

"You then
said she with all
possibility son
of the queen in re-
spect of nobility and
beauty. I am
glad of it, and rejoice
that you are the son of
so worthy a mother.
The king my father
was much in this
mood so strongly to
oppose our union.
Had he but seen you
he must have con-
sented to make us
happy." Saying so
she reached forth her
hand to him as a
token of friendship.
The king of Persia
believing himself
arrived at the very
pinnacle of hap-
piness, held forth his
hand, and taking that
of the princess
stooped down to kiss
it when she pushed
him back and
spitting in his face



THE ESCAPE OF THE PRINCESS

for was of
throw at him,
"Wretch, as-
sume the form of a man
take that of a
bird, with a red
and red feet"
In response
words, king
was hurried and
changed into a
of that description,
to his great
and mortification.

"Take him" said
she to one of her
women and carry
him to the Dry
Island." This island
was only a faithful
rock where

is not a drop
water to be had.
The waiting women
took the bird and
were executing his
princess's or-
der to compass on
king Beder's death.

It would be a great
pity if she had
not to be a prince,
so worthy to live
of hunger and thirst.
The princess so good
and gentle will
may be repent of
this cruel order when
she comes to herself.
It were better that I
carried him to a place
where he may die a
natural death. She
secretly took him
to a well frequented
place and left him
in a charming place
with all sorts
of fruit trees and
attractive diversions.

Let us return to
king Beder. After

while to no purpose for the princess Giauhara, he caused the king of Samandal to be shut up in his own palace, under a strong guard and having given the necessary orders for governing the kingdom in his absence returned to give his mother an account of what he had done. The first thing king Saleh asked upon his arrival was where the king his nephew was, and he learned with great surprise and vexation that he had disappeared.

News being brought me said the queen, "of the danger you were in at the palace of the king of Samandal, whilst I was giving orders to send other troops to avenge you king Beder disappeared. He must have been alarmed at hearing of your being in such great danger and have fancied himself as not sufficient security with us."

This news exceedingly afflicted king Saleh, who now regretted having been so easily wrought upon by king Beder as to carry him away without his mother's consent. He sent everywhere to seek him but could hear no tidings and in stead of the joy he felt at having so far earned on the



KING B. DER LEFT THE ISLAND 455

marriage which he looked upon as his own work he was full now of grief for this unhappy accident. Whilst he was under this suspense about king Beder he left his kingdom to the care of his mother and went to govern that of the king of Samandal, whom he continued to keep a prisoner though with a due respect to his character.

The same day that king Saleh returned to the kingdom of Samandal queen Gulnare arrived at the court of the queen her mother. The princess was not at all surprised to find her son did not return the day he set out it being not uncommon for him to go farther in the heat of the chase than he intended but when she saw that he neither returned the next day nor the day after she began to be alarmed, as may easily be imagined from her affection for him. His salary was augmented when the officers who had accompanied the king and were obliged to return after they had for a long time sought in vain for him and his uncle came and told her majesty they must of necessity have come to some harm or must be together in some place

Whatever inclination she might have to agree to this marriage, she determined never to consent, reflecting that one of the reasons that her father might have against this match might be that king Beder was the son of a king of the earth.

She would not, however, let king Beder know her resentment, but sought an occasion to deliver herself dexterously out of his hands, and had in the mean time taken a great kindness for him. "You then, sir," said she with all possible civility, "son of the queen Gulnare, so famous for her wit and beauty? I am glad of it, and rejoice that you are the son of so worthy a mother. The king my father was much in the wrong so strongly to oppose our union. Had he but seen you, he must have consented to make us happy." Saying so, she reached forth her hand to him as a token of friendship. The king of Persia, believing himself arrived at the very pinnacle of happiness, held forth his hand, and taking that of the princess, stooped down to kiss it, when she, pushing him back, and spitting in his face,



THE ESCAPE OF THE PRINCESS CHASTARA (P. 452)

for want of water to throw at him, said, "Wretch, quit the form of a man, and take that of a vulture bird, with a red bill and red feet." Upon her pronouncing these words, king Beder was immediately changed into a bird of that description, to his great surprise and mortification.

"Take him," said she to one of her women, "and carry him to the Dry Island." This island was only a frightful rock, where there was not a drop of water to be had. The waiting woman took the bird and, in executing her princess's orders, had compassion on king Beder's destiny. "It would be a great pity," said she to herself, "to let a prince, so worthy to live, die of hunger and thirst. The princess, so good and gentle, will, it may be, repent of this cruel order when he comes to herself, it were better that I carried him to a place where he may die a natural death." She accordingly took him to a well-frequented island, and left him in a charming plain, planted with all sorts of fruit trees and watered by divers rivulets.

Let us return to king Saleh. After he had sought a good

while to no purpose for the princess Giauhara, he caused the king of Samandal to be shut up in his own palace, under a strong guard, and having given the necessary orders for governing the kingdom in his absence, returned to give his mother an account of what he had done. The first thing king Saleh asked upon his arrival was where the king his nephew was, and he learned with great surprise and vexation that he had disappeared.

'News being brought me,' said the queen, 'of the danger you were in at the palace of the king of Samandal, whilst I was giving orders to send other troops to avenge you, king Beder disappeared. He must have been alarmed at hearing of your being in such great danger, and have fancied himself as not in sufficient security with us.'

This news exceedingly afflicted king Saleh, who now repented having been so easily wrought upon by king Beder as to carry him away without his mother's consent. He sent everywhere to seek him, but could hear no tidings, and in stead of the joy he felt at having so far earned on the



KING BEDER LEFT IN THE ISLAND (P. 456)

marriage, which he looked upon as his own work, he was full now of grief for this unhappy accident. Whilst he was under this suspense about king Beder, he left his kingdom to the care of his mother, and went to govern that of the king of Samandal whom he continued to keep a prisoner, though with all due respect to his character.

The same day that king Saleh returned to the kingdom of Samandal, queen Gulnare arrived at the court of the queen her mother. The princess was not at all surprised to find her son did not return the day he set out, it being not uncommon for him to go farther in the heat of the chase than he intended, but when she saw that he neither returned the next day nor the day after she began to be alarmed as may easily be imagined from her affection for him. This alarm was augmented when the officers who had accompanied the king, and were obliged to return after they had for a long time sought in vain both for him and his uncle came and told her majesty they must of necessity have come to some harm, or must be together in

which they could not guess, since, notwithstanding all the diligence they had used, they could hear no tidings of them. Their horses indeed they had found but as for their persons they knew not where to look for them. The queen, hearing this, resolved to dissemble and conceal her affliction bidding the officers to search once more with their utmost diligence, and in the meantime she plunged into the sea, to satisfy herself as to the suspicion she had that king Saleh must have carried away his nephew.

Queen Gulnare would have been more affectionately received by her mother, had she not on first seeing her, guessed the occasion of her coming. "Daughter," said she, "I plainly perceive you are not come hither to visit me, you come to inquire after the king your son, and the only news I can give will augment both your grief and mine. I no sooner saw him arrive in our territories, than I rejoiced, yet, when I came to understand he had come away without your knowledge, I began to participate with you in the concern you must needs suffer." Then she related with what zeal king Saleh had gone to demand the princess Gauhara in marriage for king Beder, and what had happened till her son disappeared. "I have sought diligently," added she, "and the king my son, who is but just gone to govern the kingdom of Samandal, has done all that lay in his power. Our endeavours have hitherto proved unsuccessful, but we shall hope nevertheless to see him again, perhaps when we least expect it."

Queen Gulnare was not satisfied with this hope. She looked upon the king her son as lost, and lamented him bitterly, laying all the blame on the king his uncle. The queen her mother represented the necessity of her not yielding too much to grief. "The king your brother said she, "ought not, it is true, to have talked to you so inconsiderately about that marriage, or ever have consented to carry away the king my grandson, without acquainting you, yet, since it is not certain that the king of Persia is absolutely lost, you ought to neglect nothing to preserve his kingdom for him. Lose, then, no more time, but return to your capital, your presence there will be necessary and it will not be difficult for you to preserve the public peace, by causing it to be proclaimed that the king of Persia was gone to visit his grandmother."

This was sufficient to oblige queen Gulnare to yield. She took leave of her mother and returned to the palace of the capital of Persia before being missed. She immediately dispatched

persons to recall the officers who had been sent after the king, and to tell them she knew where his majesty was, and that they should soon see him again. She also caused the same report to be spread throughout the city and governed, in concert with the prime minister and council, with the same tranquillity as if the king had been present.

To return to king Beder, whom the princess Gauhara's waiting woman had carried and left in the island before mentioned, that monarch was not a little surprised when he found himself alone, and under the form of a bird. He esteemed himself yet more unhappy, in that he knew not where he was, nor in what part of the world the kingdom of Persia lay. But if he had known, and had tried the strength of his wings, and had reached it, what could he have gained but the mortification of continuing still in the same form, not to be accounted even a man, much less acknowledged king of Persia. He was forced to remain where he was live upon such food as birds of his kind were wont to have and pass the night on a tree.

A few days after, a peasant skilled in taking birds with nets chanced to come to the place where he was, when perceiving so fine a bird, the like of which he had never seen, though he had followed that employment for a long while, he began greatly to rejoice. He employed all his art to ensnare him, and at length succeeded. Overjoyed at so great a prize and looking upon it as of more worth than all the other birds he commonly took, by reason of its being so great a rarity, he shut it up in a cage, and carried it to the city. On coming into the market, a citizen stopped him, and asked the price of his bird.

Instead of answering the peasant demanded of the citizen what he would do with him in case he should buy him. "What wouldst thou have me to do with him," answered the citizen, "but roast and eat him." "If that be the case," replied the peasant, "I suppose you would think me very well paid if you gave the smallest piece of silver for him. I set a much higher value upon him, and you should not have him for a piece of gold. Although I am advanced in years, I never saw such a bird in all my life. I intend to make a present of him to the king, he will know his value better than you."

Without staying any longer in the market, the peasant went directly to the palace and placed himself before the king's apartment. His majesty being at a window where he could see all that passed in the court so soon cast his eyes on

this beautiful bird, than he sent an officer to buy it for him. The officer, going to the peasant, demanded of him how much he would have for the bird.

"If it is for his majesty," answered the peasant, "I humbly beg of him to accept it as a present, and I desire you to carry it to him." The officer took the bird to the king, who found it so great a rarity, that he ordered the same officer to take ten pieces of gold, and carry them to the peasant, who departed very well satisfied. The king ordered the bird to be put into a magnificent cage, and gave it corn and water in rich vessels.

His majesty, being then ready to mount on horseback to go a hunting had not time to look particularly at the bird, therefore he had it brought to him on his return. The officer brought the cage, and the king that he might the better view the bird, took it out himself, and perched it upon his hand. Looking earnestly upon it, he demanded of the officer if he had seen it eat.

"Sure," replied the officer, "your majesty may observe that the vessel with his food is still full, and I have not observed that he has touched any of it." Then the king ordered him meat of divers sorts that he might take what he liked best.

The table being spread, and dinner served up, just as the king had given these orders, as soon as the plates were placed, the bird leaped from the king's hand, and flew on the table, where he began to peck the bread and victuals, sometimes on one plate, and sometimes on another. The king was so surprised that he immediately sent an officer to desire the queen to come and see this wonder.

The officer related it to her majesty, and she came forthwith, but she no sooner saw the bird than she covered her face with her veil, and would have retired. The king, surprised at her proceeding, asked the reason of it.

"Sir," answered the queen, "your majesty will no longer be surprised when you understand that this bird is not, as you take it, a bird, but a man." "Madam," said the king, more astonished than before, "you mean to banter me. You will never persuade me that a bird can be a man." "Sir," replied the queen, "far be it from me to banter your majesty. Nothing is more certain than what I have had the honour to tell you. I can assure your majesty it is the king of Persia, named Beder, son of the celebrated Gulnare, princess of one of the largest kingdoms of the sea, nephew of Saleh, king of that kingdom,

and grandson of Queen Farasche,* mother of Gulnare and Saleh, and it was the princess Giauhara, daughter of the king of Samandal, who thus metamorphosed him into a bird." That the king might no longer doubt of what she affirmed, she told him the whole story, and stated that the princess Giauhara had thus revenged herself for the ill treatment which king Saleh had used towards the king of Samandal her father.

The king had the less difficulty to believe this assertion of the queen in that he knew her to be a skilful magician, and as she was aware of everything which passed in every part of the world he was always by her means timely informed of the designs of the kings his neighbours against him, and prevented them. His majesty had compassion on the king of Persia, and earnestly besought the queen to break the enchantment, that he might return to his own form.

The queen consented with great willingness. "Sir," said she to the king "be pleased to take the bird into your closet, and I shall show you a king worthy of the consideration you have for him." The bird, which had ceased eating and attended to what the king and queen said, would not give his majesty the trouble to take him, but hopped into the closet before him, and the queen came in soon after, with a vessel full of water in her hand. She pronounced over the vessel some words unknown to the king till the water began to boil, when she took some of it in her hand, and sprinkling a little upon the bird said, "By virtue of those holy and mysterious words I have just pronounced, and in the name of the Creator of heaven and earth, who raises the dead, and supports the universe, quit the form of a bird and reassume that which thou hast received from thy Creator.

The words were scarcely out of the queen's mouth when, instead of a bird, the king saw a handsome young prince. King Beder immediately fell on his knees, and thanked God for the favour that had been bestowed upon him. Then he took the king's hand, and kissed it in token of gratitude, but the king raised and embraced him with great joy, and testified his satisfaction in the most lively manner. King Beder would then have made his acknowledgments to the queen, but she had already retired to her apartment. The king made him sit down at table, and prayed him to relate how the princess Giauhara could have had the inhumanity to transform into a bird so amiable :

* Farasche signified a moth, a butterfly, and sometimes a locust.

prince as he was, and the king of Persia warmly and gratefully satisfied him. When he had ended, the king provoked at the proceeding of the princess, could not help blaming her. "It was commendable," said he, "in the princess of Samandil not to be insensible of the king, her father's ill treatment, but to carry her vengeance so far, and especially against a prince who was not culpable, was that for which she could never be able to justify herself. But let us have done with this subject and I tell me, I beseech you, in what I can further serve you."

"Sir," answered King Beder, "my obligation to your majesty is so great that I ought to remain with you all my life to testify my gratitude, but since your majesty sets no limits to your generosity, I entreat you to grant me one of your ships to transport me to Persia, where I fear my absence which has been but too long, may have occasioned some disorder, and that the queen my mother, from whom I concealed my departure, may be distracted with grief under the uncertainty whether I am alive or dead."

The king granted what he desired, and immediately gave orders for equipping one of his largest ships. The ship was soon furnished with all the complement of men, provisions, and ammunition and as soon as the wind was fair King Beder embarked, after having thanked the king for all his favours, and taken leave of him.

The ship sailed before the wind for ten days together but on the eleventh the wind changed, and there followed a furious tempest. The ship was not only driven out of its course, but so violently tossed that all its masts were brought by the board, and driving along at the pleasure of the wind, it at length struck against a rock, and went to pieces.

The greater part of the people were instantly drowned. Some few were saved by swimming, and others by getting on pieces of the wreck. King Beder was among the latter, and after having been tossed about for some time by the waves and currents, under great uncertainty of his fate, he at length perceived himself near the shore, and not far from a city that seemed of great size. He exerted his remaining strength to reach the land, and was at length so fortunate as to be able to touch the ground with his feet. He immediately abandoned the piece of wood, which had been of such great service, but when he came near the shore, was greatly surprised to see horses, camels, mules, asses, oxen, cows, bulls, and other animals crowding to the shore and putting themselves in a posture to oppose his landing. He had the utmost

difficulty to conquer their obscurity and force his way, but at length succeeded, andabeltred himself among the ranks till he had recovered his breath, and dried his clothes in the sun.

When the prince advanced to enter the city, he met with the same opposition from these animals, who seemed to intend to make him forego his design, and give him to understand it was dangerous to proceed.

King Beder, however, entered the city, and saw many fair and spacious streets, but was surprised to find no human being. This made him think it was not without cause that so many animals had opposed his passage. Going forward, nevertheless, he observed divers shops open, which gave him reason to believe the place was not so destitute of inhabitants as he had imagined. He approached one of these shops, where several sorts of fruits were exposed for sale, and saluted courteously an old man who was sitting within.

The old man, who was busy about something, lifted up his head, and seeing a youth who had an appearance of dignity in his air, started, and asked him whence he came, and what business had brought him there. King Beder satisfied him in a few words, and the old man further asked if he had met anybody on the road. "You are the first person I have seen," answered the king, "and I cannot comprehend how so fine and large a city comes to be without inhabitants." "Come in, sir," stay no longer upon the threshold," replied the old man, "or peradventure some misfortune may happen to you. I shall satisfy your curiosity at leisure, and give you a reason why it is necessary you should take this precaution."

King Beder entered the shop and sat down by the old man. The latter, who had received from him an account of his misfortunes, knew he must want refreshment, and therefore immediately presented him with what was necessary to recover his strength, and although King Beder was very earnest to know why he had taken the precaution to make him enter the shop, the old man would nevertheless not be prevailed upon to tell him anything till he had done eating, for fear the sad things to be related might spoil his appetite. When the old man found he was no longer he said, "You have great reason to thank God that you got hither without any ill accident." "Alas! why?" asked King Beder, much surprised.

"Because," answered he, "this city is the *City of Enchantments*, and I governed by a queen who is not only one of the finest of her sex, but likewise a notorious and dangerous sorceress. You will be

convinced of this," added he, "when you know that these horses, mules, and other animals which you have seen, are so many men like you and me, whom she has transformed by her diabolical art. And when young men such as you enter the city, she has persons planted to stop and bring them, either by fair means or force, before her. They are received by her in the most obliging manner, she caresses them, regales them, and lodges them magnificently, and gives them so many reasons to believe that they are beloved, that she never fails of success. But they are not suffered long to enjoy this happiness. There is not one of them but she has transformed into some animal or bird at the end of forty days. You told me all these animals presented themselves to oppose your landing, and hinder your entering the city. This was the only way they had of making you comprehend the danger you were going to expose yourself to."

This account exceedingly afflicted the young king of Persia. "Alas!" cried he, "to what extremities has my ill fortune reduced me! I am hardly freed from one enchantment, which I look back upon with horror, but I find myself exposed to another much more terrible." This gave him occasion to relate his story to the old man more at length, and to tell of his birth, his passion for the princess of Suindal, and her cruelty in changing him into a bird the very moment he had seen her and declared his love for her.

When the prince came to speak of his good fortune in finding a queen who broke the enchantment, the old man, to encourage him, said, "Though all I have told of the magic queen is true, it ought not to give you the least concern, since I am generally beloved throughout the city, and am not unknown to the queen herself, who has much respect for me, therefore it was your peculiar happiness led you to address yourself to me, rather than to any one else. You are secure in my house, where I advise you to continue, and provided you do not stray from hence, I am certain, you will have no just cause to complain of my insincerity."

King Beder thanked the old man for his kind reception and the protection he was pleased so readily to afford him. He sat down at the entrance to the shop where he no sooner appeared, than his youth and elegance attracted the eyes of all who passed that way. Many stopped and complimented the old man on his having acquired so fine a slave, as they imagined the king to be, and they were the more surprised, as they could not comprehend

how so beautiful a youth could have escaped the queen's knowledge. "Believe not," said the old man, "this is a slave, you all know that I am not rich enough, nor of rank, to have one of this consequence. He is my nephew, son of a brother of mine who is dead, and as I have no children of my own, I sent for him to keep me company." They congratulated him on his good fortune in having so fine a young man for his relation, but could not help saying they feared the queen would take him from him. "You know her well," said they, "and cannot be ignorant of the danger to which he is exposed, after all the examples you have seen. How grieved would you be, if she should serve him as she has done so many others whom we knew!"

"I am grateful," replied the old man, "for your goodwill towards me, and heartily thank you for the care you seem to take of my interest, but I shall never entertain the least thought that the queen will do me any injury, after all the kindness she has professed for me. In case she happens to hear of this young man, and speaks to me about him, I doubt not she will cease to think of him as soon as she comes to know he is my nephew."

The old man was exceedingly glad to hear the commendations they bestowed on the young king of Persia. He was as much affected with them as if king Beder had been his own son, and he conceived a kindness for him, which augmented every day.

They had lived about a month together, when, as king Beder was sitting at the shop-door queen Labe* (so was this magic queen named) happened to come by with great pomp. The young king no sooner perceived the guards coming before her, than he arose, and going into the shop, asked the old man what all the show meant. "The queen is coming by," answered he, "but stand still and fear nothing."

The queen's guards a thousand in number, clothed in purple uniform and well armed and mounted, marched in four files, with their sabres drawn and each one of their officers as he passed the shop saluted the old man. Then followed a like number of attendants, dressed in brocaded silk, and better mounted, whose officers did the old man the like honour. Next came as many young ladies on foot, beautiful, richly dressed, and adorned with precious stones. They marched gravely, with half pikes in their hands, and in the

* The meaning of Labe is the "Sun."

midst of them appeared queen Labe, on a horse glittering with diamonds, with a golden saddle and a housings of inestimable value. All the young ladies saluted the old man as they passed by; and the queen, struck with the good looks of king Beder, stopped as soon as she came before the shop. "Abdallah" (so was the old man named), said she to him, "tell me, does

compare with king Beder, and began to conceive a passion for him, thought immediately of getting the old man to abandon him to her. "Father," said she, "will you not oblige me so far as to make me a present of this young man? Do not refuse me, I conjure you; and I swear by the fire and the light, I shall make him so great and powerful that no one in the world ever arrived at such good



"Stay no longer upon the threshold" (p. 460).

that beautiful and charming slave belong to you? and how long have you been in possession of him?"

Abdallah, before he answered the queen, threw himself on the ground: rising again, he said, "Madam, it is my nephew, son of a brother I had, who has not long been dead. Having no children, I look upon him as my son, and sent for him to come and comfort me, intending to leave him what I have when I die."

Queen Labe, who had never yet seen any one to

fortune. Although my purpose be to do evil to all mankind, he shall be an exception. I trust you will grant what I desire, more on the account of the friendship I am assured you have for me, than for the esteem I always had, and shall ever have, for you."

"Madam," replied the good Abdallah, "I am infinitely obliged to your majesty for all the kindness you have for me, and the honours you propose to do my nephew. He is not worthy to approach so great a queen, and I humbly beseech your majesty to excuse him."

"Abdallah," replied the queen, "I all along

* Abdallah signifies the "Servant of God."

flattered myself you loved me, and I could never have thought you would have shown me so much

your obstinacy I understand what raises your apprehensions, but I promise you will never have occasion to repent having obliged me in so sensible a manner"

Old Abdallah was exceedingly grieved, both on his own account and king Beder's at being in a manner forced to obey the queen. "Madam," replied he "I would not willingly have your majesty entertain an ill opinion of my respect, and my zeal always to contribute whatever I can to oblige you. I put entire confidence in your royal word and I do not in the least doubt but that it will be kept. I only beg of your majesty to delay doing this great honour to my nephew till you again pass this way" "That will be to-morrow," said the queen who inclined her head as a token of her being pleased, and so went forward towards her palace

When queen Labe and all her attendants were out of sight, the good Abdallah said to king Beder "Son" (for so he was wont to call him, for fear of some time or other discovering him when he spoke of him in public) "I have not been able as



He is my nephew (p. 461)

disrespect as to slight my request. But I here swear once more by the fire and light, and even by whatsoever is most sacred in my religion that I shall pass on no farther till I have conquered

you may have observed, to refuse the queen what she demanded of me with so much earnestness to the end I might not force her to employ her magic both against you and myself openly or secretly,

my consent, but do not be long of returning consider that I cannot possibly live without you." This said, she ordered him a horse richly caparisoned, and he departed.

Old Abdallah was overjoyed to see king Beder. Without regard to his rank, he embraced him tenderly, and king Beder returned his embrace, that nobody might doubt but that he was his nephew. As soon as they were seated, "Well," said Abdallah to the king, "how have you got on, and how have you passed your time with that abominable sorceress?"

"Hitherto," answered king Beder, "I must own she has been extraordinary kind to me, and has done all that was possible to persuade me that she loves me, but I observed something last night which gives me just reason to suspect that all her kindness is but dissimulation. Whilst she thought me asleep, though I was really awake, she stole from me with a great deal of precaution, which made me suspect her intention, and therefore I resolved to watch her, still feigning myself asleep." He then related to Abdallah in what manner he had seen her make the cake, and added, "Hitherto I must confess, I had almost forgotten, not only you, but all the advice you gave concerning the wickedness of the queen, but this last action of hers gives me reason to fear she intends to observe none of her promises or solemn oaths to you. I thought of you immediately and esteem myself happy in that I have obtained permission to come to you."

"You are not mistaken," replied old Abdallah with a smile, which showed he did not himself believe she would have acted otherwise, "nothing can make a perfidious woman amend. But do not fear. I know how to make the mischief she intends you fall upon herself. You are alarmed in time, and you could not have done better than have recourse to me. It is her ordinary practice to keep her lovers only forty days, and after that time, instead of sending them home, to turn them into animals, to stock the forests and parks, but I thought of measures yesterday to prevent the same misfortune befalling you. The earth has borne this monster long enough, and it is now high time she should be treated as she deserves."

So saying, Abdallah put two cakes into king Beder's hands, bidding him keep them to make use of as he should direct. "You told me," continued he, "the sorceress made a cake last night, speak to her you to eat, depend upon it, but take what she has not to touch it. Nevertheless do respect as far as receive it when she offers it, but

instead of tasting it, break off, unobserved, part of one of the two I now give you, and eat that. As soon as she thinks you have swallowed it, she will not fail to attempt transforming you into some animal, but she will not succeed. When she sees her failure, she will immediately turn the thing into pleasant, as if the attempt was only a joke to frighten you, but she will conceal a mortal grief in her heart, and think something has been omitted in the composition of the cake. As for the other cake, you shall make a present of it to her, and press her to eat it, which she will not refuse to do, were it only to convince you she does not mistrust you, though she has given you reason to mistrust her. When she has ate of it, take a little water in the hollow of your hand, and throwing it in her face, say, 'Quit that form you now wear, and take that of such or such an animal,' as you think fit, which done, come to me with the animal, and I shall tell you what to do afterwards."

King Beder expressed to Abdallah, in the warmest terms, his great obligations for his endeavours to defend him from the power of a pestilent sorceress, and after some further conversation took leave, and returned to the palace. Upon his arrival, he understood that the queen waited for him with great impatience in the garden. He went to her, and she no sooner perceived him, than she advanced in great haste. "My dear Beder," said she, "it is said, with reason, that nothing more forcibly shows the excess of love than absence from the object beloved. I have had no quiet since I first saw you, and it seems ages since we parted. If you had stayed ever so little longer, I would have come to fetch you once more to my arms."

"Madam," replied king Beder, "I can assure your majesty I was no less impatient to rejoin you, but I could not refuse to stay with an uncle who loves me, and had not seen me for so long a time. He would have kept me still longer, but I tore myself away from him, to come where love calls me. Of all the collations he prepared for me, I have only brought away this cake, which I desire your majesty to accept." King Beder had wrapped up one of the two cakes in a handkerchief, took it out, and presented it to the queen, saying, "I beg your majesty to receive it."

"I do so with all my heart," replied the queen, taking it, "and shall eat it with pleasure for yours and your good uncle's sake, but before I taste it, I desire you will for my sake eat a piece of this, which I have made during your

the love of God. My son and I shall certainly die with grief if you do not grant it." "Good woman," replied the king "I would grant it with all my heart, if I were disposed to part with so good a beast, and if I were so disposed I believe you would hardly give a thousand pieces of gold for her, and I could not sell her for less." "Why should I not give so much?" asked the old woman "if that be the lowest price, you need only say you will take it and I shall fetch the money."

King Beder, seeing the old woman so poorly dressed, could not imagine she could find such a sum, and said to try her, "Go fetch the money, and the mare is yours." The old woman unloaded a purse she carried fastened to her girdle and desiring him to alight, bade him tell over the money, and in case he found it came short of the sum demanded, she said her house was not far off, and she could quickly fetch the rest.

The surprise of king Beder at the sight of the purse was not small. "Good woman," said he "do you not perceive I have bantered you all this while? I assure you my mare is not to be sold."

The old man who had been witness to all that had passed, now began to speak. "Son," said he to king Beder "it is necessary you should know one thing which I find you ignorant of, and that is, that in this city it is not permitted to any one to tell a lie on any account whatever, on pain of death. You cannot refuse taking this good woman's money and delivering your mare when she gives the sum according to the agreement, and thus you had better do without any noise, than expose yourself to what may ensue."

King Beder mortified to find himself thus trapped by his rash proffer, grieved with great regret. The old woman stood ready to seize the reins, immediately unbridled the mare, and taking

some water in her hand from a stream that ran in the middle of the street, she threw it in the mare's face uttering these words: "Daughter, quit that strange shape, and resume thine own." The transformation was effected in a moment, and king Beder, who swooned as he saw queen Labe appear, would have fallen to the ground, if the old man had not hindered him.

The old woman, who was the mother of queen Labe, and had instructed her in all her magic secrets had no sooner embraced her daughter than, to show her fury, in an instant she, by whistling, caused a genie of a gigantic form and stature to rise. This genie immediately took king Beder on one

shoulder, and the old woman with the magic queen on the other and transported them in a few minutes to the palace of queen Labe in the City of Enchantments.

The magic queen immediately fell upon king Beder, reproaching him violently "Is it thus ungrateful wretch, that your unworthy uncle and you repay me for all the kindnesses I have

done? I shall soon make you both feel what you deserve." She said no more but took water in her hand, and threw it in his face, with these words: "Quit that shape, and take that of an owl." These words were soon followed by the effect, and immediately she commanded one of her women to shut up the owl in a cage and give him neither meat nor drink.

The woman took the cage, and without regarding what the queen ordered gave him both meat and drink and being old Abdallah's friend sent him word privately how the queen had treated his nephew and her design to destroy both him and king Beder that he might take measures to prevent her intentions and secure himself.

Abdallah knew no common means would do with queen Labe. He therefore whistled in a peculiar manner and there immediately arose a



"Transformed into a very beautiful mare" (p. 467).

your majesty will not persist in being the cause of the death of a king who can no longer live if he does not share life with the amiable princess Gauhara.'

The king of Samandal did not allow the king of Persia to remain long at his feet. He embraced him, and obliging him to rise, said, "I should be very sorry to contribute in the least to the death of a monarch who is so worthy to live. If it be true that so precious a life cannot be preserved without the possession of my daughter, live, sir," said he, "she is yours. She has always been obedient to my will, and I cannot think she will now oppose it." Speaking these words he ordered one of his officers, whom king Saleh had permitted to attend him, to go and look for the princess, and bring her immediately.

The princess continued where the king of Persia had left her. The officer perceived her, and brought her soon with her women. The king of Samandal embraced her, and said, 'Daughter, I have provided a husband for you. It is the king of Persia you see there the most accomplished monarch at present in the universe. The prefer

ence he has given you over all other princesses obliges us both to express our gratitude."

"Sir," replied the princess Gauhara, "your majesty well knows I never have presumed to disobey your will. I shall always be ready to obey you, and I hope the king of Persia will forget my ill treatment of him, and consider it was duty, not inclination, that forced me to it."

The nuptials were celebrated in the palace of the City of Enchantments, with the greater solemnity, that all the lovers of the magic queen, who resumed their pristine forms as soon as that queen had ceased to live, assisted at them, and came to return thanks to the king of Persia, queen Gulnare, and king Saleh. They were all sons of kings or princes, or persons of high rank.

King Saleh at length conducted the king of Samandal to his dominions, and put him again in possession of his throne. The king of Persia, at the height of his wishes, returned to his capital with queen Gulnare, queen Farsche, and the princesses, and queen Farsche and the princesses continued there till king Saleh came to reconduct them to his kingdom under the waves of the sea.



THE HISTORY OF GANEM, SON TO ABOU AYIOUB, AND KNOWN BY THE SURNAME OF LOVE'S SLAVE

Sir, said Scheherazade to the sultan of the Indies, there was formerly at Damascus a merchant, who had by care and industry acquired great wealth, on which he lived in a very honourable manner. His name was Abou Ayoub,* and he had a son and a daughter.

The son was called Ganem,† but afterwards surnamed *Love's Slave*. The person was graceful, and the agreeable qualities of his mind had been improved by able masters. The daughter's name was Alcolomb, signifying *Ravisher of Hearts*, because her beauty was so perfect that whoever saw her could not help loving her.

Abou Ayoub died, and left immense riches, a hundred loads of brocades and other silks that lay in his warehouse were the least part. The loads

were ready made up, and on every bale was written in large characters, "For Bagdad."

Mohammed, the son of Solomon, surnamed Zinebi, reigned at that time at Damascus the capital of Syria. His kinsman Haroun Alraschid, whose residence was at Bagdad, had bestowed that kingdom on him as his tributary.

Soon after the death of Abou Ayoub, Ganem, conversing with his mother about their domestic affairs and concerning the loads of merchandise in the warehouse, asked her the meaning of what was written upon each bale. My son, answered his mother, 'your father used to travel sometimes into one province, and sometimes into another, and it was customary with him, before he set out, to write the name of the city he designed to repair to on every bale. He had provided all things to take a journey to Bagdad, and was upon the point of setting out, when death——' She had not power

* Ayoub corresponds with our Job.—*Lam.*

† *Cyrena* means a tablet of spot, a fortunate acquirer of anything."

the reputation of being a rich merchant, thieves may take the opportunity of my absence, and rob my house. My slaves may be tempted by so favourable an opportunity, they may run away with the gold I have received for my goods, and whither shall I go to look for them." Full of these thoughts, he ate a few mouthfuls hastily, and slipped away from the company.

He made all possible haste, but, as it often happens that the more a man hurries the less he advances, he went astray in the dark, so that it was near midnight when he came to the city gate, which, to add to his misfortune, was shut. This was a fresh affliction to him, and he was obliged to look for some convenient place in which to pass the rest of the night, and wait till the gate was opened. He went into a burial place, so spacious that it reached from the city to the very place he had left. He advanced to some high walls which enclosed a small field, being the burial place of a family, and in which there was a palm tree. Ganem, finding that this place was open, went into it, and shut the door after him. He lay down on the grass, and tried to sleep, but his uneasiness at being absent from home would not permit him. He got up, and after having passed before the door several times, opened it, without knowing why and immediately perceived at a distance a light which seemed to come towards him. He was startled at the sight, closed the door, which had nothing to secure it but a latch, and climbed as fast as he could to the top of the palm tree, looking upon that as the safest retreat under his present apprehensions.

No sooner was he up than, by the help of the light which had alarmed him, he perceived three men, whom by their dress he knew to be slaves, come into the burial place. One of them advanced with a lantern, and the two others followed, loaded with a chest, between five and six feet long, which they carried on their shoulders. They set it down, and then one of the three slaves said to his comrades, "Brothers if you will be advised by me, we shall leave the chest here, and return to the city." "No, no," replied another, "that would not be executing our mistress's orders, we may have cause to repent not doing as we were commanded. Let us bury the chest, since we are enjoined so to do." The two other slaves complied. They began to break ground with the tools they had brought for that purpose. When they had made a deep trench they put the chest into it, covered it with the earth they had taken out, and departed.

Ganem, who from the top of the palm tree had

heard every word the slaves had spoken, could not tell what to think of that adventure. He concluded that the chest must contain something of value, and that the person to whom it belonged had some particular reasons for causing it to be buried in the cemetery. He resolved immediately to satisfy his curiosity, came down from the palm-tree, the departure of the slaves having dissipated his fear and fell to work upon the pit, plying his hands and feet so well, that in a short time he uncovered the chest, but found it secured by a great padlock. This new obstacle to the satisfying of his curiosity was no small mortification, yet he was not discouraged. The day beginning then to appear, he perceived several great pebbles about the burial place. He picked out one, with which he easily knocked off the padlock, and then with much impatience opened the chest. Ganem was strangely surprised when, instead of money, he discovered a young lady of incomparable beauty. Her fresh and rosy complexion, and her gentle regular breathing, satisfied him she was alive, but he could not conceive why, if she were only asleep, she had not awaked with the noise he made in forcing off the padlock. Her dress was so costly, with bracelets and pendants of diamonds, and a necklace of pearls, so large, that he made not the least doubt of her being one of the principal ladies of the court. At the sight of so beautiful an object, not only compassion and natural inclination to relieve persons in danger, but something more powerful, which Ganem could not then account for, prevailed on him to afford that young beauty all the assistance in his power.

He first shut the gate of the burial place, which the slaves had left open, then returning, took the lady in his arms out of the chest, and laid her on the soft earth he had thrown off the chest. As soon as the lady was laid down, and exposed to the air, she sneezed, then opening and rubbing her eyes, she with such a voice as charmed Ganem, whom she did not see, cried out, "Zohorob Bostan Schagrom Margian Casal or Souccar, Nouron Nihar Nagmatos Soht, Nouratos Zaman, why do you not answer? where are you?" These were the names of six female slaves who used to wait on her, and signified Flower of the Garden, Branch of Coral Sugar Cane, Light of the Day, Morning Star, and Delight of the Season. She called them, and wondered that nobody answered, but at length, looking about, and perceiving she was in a burial place, she was seized with fear. "What!" cried she, much louder than before, "are the dead raised? Is the day of judgment come?"

do to conceal this action from the caliph, but you see it highly concerns me that you should keep my secret. My life depends on it. I shall be safe in your house as long as the caliph is absent from Bagdad. It concerns you to keep my adventure private, for should Zobeide know the obligation I owe you, she would punish you for having saved me.

"When the caliph returns, I shall not need to be so much upon my guard. I shall find means to acquaint him with all that has happened, and I am fully persuaded he will be more earnest than myself to requite a service which restores me to his love."

As soon as Haroun Alrischid's beautiful favourite had done speaking, Ganem said, "Madam, I return you a thousand thanks for having given me the information I desired of you, and I beg of you to believe that you are here in safety, the sentiments you have inspired are a pledge of my secrecy."

"As for my slaves, they might perhaps fail of the fidelity they owe me, should they know by what accident, and in what place, I had the happiness to find you, but it is impossible they should guess at that. Nay, I dare assure you, that they will not even have the curiosity to inquire after it. It is so natural for young men to purchase beautiful slaves, that it will be no way surprising to them to see you here, believing you to be one, and that I have bought you. They will also conclude that I had some particular reasons for bringing you home as they saw I did. Set your heart, therefore, at rest on that point, and remain satisfied that you will be served with all the respect due to the favourite of so great a monarch as our sovereign the caliph. Put great as he is, give me leave madam, to declare that nothing will be capable of making me recall the present I have made you of my heart. I know, and shall never forget, that 'what belongs to the master is forbidden to the slave,' but I loved you before you told me that you were engaged to the caliph. It is not in my power to overcome a passion which, though now in its infancy, has all the force of a love strengthened by long intercourse. I wish your august and most fortunate lover may avenge you of the malice of Zobeide by calling you back to him, and when you are restored to his wishes, that you may remember the unfortunate Ganem, who is no less your conquest than the caliph. Powerful as that prince is, I flatter myself he will not be able to blot me out of your remembrance. He cannot love you more passionately than I, and I shall never cease to love you, unto whatever part of the world I may go to expire, after having lost you."

Fetnah perceived that Ganem was under the greatest of afflictions and his situation afflicted her, but considering the uneasiness she was likely to bring upon herself by prosecuting the conversation, which might insensibly lead her to discover the inclination she felt for him, "I perceive," said she, "that this discourse gives you too much uneasiness. Let us change the subject and talk of the infinite obligation I owe you. I can never sufficiently express my gratitude, when I reflect that, without your assistance, I should never again have beheld the light of the sun."

It was happy for them both that somebody just then knocked at the door. Ganem went to see who it was, and found it was one of his slaves come to acquaint him that the entertainment was ready. Ganem, who, by way of precaution, would have none of his slaves come into the room where Fetnah was, took what was brought, and served it up himself to his beautiful guest, whose soul was ravished to behold what attention he paid her.

When they had eaten Ganem took away, as he had covered the table, and having delivered all things at the door of the apartment to his slaves, "Madam," said he to Fetnah, "you may now perhaps desire to take some rest. I shall leave you, and when you have reposed yourself, you will find me ready to receive your commands."

Having thus spoken, he left her, and went to purchase two women-slaves. He also bought two parcels, one of fine linen, and the other of all such things as were proper to make up a toilet fit for the caliph's favourite. Having conducted home the two women-slaves, he presented them to Fetnah, saying, "Madam, a person of your rank cannot be without two waiting maids at least to serve you, be pleased to accept of these."

Fetnah, admiring Ganem's attention, "My lord," said she, "I perceive you are not one that wail do things by halves. You add by your courtesy to the obligations I owe you already, but I fear I shall not die ungrateful, and that Heaven will soon place me in a condition to requite all your acts of generosity."

When the women slaves were withdrawn into a chamber adjoining he sat down on the sofa but at some distance from Fetnah, in token of respect. He then began again to discourse of his passion. "I dare not, so much as hope," said he, "to excite the least sensibility in a heart like yours, destined for the greatest prince in the world. Alas! it would be a comfort to me in my misfortunes if I could flatter myself that you have not looked upon the excess of my love with indifference." "My

utmost reluctance that I execute such a cruel sentence." The king delivered these words with such measure, moderation and rigour of Haroun Al-Raschid's orders.



the like.

The ladies should be exposed to the sight of the people the same spectacle the morning till night. Being things did no pass streets, which at first he now quite empty. All the ill usage of Abou Yvon shut up their shops, and kept within their houses. The ladies, through their lattice windows, withdrew in the back parts of their houses. There was not a soul to be seen in the public places through which those unfortunate women were carried. It looked as if all the inhabitants of Damascus had abandoned the city.

On the fourth day, the king resolving punctually to obey the caliph's orders, though he did not

house, and conduct to Damascus, and there leave them never to return.

Zineb's men executed their commission, being less exact than their master in the strict performance of Haroun Al-Raschid's orders, they pity gave the wretched ladies some small pieces

the world and t hung down to the ground. In that cond tion they were exposed to the people. The civil magistrate attended by his officers as along with them and they ere conducted through the city. A crier went before them, who every now and then cried. This s the punishment due to those who have drawn on themselves the indignation of the commander of the bel evers.

Whilst they walked in this manner along the streets of Damascus with their arms and feet bare clad in such strange garments and endeavouring to hide their confusion under their hair with which they covered their faces all the people were dissolved in tears more especially the ladies looking on them as innocent persons and being particularly struck by the daughter's youth and beauty made the air ring with the shrieks as the two passed before their houses. The very children frightened at those shrieks and at the spectacle which occasioned them mixed the cries with the general lamentation. In short had an enemy been in Damascus putting all to fire and sword, the conscription could not have been so fatal to Ganem's greater

It was however disagreeable as a prison but was much less grievous than the thoughts of Ganem's misfortune the uncertainty of his future a killing affliction. There was scarcely a moment in which she did not lament him.

The caliph was accused to walk frequently

in sorrow notwithstanding Haroun Alraschid's prohibition to relieve them sent some of her women to comfort them, with all sorts of refreshments and win to recover their spirits.

The queen's women found them still in a swoon and almost past receiving any benefit by what they offered them. However much difficulty they were brought to themselves Ganem's mother immediately thanked them for their courtesy. My good madam said one of the queen's ladies to her we are highly concerned at your affliction and the queen of Syria our mistress has done us a favour in employing us to assist you. We can assure you she is much grieved at your misfortunes as well as the king, her consort." Ganem's mother then treated the queen's women to return her majesty's thanks and to let her son and lady convey returned to his apartment to him.

He then by the caliph's help of the attendants escaped to garden's

joyed a little for and had been much concerned therefore flying instantly to the tower. Madam, said he to the favourite, with such an affair as expressed his satisfaction he pleased to follow me. I hope you will never more return to this melancholy abode the commander of the faithful wishes to speak with you again I draw from this happy omen.

Instantly followed Mesrour who conducted her into the caliph's closet. She prostrated herself



"Oppressed, and drew near to his end" (p. 489)

have considerable interest in this city and may be of service to you and your companion." "Madam answered Ganem's mother. I perceive by your obliging offers that Heaven has not quite forsaken us though we had cause to believe it had, after so many misfortunes as have befallen us." Having uttered these words she wept so bitterly that Fetnah and the syndes wife could not forbear also shedding tears.

The caliph's favourite indignantly said to Ganem's mother. Besokindas to tell us your misfortunes and recount your story. You cannot make the relation to any persons better disposed to use all possible means to comfort you.

"Madam" replied Abou Ayoub's desolate widow, a favourite of the commander of the rue believers, a lady whose name is Fetnah is the occasion of all our misfortunes." These words were like a thunderbolt to the faithful but suppress her agitation and concern she suffered Ganem's mother to proceed in the following manner—

I am the widow of Abou Ayoub a merchant of Damascus. I had a son called Ganem, who coming to trade at Bagdad was accused of having earned off Ictah. The caliph caused search to be made for him everywhere to put him to death and not finding him wrote to the king of Damascus to cause our house to be plundered and rased, and to expose my son and myself three and success to

the populace and then to banish us out of Syria for ever. But how unworthy soever our usage has been, I should still be comforted were my son alive and I to meet with him. What a pleasure

would it be for his sister and me to see him again! Embracing him we should forget the loss of our goods, and all the evils we have suffered on his account. Alas! I am fully persuaded he is only the innocent cause of them, and that he is no more guilty towards the caliph than his sister and I."

No doubt of it," said Fetnah interrupting her there, he is no more guilty than you are. I can assure you of his innocence for I am that very Fetnah you so much complain of who through some fatality in my stars, has occasioned you so many misfortunes. To me you must impute the loss of your son if he is no more but (I have occasioned your misfortune I can in some measure relate. I have already justified Ganem to the caliph that prince has caused it to be proclaimed throughout hisdom and doubt

not he will do you as much good as he has done you now. You are no longer his enemy. He waits for Ganem to requite the service he has done in laying out our fortunes. He gives me to him for his consort therefore look on me as your daughter and permit me to vow eternal duty and affection." Having so said she bowed down to Ganem's mother who was so astonished that she could



The reply of the mother to the gold (4)

return no answer. Fetnah held her long in her arms, and only left her to embrace Alcolomb who

them, 'Cease to afflict yourselves, the wealth Ganem had in this city is not lost, it is in my



Accordingly she called them in. (p. 495)

sitting up held out her arms to receive her. When the caliph's favourite had shown the mother and daughter all the tokens of affection they could expect from Ganem's wife she said to

apartment in the palace. I know all the treasure of the world cannot comfort you without Ganem, if I may judge of you by myself. Blood is no less powerful than love in great minds, but why should

we despair of seeing him again? We shall find him, the happiness of meeting with you makes me conceive fresh hopes. Perhaps this is the last day of your sufferings and the beginning of a greater felicity than you enjoyed in Damascus, when Ganem was with you."

Fetnah would have gone on, when the syndic of the jewellers, coming in, interrupted her. "Madam," said he to her, "I come from seeing a very moving object, it is a young man, whom a camel-driver has just carried to an hospital. He was bound with cords on a camel, because he had not strength enough to sit. They had already unbound him, and were carrying him to the hospital when I happened to pass by. I went up to the young man, viewed him attentively, and found his countenance was not at all like her unknown to me. I asked him some questions concerning his family and his country, but all the answers I could get were sighs and tears. I took pity on him and by being so much used to sick people, perceived that he had need to have particular care taken of him. I would not permit him to be put into the hospital, for I am too well acquainted with their way of managing the sick, and know the incapacity of the physicians. I have caused him to be brought here by my slaves, and they are now, by my orders, in a private room where I placed him putting on some of my own linen, and treating him as they would do myself."

Fetnah's heart leaped at these words of the jeweller and she felt a sudden emotion, for which she could not account. "Show me," said she to the syndic, "into that sick man's room, I should be glad to see him." The syndic conducted her, and whilst she was going thither, Ganem's mother said to Alcolomb, "Alas! daughter, wretched as that sick stranger is, your brother, if he be living is not perhaps in a more happy condition."

The caliph's favourite coming into the chamber of the sick stranger drew near the bed, in which the syndic's slaves had already laid him. She saw a young man, whose eyes were closed, his countenance pale disfigured and bathed in tears. She gazed earnestly on him, her heart beat, and she fancied she beheld Ganem, but yet she would not believe her eyes. Though she found something of Ganem in him she beheld yet in other respects he appeared so different, that she durst not imagine it was he who lay before her. Unable however to withstand the earnest desire of being satisfied, "Ganem," said she, with a trembling voice, "is it you I behold?" Having spoken these words, she stopped to give the young man time to answer,

but observing that he seemed insensible, "Alas! Ganem" added she, "it is not you that I talk to." My imagination being overcharged with your image, has given to a stranger a fanciful resemblance. The son of Abou Ayoub, however inclined, would know the voice of Fetnah." At the name of Fetnah Ganem (for it was really he) opened his eyes, turned his face towards the person who spoke to him, and knowing the caliph's favourite, "Ah! madam," said he, "by what miracle—" He could say no more, such a sudden transport of joy seized him, that he fainted away. Fetnah and the syndic did all they could to bring him to himself. As soon as they perceived he began to revive the syndic desired the lady to withdraw, for fear lest the sight of her should heighten his disorder.

The young man, having recovered, looked all around, and not seeing what he sought, exclaimed, "What is become of you, charming Fetnah? Did you really appear before my eyes, or was it only an illusion?" "No, sir," said the syndic, "it was no illusion. It was I who caused that lady to withdraw, but you shall see her again as soon as you are in a condition to bear the interview. You now stand in need of rest, and nothing ought to prevent your taking it. The situation of your affairs is altered, since you are, as I suppose, that Ganem in favour of whom the command of the true believers has caused a proclamation to be made in Bagdad, declaring that he forgives him what is past. Be satisfied for the present with knowing so much, the lady who just now spoke to you will acquaint you with the rest: therefore think of nothing but of recovering your health, I shall contribute all in my power towards it." Having spoken these words, he left Ganem to rest, and sent himself to provide for him all such medicines as were proper to recover his strength, exhausted by hard living and toil.

During this time Fetnah was in the room with Alcolomb and her mother, where almost the same scene was acted over again, for when Ganem's mother understood that the sick stranger whom the syndic had brought into his house was Ganem himself, she was so overjoyed, that she also swooned away and when with the assistance of Fetnah and the syndic's wife, she was again come to herself, she would have arisen to go and see her son, but the syndic, coming in, prevented her representing that Ganem was so weak and enfeebled, that it would endanger his life to excite in him those emotions which must be the effect of Ganem's of the unexpected sight of a beloved she could

sister There was no occasion for the syndic saying any more to Ganem's mother, as soon as she was told that she could not converse with her son without hazarding his life, she ceased to insist on going to see him. Then Fetnah said, 'Let us bless Heaven for having brought us all together. I shall return to the palace to give the caliph an account of these adventures, and to-morrow morning I shall return to you.' This said, she embraced the mother and daughter, and went away. As soon as she came to the palace, she sent Mesrouf to request a private audience of the caliph which was immediately granted, and being brought into the prince's closet, where he was alone, she prostrated herself at his feet, with her hands on the ground, according to custom. He commanded her to rise, and having made her sit down, asked whether she had heard any news of Ganem. "Commander of the true believers" said she, "I have been so successful that I have found not only him, but his mother and sister. The caliph was curious to know how she had discovered them in so short a time and she satisfied his curiosity, saying so many things in commendation of Ganem's mother and sister that he desired to see them, as well as the young merchant."

Though Haroun Alraschid was passionate, and in his heat sometimes guilty of cruel actions, yet he was just, and the most generous prince in the world, when the storm of anger was over, and he was made sensible of the wrong he had done. Having therefore no longer cause to doubt but that he had unjustly persecuted Ganem and his family, and had publicly wronged them, he resolved to make them public satisfaction. "I am overjoyed," said he to Fetnah, "that your search has proved so successful, it is a real satisfaction to me, not so much for your sake as for my own. I shall keep the promise I have made you. You shall marry Ganem and I here declare you are no longer my slave, you are free. Go back to the young merchant, and as soon as he has recovered his health, you must bring him to me, with his mother and sister."

The next morning early Fetnah repaired to the syndic of the jewellers, being impatient to hear of Ganem's health, and to tell the mother and daughter the good news she had for them. The first person she met was the syndic, who told her that Ganem had rested well that night and that his ^{illness} as proceeded altogether from melancholy, and when ^{the} use being removed, he would soon recover mother and sister. They could expect the son of Abou Ajoub was speedily

much amended. Rest, and the good medicines he took, but, above all the different situation of his mind, wrought so good an effect, that the syndic thought he might without danger see his mother, his sister, and Fetnah, provided he was prepared to receive them; because there was ground to fear that, not knowing his mother and sister were at Bagdad, the sight of them might occasion too great surprise and joy. It was therefore resolved that Fetnah should first go alone into Ganem's chamber, and then make a sign to the two other ladies to appear, when she thought it proper.

Matters being so ordered, the syndic announced Fetnah's coming to the sick man who was so transported to see her, that he was again nearly fainting away. "Well, Ganem," said she, drawing near him, "you have again found your Fetnah, whom you thought you had lost for ever." Ah, madam, eagerly interrupting her, "what miracle has restored you to my sight? I thought you were in the caliph's palace, that prince has doubtless listened to you. You have dispelled his jealousy, and he has restored you to his favour."

"Yes, my dear Ganem," answered Fetnah: "I have cleared myself before the commander of the true believers, who, to make amends for the wrong he has done you bestows me on you for a wife." These last words occasioned such an excess of joy in Ganem, that he knew not for a while how to express himself, otherwise than by that passionate silence so well known to lovers. At length he broke out in these words. "Beautiful Fetnah," cried he, "may I give credit to what you tell me? May I believe that the caliph really resigns you to Abou Ajoub's son?" "Nothing is more certain," answered the lady. "That prince who before caused search to be made for you, to take away your life, and who in his fury caused your mother and your sister to suffer a thousand indignities, now desires to see you, that he may reward the respect you had for him, and there is no doubt but that he will load your family with favours."

Ganem asked what the caliph had done to his mother and sister which Fetnah told him, and he could not forbear letting some tears fall at that relation notwithstanding the thoughts which arose in his mind at the news of being married to Fetnah. But when Fetnah informed him that they were actually in Bagdad and in the same house with him, he appeared so impatient to see them, that the favourite could no longer defer giving him that satisfaction. Accordingly, she called them in. They were at the door waiting for the signal. They entered went up to Ganem and embracing

him in their turns, kissed him a thousand times. What tears were shed amidst those embraces! Ganem's face was bathed with them as well as his mother's and sister's, and Ietnah let fall abundance. The syndic himself and his wife were so moved at the spectacle, that they could not forbear weeping or sufficiently admire the secret workings of Providence, which had brought together into their house four persons whom fortune had so cruelly parted.

When they had all dried their tears, Ganem drew them afresh by the recital of what he had suffered from the day he left Ietnah till the moment the syndic brought him to his house. He told them, that having taken refuge in a small village, he there fell sick, that some charitable peasants had taken care of him but finding he did not recover a cruel-driver had undertaken to carry him to the hospital at Bagdad. Ietnah also told them all the uneasiness of her imprisonment, how the caliph, having heard her tale in the tower had sent for her into his closet, and how she had cleared herself. In conclusion, when they had related what accidents had befallen them Ietnah said, 'Let us bless Heaven, which has brought us all together, and let us think of nothing now but the happiness that awaits us. As soon as Ganem has recovered his health he must appear before the caliph, with his mother and sister.'

This said, she went to the palace, and soon returned with a purse containing a thousand pieces of gold, which she delivered to the syndic, desiring him to buy apparel for the mother and daughter. The syndic, who was a man of good taste, chose such stuffs as were very handsome, and had them made up with all expedition. They were finished in three days, and Ganem finding himself strong enough, prepared to go abroad. On the day he had appointed to pay his respects to the caliph, with his mother and sister, while he was making ready, the grand vizier Giasar came to the syndic's house.

That minister came on horseback, attended by a great number of officers. "Sir," said he to Ganem as soon as he came in "I have come from the commander of the true believers, my master and yours, the orders I have differ much from those which I do not wish to revive in your memory. I am to bear you company, and to present you to the caliph, who is desirous to see you." Ganem returned no other answer to the vizier's compliment, than by profoundly bowing his head. He then mounted a horse brought from the caliph's stables, which he managed very gracefully. The

mother and daughter were mounted on mules belonging to the palace, and whilst Ietnah or another mule led them a by way to the prince's court, Giasar conducted Ganem another way, and brought him into the hall of audience. The caliph was there sitting on his throne, surrounded by eunuchs, viziers, and other attendants and courtiers, Arabs, Persians, Egyptians, Africans, and Syrians of his own dominions, not to mention strangers.

When the vizier had conducted Ganem to the foot of the throne, that young merchant paid his obeisance, prostrating himself with his face to the ground, and then rising made a handsome compliment in verse, which, though the effusion of the moment, met with the approbation of the whole court.

After his compliment, the caliph caused him to draw near, and said to him, "I am glad to see you, and desire to hear from your own mouth where you found my favourite, and all that you have done for her." Ganem obeyed, and appeared so sincere, that the caliph was convinced of his veracity. He ordered a very rich vest to be given him, according to the custom observed towards those who are admitted to audience. After which he said to him, "Ganem, I will have you live in my court." "Commander of the true believers," answered the young merchant, "a slave has no will but his masters, on whom his life and fortune depend." The caliph was highly pleased with Ganem's reply, and assigned him a considerable pension. He then descended from his throne, and causing only Ganem and the grand vizier to follow him, retired into his own apartment.

Not questioning but that Ietnah was in waiting, with Abou Ayoub's widow and daughter, he caused them to be called in. They prostrated themselves before him. He made them rise, and was so charmed with Alcolomb's beauty, that, after viewing her very attentively, he said, "I am so sorry for having treated your charms unworthily, that I owe them such a satisfaction as may surpass the injury I have done. I take you as my wife; and by that means shall punish Zobeide, who shall become the cause of your good fortune as she was of your past sufferings. This is not all," added he, turning towards Ganem's mother "you are still young, I believe you will not disdain to be allied to my grand vizier. I give you to Giasar, and you, Ietnah, to Ganem. Let a cadi and witnesses be called, and the three contracts be drawn up and signed immediately."

Haroun thought this such an extraordinary story, that he ordered a famous historian to commit it to

writing. It was afterwards laid up in his library, and many copies being transcribed it became public.

After Scheherazade had finished the history of Canem, son of Abou Ayoub, the sultan of the Indies expressed his satisfaction. 'Sir,' said the

sultaneess, "since this story has pleased you, I humbly entreat your majesty to hear that of Zeyn Alasnam and the king of the Genii, which will afford you equal pleasure." Schahnar consented, but as day began to appear, it was deferred till the following night, when she began as follows —



THE HISTORY OF PRINCE ZEYN ALASNAM AND THE KING OF THE GENII.

A KING of Balsora, who possessed great wealth, and was much beloved by his subjects, had no children, which was a great affliction to him. He therefore made presents to all the holy persons in his dominions, to engage them to beg a son for him of Heaven and their prayers being effectual a prince was born, who was named Zeyn Alasnam, which signifies Ornament of the Statues.

The king caused all the astrologers in the kingdom to be assembled, and ordered them to calculate the infant's nativity. They found by their observations that he would live long and be very brave, but that his courage would be little enough to carry him through the misfortunes that threatened him. The king was not daunted at this prediction. "My son," said he, "is not to be pitied, since he will be brave: it is fit that princes should have a taste of misfortune, for adversity tries virtue, and they are thus the better qualified to reign."

He rewarded the astrologers, and dismissed them, and caused Zeyn to be educated with the greatest care, appointing him able masters as soon as he was of age to receive their instructions. In short, he proposed to make him an accomplished prince. But suddenly this good king fell sick of a disorder which all the skill of his physicians could not cure. Perceiving that his disease was mortal, he sent for his son, and among other things advised him rather to endeavour to be loved than feared by his people; not to give heed to flattery, and to be as slow in rewarding as in punishing, because it often happens that monarchs, misled by false appearances, load wicked men with favours, and oppress the innocent.

As soon as the king was dead, prince Zeyn went into mourning, which he wore seven days, and on the eighth he ascended the throne, taking his

father's seal off the royal treasury, and putting on his own, beginning thus to taste the sweets of ruling, and the pleasure of seeing all his courtiers bow down before him and make it their whole study to show their zeal and obedience. In a word, the sovereign power was too agreeable to him. He only regarded what his subjects owed him, without considering what his duty was towards them, and consequently took little care to govern well. He led a riotous life among the dissipated youth, on whom he conferred the principal employments of the kingdom. He lost all command of his power. Being naturally prodigal, he set no bounds to his grants, so that his treasury was insensibly drained.

The queen his mother was still living, a discreet, wise princess. She had several times unsuccessfully tried to check her son's prodigality and careless living giving him to understand that, if he did not soon take another course, he would not only squander his wealth, but also alienate the minds of his people, and occasion some revolution which perhaps might cost him his crown and his life. What she had predicted very nearly happened: the people began to murmur against the government, and their murmurs had certainly been followed by a general revolt, had not the queen had the address to prevent it. That princess being acquainted with the ill condition of affairs, informed the king who at last suffered himself to be prevailed upon. He committed the government to discreet old men, who knew how to keep the people within the bounds of duty.

Zeyn, seeing all his wealth consumed, repented that he had made no better use of it. He fell into a profound melancholy and nothing could comfort him. One night he saw in a dream a venerable

him in their turns kissed him a thousand times. What tears were shed amidst those embraces! Ganem's face was bathed with them as well as his mother's and sister's, and Fetnah let fall abundance. The syndic himself and his wife were so moved at the spectacle, that they could not forbear weeping or sufficiently admire the secret workings of Providence, which had brought together into their house four persons whom fortune had so cruelly parted.

When they had all dried their tears, Ganem drew them afresh by the recital of what he had suffered from the day he left Fetnah till the moment the syndic brought him to his house. He told them that having taken refuge in a small village, he there fell sick, that some charitable peasants had taken care of him but finding he did not recover a camel-driver had undertaken to carry him to the hospital at Bagdad. Fetnah also told them all the uneasiness of her imprisonment, how the caliph having heard her talk in the tower had sent for her into his closet and how she had cleared her self. In conclusion, when they had related what accidents had befallen them Fetnah said, "Let us bless Heaven, which has brought us all together, and let us think of nothing now but the happiness that awaits us. As soon as Ganem has recovered his health he must appear before the caliph, with his mother and sister.

This said, she went to the palace and soon returned with a purse containing a thousand pieces of gold, which she delivered to the syndic, desiring him to buy apparel for the mother and daughter. The syndic who was a man of good taste, chose such stuffs as were very handsome and had them made up with all expedition. They were finished in three days, and Ganem finding himself strong enough, prepared to go abroad. On the day he had appointed to pay his respects to the caliph with his mother and sister, while he was making ready the grand vizier Giafar came to the syndic's house.

That minister came on horseback attended by a great number of officers. "Sir said he to Ganem as soon as he came in, "I have come from the commander of the true believers, my master and yours the orders I have differ much from those which I do not wish to revive in your memory. I am to bear you company, and to present you to the caliph, who is desirous to see you." Ganem returned no other answer to the vizier's compliment, than by profoundly bowing his head. He then mounted a horse brought from the caliph's stables, which he managed very gracefully. The

mother and daughter were mounted on mules belonging to the palace, and whilst Fetnah on another mule led them a by way to the prince's court Giafar conducted Ganem another way, and brought him into the hall of audience. The caliph was there sitting on his throne, surrounded by eunuchs, viziers, and other attendants and courtiers, Arabs Persians, Egyptians Africans, and Syrians, of his own dominions, not to mention strangers.

When the vizier had conducted Ganem to the foot of the throne, that young merchant paid his obeisance, prostrating himself with his face to the ground, and then rising made a handsome compliment in verse, which, though the effusion of the moment, met with the approbation of the whole court.

After his compliment, the caliph caused him to draw near, and said to him, "I am glad to see you, and desire to hear from your own mouth where you found my favourite, and all that you have done for her." Ganem obeyed, and appeared so sincere, that the caliph was convinced of his veracity. He ordered a very rich vest to be given him according to the custom observed to vassals those who are admitted to audience. After which he said to him "Ganem, I will have you live in my court." "Commander of the true believers," answered the young merchant, "a slave has no will but his masters, on whom his life and fortune depend." The caliph was highly pleased with Ganem's reply and assigned him a considerable pension. He then descended from his throne and causing only Ganem and the grand vizier to follow him, retired into his own apartment.

Not questioning but that Fetnah was in waiting, with Abou Ayoub's widow and daughter, he caused them to be called in. They prostrated themselves before him. He made them rise, and was so charmed with Alcolomb's beauty, that, after viewing her very attentively, he said, "I am so sorry for having treated your charms unworthily, that I owe them such a satisfaction as may surpass the injury I have done. I take you as my wife, and by that means shall punish Zobeide, who shall become the cause of your good fortune, as she was of your past sufferings. This is not all," added he, turning towards Ganem's mother "you are still young. I believe you will not disdain to be allied to my grand vizier. I give you to Giafar, and you, Fetnah, to Ganem. Let a cadi and witnesses be called and the three contracts be drawn up and signed immediately."

Haroun thought this such an extraordinary story, that he ordered a famous historian to commit it to

old man coming towards him, who with a smiling countenance said, "Know Zeyn, that there is no | for Egypt, and I go to Grand Cairo great prosperity awaits you there."



He immediately lighted a candle, and went down the stairs (p. 50).

sorrow but when it is followed by many misfortunes but what in the end brings some happiness. If you desire to see the end of your affliction, rise and set out

The prince was struck with his dream and spoke of it very seriously to his mother who only laughed at it. "My son," said she to him, "could you



"He stood at the gate of a mosque" (p. 200)

afraid my mother had cause enough to laugh at me." However, he took heart, and went on with his labour nor had he cause to repent, for it was not long before he discovered a white slab, which he took up, and under it found a door, made fast with a steel padlock, which he broke with the pick-axe, and opened the door, which covered a staircase of white marble. He immediately lighted a candle, and went down the stairs into a room the floor whereof was laid with tiles of china ware, and the roof and walls were of crystal, but he particularly fixed his eyes on four shelves, a little raised above the level of the floor, on each of which were ten urns of porphyry. He fancied they were full of wine. "Well," said he, "that wine must be very old, I do not question but it is excellent." He went up to one of the urns, took off the cover, and, with no less joy than surprise, perceived it was full of pieces of gold. He searched all the forty, one after another, and found them full of the same coin. He then took out a handful, and carried it to the queen.

That princess, it may easily be imagined, was amazed when the king gave her an account of what he had seen. "O! my son," said she, "take heed you do not lavish away all that wealth foolishly, as you have already done the royal treasure. Let not your enemies have so much occasion to rejoice." "No madam," answered Zeyn, "I shall from henceforward live in such a manner as will be pleasing to you."

The queen desired the king her son to conduct her to the wonderful subterraneous place, which the late king her husband had made with such secrecy that she had never heard of it. Zeyn led her to the closet, down the marble stairs, and into the chamber where the urns were. She observed everything with the eye of curiosity, and in a corner spied a little urn of the same sort of stone as the others. The prince had not before taken notice of it. He opened it, and found in it a golden key. "My son," said the queen "this key certainly belongs to some other treasure. let us search well, perhaps we may discover the use it is designed for."

They examined the chamber with the utmost care, and at length found a keyhole in one of the panels of the wall, and guessed it to be that to which the key belonged. The king immediately tried, and readily opened the door, which led into a chamber, in the midst of which were nine pedestals of massive gold, on eight of which stood as many statues, each of them made of a single diamond and from them came such a brightness that the whole room was perfectly light.

"Heavens!" cried Zeyn, in astonishment, 'where could my father find such rarities?' The ninth pedestal redoubled this amazement, for it was covered with a piece of white satin, on which were written these words "Dear son, it cost me much toil to procure these eight statues, but though they are extraordinarily beautiful, you must understand that there is a ninth in the world which surpasses them all, that alone is worth more than a thousand such as these. if you desire to be master of it, go to the city of Cairo in Egypt. one of my old slaves, whose name is Mobarec, lives there, you will easily find him, the first person you meet will show you his house. visit him, and tell him all that has befallen you. he will know you to be my son, and he will conduct you to the place where that wonderful statue is, which you will obtain."

The young king having read these words, said to the queen, "I should be sorry to be without that ninth statue, it must certainly be worth having since all these together are not of so much value. I shall set out for Grand Cairo, nor do I believe, madam, that you will oppose my design." "No my son," answered the queen, "I am not against it. you are certainly under the special protection of our great prophet, he will not suffer you to perish in this journey. Set out when you think fit, your viziers and I will take care of the government during your absence." The prince made ready his equipage, but would only take a small number of slaves with him.

Nothing remarkable befell him by the way. Arriving at Cairo, he inquired for Mobarec. The people told him he was one of the wealthiest inhabitants of the city, that he lived like a great lord, and that his house was open, especially for strangers. Zeyn was conducted thither, knocked at the gate, which a slave opened and demanded, 'What is it you want, and who are you?' "I am a stranger," answered the prince "and having heard much of my lord Mobarec's generosity, am come to take up my lodging with him." The slave desired Zeyn to wait while he went to acquaint his master who ordered him to request the stranger to walk in. The slave returned to the gate and told the prince he was welcome.

Zeyn went in, crossed a large court and entered a hall magnificently furnished, where Mobarec met him and received him very courteously returning thanks for the honour he did him in accepting a lodging in his house. The prince, having answered his compliments, said to Mobarec, "I am the son of the late king of Iulson and my name is Zeyn Alasnam." "That king," said Mobarec, "was

now go into Egypt on the faith of that fine dream?" "Why not, madam?" answered Zeyn, "do you imagine all dreams are chimerical?" "No no, some of them are mysterious. My preceptors have told me a thousand incidents which will not permit me to doubt it. Besides, even though I were not otherwise convinced, I could not forbear giving some credit to my dream. The old man who appeared to me had something supernatural; he was not one of those men whom nothing but age makes venerable; there appeared a divine air about his person. In short, he was such a one as our great prophet is represented, and if you will have me tell you what I think, I believe it was he who pitying my affliction, designs to relieve it. I rely on the confidence he has inspired me with. I am full of his promises, and have resolved to follow his advice." The queen endeavoured to dissuade him, but in vain. The prince committed to her the government of the kingdom, set out one night privately from his palace, and took the road to Cairo without allowing any person to attend him.

After much trouble and fatigue, he arrived at that famous city like which there are few in the world either for extent or beauty. He alighted at the gate of a mosque where, being spent with weariness, he lay down. No sooner had he fallen asleep, than he saw the same old man, who said to him, "I am pleased my son, that you have given credit to my words. You have come hither without being deterred by the length or the difficulties of the way; but know I have not put you upon undertaking such a long journey with any other design than to try you. I find you have courage and resolution. You deserve I should make you the richest and happiest prince in the world. Return to Basora, and you shall find immense wealth in your palace. No king ever possessed so rich a treasure."

The prince was not pleased with this dream. "Alas!" thought he to himself, "when he awoke, how much was I mistaken. That old man, whom I took for our prophet, is no other than the product of my disturbed imagination. My fancy was so full of him, that it is no wonder I have seen him again. I had best return to Basora; what should I do here any longer?" It is fortunate that I told no one but my mother the motive of my journey; otherwise I should have become a laughing-stock to my people."

Accordingly he set out again for his kingdom, and as soon as he arrived there, the queen asked him whether he returned well pleased. He told her all that had happened and was so much concerned for having been so credulous that the

queen, instead of adding to his vexation by reproving or laughing at him, comforted him. "Forbear afflicting yourself, my son," said she, "if God has appointed you riches, you will have them without any trouble. Be contented; all I recommend to you is, to be virtuous, renounce the delights of dancing, music, and wine, shun all these pleasures; they have already almost ruined you; apply yourself to make your subjects happy, by securing their happiness, you will establish your own."

Prince Zeyn swore he would follow the advice his mother's advice and be directed by the wise virtues she had chosen to advise him in supporting the weight of the government. But the very night after he returned to his palace, he saw the old man the third time in a dream, who said to him, "The time of your prosperity is come, brave Zeyn. Tomorrow morning as soon as you are up, take a little pickaxe and dig in the place the king's closet; you will there find a rich treasure."

As soon as the prince awoke, he got up ran to the queen's apartment, and with much earnestness told her the new dream of that night. "Retain my son," said the queen, smiling, "that is a very positive old man; he is not satisfied with having deceived you twice; have you a mind to believe him again?" "No madam," answered Zeyn, "I give no credit to what he has said, but I shall, for my own satisfaction, search my father's closet."

"I really fancied so," cried the queen, laughing heartily, "go, my son, satisfy yourself, my comfort is, the digging in your father's closet is not so laughing as journeying to Egypt."

"Well, madam," answered the king, "I must own that this third dream has restored my confidence, for it is connected with the two others. Let us examine the old man's words. He first directed me to go into Egypt; there he told me he had put me upon taking that journey only to try me. Return to Basora, said he, that is the place where you are to find treasures; this night he has exactly pointed out to me the place where they are. These three dreams, in my opinion are connected. After all they may be chimerical, but I would rather search in vain than blame myself for having perhaps missed great riches by being unreasonably incredulous."

Having spoken thus he left the queen's apartment, caused a pickaxe to be brought, and went alone into the late king's closet. He began breaking up the ground, and took up above half the square stones; it was pained with without seeing the least appearance of what he sought. He ceased working to take a little rest, thinking within himself, "I am

bear me company, and let your resolution be equal to mine."

Mobarec, finding him determined to set out, called his servants, and ordered them to make ready his equipage. Then the prince and he performed the ablution, or washing, and the prayer enjoined, which is called *Farz*, and that done, they set out. By the way they noticed a number of strange and wonderful things, and travelled many days. At length, having come to a delightful spot, they alighted from their horses. Then Mobarec said to the servants that attended them, "Do you remain in this place, and take care of our equipage till we return." Then he said to Zeyn, "Now, sir, let us advance by ourselves. We are near the dreadful place where the ninth statue is kept. You will stand in need of all your courage."

They soon came to a vast lake. Mobarec sat down on the brink of it, saying to the prince, "We must cross this sea." "How can we cross it," asked Zeyn, "when we have no boat?" "You will see one appear in a moment," replied Mobarec, "the enchanted boat of the king of the *genu* will come for us. But do not forget what I am going to say to you: you must observe a profound silence, do not speak to the boatman, though his figure seem ever so strange to you. Whosoever extraordinary circumstance you observe, say nothing, for I tell you beforehand, that if you utter a word when we are embarked, the boat will sink." "I shall take care to hold my peace," said the prince. "You need only tell me what I am to do, and I shall strictly comply."

Whilst they were talking he spied a boat on the lake, made of red sandal wood. It had a mast of fine amber, and a blue satin flag. There was only one boatman in it, whose head was like an elephant's, and his body like that of a tiger. When the boat was come up to the prince and Mobarec, this monstrous boatman took them up one after another with his trunk, and put them into his boat, and carried them over the lake in a moment. He then again took them up with his trunk, set them on shore, and immediately vanished with his boat.

"Now we may talk," said Mobarec. "The island we are on belongs to the king of the *genu*, there are no more such in the world. Look round you, prince, can there be a more delightful place? It is certainly a lively representation of the charming region God has appointed for the faithful observers of our law. Behold the fields adorned with all sorts of flowers and odiferous plants,

admire those beautiful trees, whose delicious fruit makes the branches bend to the ground, enjoy the pleasure of those harmonious songs by a thousand birds of as many various sorts, unknown in other lands." Zeyn could not sufficiently admire the beauties with which he was surrounded, and still found something new, as he advanced further into the island.

At length they came before a palace made of fine emeralds, encompassed by a moat, on the banks whereof, at certain distances, were planted such tall trees, that they shaded the whole palace. Before the gate which was of massive gold, was a bridge, made of a single shell of a fish, though it was at least six fathoms long and three broad. At the head of the bridge stood a company of *genu*, of prodigious height, who guarded the entrance into the castle with great clubs of China steel.

"Let us go no further at present," said Mobarec. "These *genu* are in hopes to destroy us. In order to prevent their coming to us, we must perform a magical ceremony. He then drew out of a purse, which he hid under his garment, four long strips of yellow taffeta, one he put about his middle, and laid the other on his back, giving the other two to the prince, who did the like. Then Mobarec laid on the ground two large table-cloths, on the edges whereof he scattered some precious stones, musk, and amber. Then he sat down on one of those cloths, and Zeyn on the other, and Mobarec said to the prince, "I shall now, sir, conjure the king of the *genu*, who lives in this palace. May he come in a peaceable mood to us! I confess I am not without apprehension about the reception he will give us. If our coming into this island is displeasing to him, he will appear in the shape of a dreadful monster, but if he approves of your design, he will show himself in the form of a handsome man. As soon as he appears before us you must rise and salute him, without going off your cloth, for you would certainly perish should you stir from it. You must say to him, 'Sovereign lord of the *genu* my father who was your servant has been taken away by the angel of death. I wish your majesty may protect me, as you always protected my father. If the king of the *genu*,' added Mobarec, "ask you what favour you desire of him, you must answer, 'I most humbly beg of you to give me the ninth statue.'"

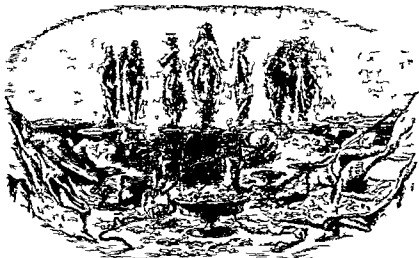
Mobarec, having thus instructed prince Zeyn, began his conjuration. Immediately their eyes were dazzled with a long flash of lightning, which was followed by a clap of thunder. The whole island was covered with a thick darkness, a furious

formerly my master but, my lord, I never knew of any children he had what is your age?" "I am twenty years old," answered the prince how long is it since you left my father's court?" "Almost two-and twenty years," replied Mobarec.

But how can you convince me that you are his son? My father," rejoined Zeyn, "had a subterraneous place under his closet, in which I have found forty porphyry urns of gold. "And what more is there?" said Mobarec. "There are," answered the prince "nine pedestals of massive gold on each whereof are as many diamond statues and on the ninth a piece of white satin on which my father has written what I am to do to procure

great men of Cairo were surprised, and whispered to one another Who is this stranger to whom Mobarec pays so much respect?"

When they had dined Mobarec, directing Ebdiscourse to the company said, "Nobles of Cairo do not wonder to see me serve this young stranger in this manner know that he is the son of the late king of Balsora, my master His father purchased me and died without making me free so that I am still a slave and consequently all I have of right belongs to this young prince his soldier." Here Zeyn interrupted him. Mobarec," said he "I declare before all these lords, that I make you free from this moment, and that I



Statues, each of them made of a single diamond (cont.)

and his statue more valuable than all the others put together. You know where that statue is for it is mentioned on the satin that you will conduct me to it.

As soon as he had spoken these words, Mobarec fell down at his feet, and, kissing one of his hands several times, said, "I bless God for having brought you hither. I know you to be the king of Balsora's son. If you will go to the place where the wonderful statue is, I shall conduct you but you must first rest here a few days. This day I entertain the great men of the court we were at table when word was brought of your being at the door. Will you vouchsafe to come and be merry with us?" "I shall be very glad," replied Zeyn "to be admitted to your feast." Mobarec immediately led him under a dome where the company was, seated him at table, and served him on the knee. The

renounce all right to your person, and all you possess. Consider what you would have me do more for you." Mobarec then kissed the ground, and returned the prince most hearty thanks. When he was then brought in they drank all day and towards the evening presents were distributed among the guests who departed.

The next day Zeyn said to Mobarec, "I have rested enough. I came not to Cairo to take my pleasure my design is to obtain the diamond statue it is time to set out in search of it." "Sir," said Mobarec, "I am ready to comply with your desires but you know not what dangers you must encounter to make this precious acquisition."

"Whatever the dangers may be," answered the prince, "I am resolved to make the attempt. I shall either perish or succeed. All that happens in this world is by God's direction. Do you but

bear me company, and let your resolution be equal to mine.'

Mobarec, finding him determined to set out, called his servants, and ordered them to make ready his equipage. Then the prince and he performed the ablution, or washing, and the prayer enjoined, which is called *Farz*, and that done, they set out. By the way they noticed a number of strange and wonderful things, and travelled many days. At length, having come to a delightful spot, they alighted from their horses. Then Mobarec said to the servants that attended them, "Do you remain in this place, and take care of our equipage till we return." Then he said to Zeyn "Now, sir, let us advance by ourselves. We are near the dreadful place where the ninth statue is kept. You will stand in need of all your courage."

They soon came to a vast lake. Mobarec sat down on the bank of it, saying to the prince, "We must cross this sea." "How can we cross it," asked Zeyn, "when we have no boat?" "You will see one appear in a moment," replied Mobarec "the enchanted boat of the king of the *genu* will come for us. But do not forget what I am going to say to you: you must observe a profound silence, do not speak to the boatman, though his figure seem ever so strange to you. Whatsoever extraordinary circumstance you observe, say nothing, for I tell you beforehand, that if you utter a word when we are embarked, the boat will sink." "I shall take care to hold my peace," said the prince. "You need only tell me what I am to do and I shall strictly comply."

Whilst they were talking he spied a boat on the lake, made of red sandal wood. It had a mast of fine amber, and a blue satin flag. There was only one boatman in it, whose head was like an elephant's, and his body like that of a tiger. When the boat was come up to the prince and Mobarec, this monstrous boatman took them up one after another with his trunk, and put them into his boat, and carried them over the lake in a moment. He then again took them up with his trunk, set them on shore, and immediately vanished with his boat.

"Now we may talk," said Mobarec. "The island we are on belongs to the king of the *genu*, there are no more such in the world. Look round you, prince, can there be a more delightful place? It is certainly a lively representation of the charming region God has appointed for the faithful observers of our law. Behold the fields adorned with all sorts of flowers and odiferous plants,

admire those beautiful trees, whose delicious fruit makes the branches bend to the ground, enjoy the pleasure of those harmonious songs by a thousand birds of as many various sorts, unknown in other lands." Zeyn could not sufficiently admire the beauties with which he was surrounded, and still found something new, as he advanced farther into the island.

At length they came before a palace made of fine emeralds, encompassed by a moat, on the banks whereof, at certain distances, were planted such tall trees, that they shaded the whole palace. Before the gate which was of massive gold, was a bridge, made of a single shell of a fish, though it was at least six fathoms long and three broad. At the head of the bridge stood a company of *genu*, of prodigious height, who guarded the entrance into the castle with great clubs of China steel.

"Let us go no farther at present," said Mobarec. "These *genu* are in hopes to destroy us. In order to prevent their coming to us, we must perform a magical ceremony. He then drew out of a purse, which he had under his garment, four long slips of yellow taffeta, one he put about his middle, and laid the other on his back, giving the other two to the prince, who did the like. Then Mobarec laid on the ground two large table-cloths, on the edges whereof he scattered some precious stones, musk, and amber. Then he sat down on one of those cloths, and Zeyn on the other, and Mobarec said to the prince "I shall now, sir, conjure the king of the *genu*, who lives in this palace. May he come in a peaceable mood to us! I confess I am not without apprehension about the reception he will give us. If our coming into this island is displeasing to him, he will appear in the shape of a dreadful monster, but if he approves of your design, he will show himself in the form of a handsome man. As soon as he appears before us, you must rise and salute him, without going off your cloth, for you would certainly perish should you stir from it. You must say to him, 'Sovereign lord of the *genu*, my father who was your servant, has been taken away by the angel of death. I wish your majesty may protect me, as you always protected my father. If the king of the *genu*,' added Mobarec, "ask you what favour you desire of him you must answer, 'I most humbly beg of you to give me the ninth statue.'"

Mobarec, having thus instructed prince Zeyn, began his conjuration. Immediately their eyes were dazzled with a long flash of lightning which was followed by a clap of thunder. The whole island was covered with a thick darkness, a furious

storm of wind blew a dread cry was heard, the land for a shock and there was such an earthquake as that which Asarel is to cause on the day of judgment.

Zeyn was startled, and began to look upon the nose as an ill omen when Mobarec, who knew better than he what to think of, began to smile and said, "Take courage, prince, all goes well." In short, that very moment the king of the genus reared in the shade of a handsome stall, yet with something of a granness in his air.

As soon as king Zeyn had made up his mind, he had been told by the king of the genus, still he answered, "My son, I loved you

you will remain so this maid, and that you will bring a maiden who is in her fifteenth year and who has never returned a wish to be married. You must be perfectly beautiful and you so must be the master of yourself as not even to desire to wed her as you are condemning her to her."

Zeyn took the rash oath that was returned of him. "Pshaw my lord," said he then "suppose I should be so fortunate as to meet with such a maid? As you require how shall I know that I have found her?" "I own," answered the king of the genus, smiling, "that you might be mistaken in her appearance, but knowledge is above the sons of Adam, and therefore I do not mean to amend



FIG. 1. A. B. C. D. E. F. G. H. I. J. K. L. M. N. O. P. Q. R. S. T. U. V. W. X. Y. Z.

father and every time he came to pay me his reports I presented him with a statue which he carried away with him. I have no less action for you. I would your father some days before he died, to write what you have read on the piece of white satin. I promised to receive you under my protection, and give you the ninth statue, which is the last surprise that you have already. I have already begun to perform my promise to him. It was I whom you saw in a dream, in the name of an old man. I caused you to open the subterraneous place, where the arms and statues are deposited. I have a great share in all that has befallen you, or rather am the occasion of all. I know the motive that brought you hither, you shall obtain what you desire. Though I had no promise your father to give it, I would willingly grant it to you, but you must first swear to me by all that is sacred, that

upon your finger in that particular. I shall give you a looking-glass, which will be more certain than your conjectures. Whenever you see a maiden of twenty years of age and perfectly beautiful, you need only look in the glass, in which you shall see her figure. If she be the one you are in search of, the glass will remain clean and unsullied. But if on the contrary it becomes dirty, that will be a sure sign that she is not the one to be chosen. Do not forget the oath you have taken, keep it like a man of honour, otherwise I shall take away your life, notwithstanding the regard I have for you." Zeyn Almansar protested again that he would faithfully keep his word.

Then the king of the genus delivered to him a looking-glass, saying, "My son, you may return when you please, this is the glass you are to use." Zeyn and Mobarec took leave of the king of the

genu, and went towards the lake. The boatman with the elephant's head brought the boat, and carried them over the lake as he had done before. They joined their servants, and returned with them to Cairo.

Prince Alasnam rested a few days at the house of Mobarec and then said to him, "Let us go to Bagdad to seek a maiden for the king of the genu." "Why are we not at Grand Cairo?" said Mobarec. "shall we not there find beautiful maidens?" "You are in the right," answered the prince, "but how shall we discover where they are?" "Do not trouble yourself about that," answered Mobarec, "I know a shrewd old woman, whom I shall

There lived in that quarter an *iman*, whose name was Boubekir Muezzin, a vain, haughty, and envious person. He hated the rich, only because he himself was poor, his misery making him angry at his neighbours' prosperity. He heard talk of Zeyn Alasnam, and of the plenty which his house afforded. This was enough to make him take an aversion to that prince, and it proceeded so far, that one day, after evening prayer in the mosque, he said to the people, "Brethren, I have been told there is come to live in our ward a stranger, who every day gives away immense sums. How do we know but that this unknown person is some villain who has committed a robbery in his own country, and come



Mobarec, having thus instructed prince Zeyn, began his conjuration. (p. 503)

entrust with the affair and she will acquit herself well.

Accordingly the old woman found means to show the prince a considerable number of beautiful maidens of fifteen years of age, but when he had viewed them, and came to consult his looking-glass, the glass always appeared dim. All the maidens in the court and city who were in their fifteenth year underwent the trial one after another, and the glass never remained bright and clear.

When they saw there was no one suitable to be found in Cairo, they went to Bagdad where they hired a magnificent palace in one of the chief quarters of the city, and began to live splendidly. They kept open house, and after all people had eaten in the palace the fragments were carried to the dervises who by that means had a comfortable subsistence.

hither to enjoy himself? Let us take care, brethren. If the caliph should be informed that such a man is in our ward it is to be feared he will punish us for not acquainting him with it. I declare for my part I wash my hands of the matter, and if any thing happens amiss, it shall not lie at my door." The multitude who are easily led away with one voice cried to Boubekir. "It is your business, do you acquit the council with it. The *iman* went home well pleased and drew up a memorial resolving to present it to the caliph next day.

But Mobarec, who had been at prayers, and heard all that was said by the doctor, put five hundred pieces of gold into a handkerchief, made up with a parcel of several silks, and went away to Boubekir's house. The doctor asked him in a harsh tone what he wanted. "Holy father," answered Mobarec, with an obliging air, and at the

same time pressing into his hand the gold and the silk, "I am your neighbour and your servant. I come from prince Zeyn, who lives in this ward. He has heard of your worth, and has ordered me to come and tell you that he desires to be acquainted with you, and in the meantime wishes you to accept of this small present." Boubekir was transported with joy, and answered Mobarec thus: "Be pleased, sir, to beg the prince's pardon for me. I am ashamed I have not yet been to see him; but I shall atone for my fault, and wait on him tomorrow."

Accordingly, the next day, after morning prayer, he said to the people, "You must know from your experience, brethren, that no man is without enemies; envy pursues those chiefly who are very rich. The stranger I spoke to you about yesterday evening is no bad man, as some ill-designing persons would have persuaded me. He is a young prince endowed with every virtue. It behoves us to take care how we give any injurious report of him to the caliph."

Boubekir having thus wiped off the impression he had the day before given the people concerning Zeyn, returned home, put on his best apparel and went to visit the young prince, who gave him a courteous reception. After several compliments had passed on both sides Boubekir said to the prince, "Sir, do you design to stay long at Bagdad?" "I shall stay," answered Zeyn, "till I can find a maiden fifteen years of age, perfectly beautiful and who has never had a mind to be married." "You seek after a great rarity," replied the iman, "and I should be apt to fear your search would prove unsuccessful, did I not know where there is a maid of that character. Her father was formerly vizier, but he has left the court, and lived a long time in a lone house, where he applies himself solely to the education of his daughter. If you please, I shall ask her of him for you. I do not question but he will be overjoyed to have a son in law of your rank." "Not so fast," said the prince, "I shall not marry the maiden before I know whether I like her. As for her beauty I can depend on you, but what assurance can you give me in relation to her other qualities?" "What assurance do you require?" asked Boubekir. "I must see her face," answered Zeyn, "that is enough for me to form an opinion." "You are skilful then in physiognomy?" replied the iman, smiling. "Well, come with me to her father's. I shall desire him to let you see her one moment in his presence."

Boubekir conducted the prince to the vizier, who, as soon as he was acquainted with the prince's

kind and design, called his daughter, and made her take off her veil. Never had the young king of Babsora beheld such a perfect beauty. He stood amazed, and once he could then try whether the maid was the one he was in search of, he pressed out his glass, which remained dry, and clear.

When he perceived he had as length (and such a person as he desired, he entreated the vizier to grant her to him. Immediately the caliph was sent for, the contract signed, and the marriage prayer said. After which ceremony, Zeyn conducted the vizier to his house, where he treated him magnificently, and gave him considerable presents. Next day he sent a prodigious quantity of jewels to the kindly Mobarec, who brought her to his house, where the wedding was kept with all the pomp that became Zeyn's quality. When the company was dismissed, Mobarec said to his master, "Let us begone, sir, let us not stay longer at Bagdad, but return to Cairo, remember the promise you made to the king of the gem." "Let us go," answered the prince, "I must take care to perform it exactly; yet I confess, my dear Mobarec, that if I obey the king of the gem, it is not without great chance. The damsel I have married is charming, and I am tempted to carry her to Babsora, and place her on the throne." "Alas, sir," answered Mobarec, "take heed how you give way to your inclination. Be master of yourself, and whatever it cost you, be as good as your word to the king of the gem." "Well, then, Mobarec," said the prince, "do you take care to conceal the lovely maiden from me, let her never appear in my sight, perhaps I have already seen too much of her."

Mobarec made all ready for their departure. They returned to Cairo, and thence set out for the island of the king of the gem. When they were arrived, the maiden, who had performed the journey in a horse litter, and whom the prince had never seen since his wedding-day, said to Mobarec, "Where are we? Shall we soon be in the dominions of the king my husband?" "Madam," answered Mobarec, "it is time to instruct you. Prince Zeyn married you only in order to get you from your father. He did not engage his faith to you to make you sovereign of Babsora, but to deliver you to the king of the gem, who has asked of him a maiden of your character." At these words she began to weep bitterly, which moved Zeyn and Mobarec. "Take pity on me," said she, "I am a stranger, you will be accountable to God for your treachery."

Her tears and complaints were of no avail, for

and bore such a heavy scimitar, that none but himself could make use of it. The prince was amazed at his gigantic stature, directed his prayers to Heaven to assist him, then drew his scimitar, and firmly awaited the monster's approach. The black, despising so inconsiderable an enemy, called to him to submit without fighting, but Coladad by his countenance showed that he was resolved to

The scimitar fell with the hand that held it, and the black, sliding under the violence of the stroke, lost his stirrups, and made the earth shake with the noise of his fall. The prince immediately alighted and cut off his enemy's head.

Just then the lady who had been a spectator of the combat, and was still offering up her earnest prayers to Heaven for the young hero, whom she



“Your prayers are heard.”

defend his life, and rushing upon him, he gave him a great cut on the knee. The black, feeling himself wounded, uttered such a dreadful yell as made all the plain resound. He grew furious, foamed with rage, and raising himself in his stirrups, made at Coladad with his dreadful scimitar. The blow was so violent that it would have put an end to the young prince, had not he avoided it by a sudden spring. The scimitar made a horrible hissing in the air, but before the black could have time to aim a second blow, Coladad struck him on his right arm with such force that he cut it off.

admired, uttered a shriek of joy, and said to Coladad, “Prince (for the victory you have obtained, as well as your noble air, convinces me that you are of no common rank) finish the work you have begun: the black has the keys of this castle, take them, and deliver me out of prison.” The prince searched the wretch's pockets, as he lay stretched on the ground, and found several keys.

He opened the first door, and went into a court, where he saw the lady coming to meet him: she would have cast herself at his feet, but he



express her gratitude but he would not permit her. She commended his valour and extolled him above all the heroes in the world. He returned her compliments, and she appeared still more lovely to him near at hand than at a distance. I know not whether she felt more joy at being delivered from the desperate danger she had been in than he for having done so considerable a service to so beautiful a person.

Their discourse was interrupted by dismal cries and groans. "What do I hear?" said Codadal whence come those miserable lamentations which pierce my ears? "My lord" said the lady pointing to a little door in the court, they come from thence. There are I know not how many wretched persons whom fate has thrown into the hands of the black. They are all chained and the monster drew out one every day to devour.

I is an addition to my joy answered the prince to understand that my victory will save the lives of those unfortunate beings. Come along with me madam to partake in the satisfaction of giving them their liberty. You may judge by your own feelings how welcome we shall be to them. Having so said they advanced towards the door of the dungeon and the nearer



ADVENTURES OF CODADAD.

they drew the more distrustfully they heard the lamentations of the prisoners. Codadad, pitying them, and impatient to put an end to their sufferings, put one of the keys into the lock. The noise made all those unfortunate creatures, who could find it was the black coming according to custom to seize one of them to devour, redouble their cries and groans. Lamentable voices were heard, which seemed to come from the centre of the earth.

In the meantime, the prince opened the door he went down a very steep staircase into a large and deep vault, which received some feeble light from a little window and in which there were above a hundred persons bound to stakes, and with their hands tied. "Unfortunate travellers," said he to them, "wretched victims, who only expect a cruel death, give thanks to Heaven, which has this day delivered you by my hands. I have slain the black by whom you were to be devoured, and am come to knock off your irons."

The prisoners gave a shout of mingled joy and surprise. Codadad and the lady began to untie them, and as soon as any of them were loose, they helped to remove the fetters from the rest, so that in a short time they were all at liberty.

They then knelt down, and having returned thanks to Codadad for what he had done, went out of the dungeon, and when they were come into the court, the prince was surprised to see among the prisoners those who was in search of, and had almost despaired of finding. "Princes," cried he, "am I not deceived? Is it you whom I behold? May I flatter myself that it is in my power to restore you to the king your father, who is insoluble for your loss? But will he not have some one to lament? Are you all here alive? Alas! the death of one of you will suffice to damp the joy I feel for having delivered you."

The forty-nine princes all made themselves known to Codadad, who embraced them one after another, and told them how uneasy their father was on account of their absence. They gave their deliverer all the commendations he deserved as did the other prisoners, who could not find words expressive enough to declare their gratitude.

Codadad, with them, took a view of the whole castle, where was immense wealth—curious silks, good brocades, Persian carpets, Chinese satins, and an infinite quantity of other goods, which the black had taken from the caravans he had plundered, a considerable part whereof belonged to the prisoners Codadad had set free. Every man knew and claimed his property. The prince restored them their own, and divided the rest of the merchandise

among them. Then he said to them, "How will you continue to carry away your goods? We are here in a desert place, and there is no likelihood of your getting horses." "My lord," answered one of the prisoners, "the black robbed us of our camels as well as our goods, and perhaps they may be in the stables of the castle." "That is not unlikely," replied Codadad, "let us see." Accordingly they went to the stables, which were of great extent, and built of black marble like the rest of the palace. There they not only found the camels, but also the horses belonging to the king of Haran's sons. There were some black slaves in the stables, who, seeing all the prisoners released, and guessing thereby that their master had been killed, fed through byways well known to them. Nobody thought it worth while to pursue them. All the merchants, on joyed that they had recovered their goods and camels, together with their liberty, thought of nothing but prosecuting their journey, after repeating their thanks to their brave deliverer. They loaded their camels, set off, and soon disappeared in the distance.

When they were gone, Codadad, directing his discourse to the lady, said, "What place, madam, do you desire to go to? Whither were you bound when you were seized by the black? I intend to bear you company to the place you shall choose for your retreat, and I question not but that all these princes will do the same." The king of Haran's sons protested to the lady that they would not leave her till she was restored to her friends.

"Princes," said she, "I am of a country too remote from hence, and, besides that, I would be abusing your generosity to oblige you to travel so far. I must confess that I have left my native country for ever. I told you that I was a lady of Grand Cairo, but since you have shown me so much favour, and I am so highly obliged to you," added she, looking upon Codadad, "I should be much in the wrong in concealing the truth from you. I am a king's daughter. An usurper has possessed himself of my father's throne, after having murdered him, and I have been forced to fly, to save my life."

Codadad and his brothers requested the princess to tell them her story, assuring her they felt a particular interest in her misfortunes, and were determined to spare nothing that might contribute to render her more happy. After thanking them for their repeated protestations of readiness to serve her, she could not refuse to satisfy their curiosity, and began the recital of her adventures in the following manner:—



THE HISTORY OF THE PRINCESS OF DERYABAR

THERE IS in a certain island a great city called Deryabar, it had been long governed by a potent, magnificent, and virtuous king. That prince had no children, which was the only blessing wanting to make him happy. He continually addressed his prayers to Heaven but Heaven only partially granted his request, for the queen his wife had a daughter.

I am the unfortunate princess my father was rather troubled than pleased at my birth, but he submitted to the will of God, and caused me to be educated with all possible care, being resolved, since he had no son to teach me the art of ruling, that I might supply his place after his death.

One day, when he was taking the diversion of hunting, he espied a wild ass, which he chased, to his company, and was carried away so far by his eagerness as to ride on till night. He then alighted, and sat down at the entrance to a wood, in which he observed the ass had taken shelter. No sooner was the day at an end than he discovered a light among the trees, which made him conclude that he was not far from some village. He rejoiced at this, hoping that he might pass the night there, and find some one to send to tell his followers where he was accordingly, he got up and walked towards the light, which served to guide him.

He soon found he had been deceived, the light being no other than a fire lighted in a hut, how ever, he drew near, and, with amazement, beheld a black man, or rather a giant, sitting on a sofa. Before the monster was a great pitcher of wine, and he was roasting an ox which he had newly killed. Sometimes he drank out of the pitcher, and sometimes he cut slices off the ox, and greedily devoured them. But what most attracted my father's attention was a beautiful woman whom he saw in the hut. She seemed overwhelmed with grief, her hands were bound, and at her feet was a little child about two or three years old, who, as if he were sensible of his mother's misfortunes wept without ceasing, and rent the air with his cries.

My father, moved with this pitiable object,

thought at first to enter the hut, and attack the giant, but, considering how unequal the combat would be, he stopped, and resolved, since he had not strength enough to prevail by open force, to use art. In the meantime, the giant, having emptied the pitcher, and devoured more than half the ox, turned to the woman, and said, "Beautiful princess, why do you oblige me by your obstinacy to treat you with severity? It is in your own power to be happy. You need only resolve to love and be true to me, and I shall treat you with more mildness." "Thou hideous satyr," answered the lady, "never expect that time will wear away my abhorrence of thee. Thou wilt ever be a monster in my eyes." To these words she added so many reproaches, that the giant grew enraged. "This is too much," cried he, in a furious tone, "my love despised is turned into fury. Your hatred has at last excited mine, I find it triumphs over my wishes, and that I shall desire your death most ardently." Having spoken these words, he took the wretched lady by the hair, held her up with one hand in the air, and drawing his scimitar with the other, was just going to strike off her head, when the king my father let fly an arrow, which pierced the giant's breast, so that he staggered, and dropped down dead.

My father entered the hut, unbound the lady's hands, inquired who she was and how she came thither. "My lord," said she, "there are along the sea-coast some families of Saracens, who live under a prince, who is my husband. This giant you have killed was one of his principal officers. The wretch fell desperately in love with me, but took care to conceal his passion till he could put in execution the design he had formed of stealing me away. Fortune oftener favours wicked designs than virtuous resolutions. The giant one day surprised me and my child in an out-of-the-way place. He seized us both, and, to disappoint the search he well knew my husband would cause to be made for me, removed from the country inhabited by those Saracens, and brought us into this wood, where he has kept me several days.

"Thus, my lord," said the prince of the Saracens' wife, "is the faithful account of my misfortunes, and I question not but you will think me worthy of your compassion, and that you will not repent having so generously relieved me. 'Madam,' answered my father, "be assured your troubles have affected me, and I shall do all in my power to make you happy again. To-morrow, as soon as day appears, we shall quit this wood, and endeavour to find the road which leads to the great city of Deryabar, of which I am sovereign, and if you think fit, you shall be lodged in my palace, till the prince your husband comes to claim you."

The Saracen lady accepted the offer, and the next day followed the king my father, who found all his retinue upon the skirts of the wood, they having spent the night in searching for him, being very uneasy at his disappearance. They were no less rejoiced to behold him again than amazed to see him with a lady of surprising beauty. He told them how he had found her, and the risk he had run in approaching the hut, where he must certainly have lost his life had the giant discovered him. One of his servants took up the lady behind him, and another carried the child.

Thus they arrived at the palace of my father, who assigned the beautiful Saracen lady an apartment, and caused her child to be carefully educated. The lady was not insensible of the king's goodness to her, and expressed as much gratitude as he could desire. She at first appeared very uneasy and impatient that her husband did not claim her, but by degrees she lost that uneasiness. The respect my father paid her dispelled her impatience, and I am of opinion she would at last have blamed fortune more for restoring her to her kindred than she did for removing her from them.

In the meantime the lady's son grew up. He was very handsome, and, not wanting ability, found means to please the king my father, who conceived a great friendship for him. All the courtiers perceived it, and guessed that the young man might in the end be my husband. In this idea, and looking on him already as heir to the crown, they made their court to him, and everyone endeavoured to gain his favour. He soon saw their designs, grew conceited of himself and, for getting the distance there was between our conditions, flattered himself with the hopes that my father was fond enough of him to prefer him before all the princes in the world. He went further for the king not offering me to him as soon as he could have wished, he had the boldness to ask me of him. Whatever punishment his

insolence deserved, my father was satisfied with saying that he had other thoughts in relation to me, and showed him no further resentment. The youth was incensed at this refusal, he resented the contempt, as if he had asked some maiden of ordinary extraction, or as if his birth had been equal to mine. Nor did he stop here, but resolved to be revenged on the king, and, with unparalleled ingratitude, conspired against him. In short, he murdered him, and caused himself to be proclaimed king of Deryabar. The first thing he did, after the murder of my father, was to come into my apartment, at the head of a party of the conspirators. His design was either to take my life or oblige me to marry him. The grand vizier, however, who had been always loyal to his master, while the usurper was butchering my father, carried me away from the palace, and secured me in a friend's house, till a vessel he had provided was ready to sail. I then left the island, attended only by a governess and that generous minister, who chose rather to follow his master's daughter than submit to a tyrant.

The grand vizier designed to carry me to the courts of the neighbouring kings, to implore their assistance, and excite them to revenge my father's death, but Heaven did not approve a resolution we thought so just. When we had been but a few days at sea, there arose such a furious storm, that, in spite of all the mariners' art, our vessel, carried away by the violence of the winds and waves, was dashed in pieces against a rock. I shall not spend time in describing our shipwreck. I can but faintly represent to you how my governess, the grand vizier, and all who attended me were swallowed up by the sea. The dread I was seized with did not permit me to observe all the horror of our condition. I lost my senses, and whether I was thrown upon the coast on any part of the wreck, or whether Heaven, which reserved me for other misfortunes, wrought a miracle for my deliverance, I found myself on shore when my senses returned.

Misfortunes very often make us forget our duty. Instead of returning thanks to God for so singular a favour I only lifted up my eyes to Heaven to complain because I had been preserved. I was so far from bewailing the vizier and my governess, that I envied their fate, and dreadful imaginations by degrees prevailing over my reason, I resolved to cast myself into the sea. I was upon the point of doing so when I heard behind me a great noise of men and horses. I looked round to see what it might be, and espied several armed horsemen among

whom was one mounted on an Arabian steed. He had on a garment embroidered with silver, a girdle set with precious stones, and a crown of gold on his head. Even though his dress had not convinced me he was chief of the company, I should have guessed it by the air of grandeur which appeared in his person. He was a young man extraordinarily well made, and perfectly beautiful. Surprised to see a lady alone in that place, I sent some of his officers to ask who I was. I answered only by weeping. The shore being covered with the wreck of our ship, they concluded I was some person who had escaped with my life. This conjecture and my inconsolable condition, excited the curiosity of the officers, who began to ask me a thousand questions, with assurances that their king was a generous prince, and that I should receive protection at his court.

The king, impatient to know who I was, grew weary of waiting the return of his officers, and came near me. He gazed on me very earnestly, observing that I did not cease weeping, and sitting myself without being able to return an

love with me, and soon offered me his hand and crown. I was so taken up with the thoughts of my calamities that the prince, though very handsome, did not make so great an impression on me as he might have done another time. However, gratitude prevailing, I did not refuse to make him happy, and our wedding was held with all imaginable splendour.

When all the people were taken up with the celebration of their sovereign's nuptials, a rebellious prince, his enemy, made a descent by night on the island with a great number of troops. That formidable enemy was the king of Zanguebar. He surprised and cut to pieces the king my husband's subjects. He was near taking us both. We escaped very narrowly: he had already entered the palace with some of his followers, but we found means to slip away, and get to the sea-coast, where we threw ourselves in a fishing boat with which we had the good fortune to meet. Two days we were driven about by the winds, without knowing what would become of us. The third day we met a vessel making towards us under sail. We re-

ready, on which the princess and he mounted and repaired to Harran.

They alighted at the first caravanserai they found, and inquired of the host what the news was at court. "The court," said he, "is in great perplexity. The king had a son who lived long with him as a stranger, and none can tell what is become of the young prince. One of the king's wives, called Prouze, is his mother: she has made all possible inquiry but to no purpose. Everybody is concerned at the loss of the young man, because he had great merit. The king has forty-nine other sons, all by different mothers, but not one of them has virtue enough to comfort his majesty for the death of Codadad, I say his death, because it is impossible he should be still alive, since no intelligence has been heard of him, notwithstanding so much search has been made."

The surgeon, having heard this account from the host, concluded that the best course the princess of Deryabar could take was to wait upon Prouze: but that step was not without some danger and required much precaution, for it was to be feared, that if the king of Harran's sons should happen to hear of the arrival of their sister-in-law, and her design, they might cause her to be conveyed away before she could discover herself to Codadad's mother. The surgeon weighed all these circumstances, considered what risk he might run himself, and therefore, that he might manage matters with discretion, desired the princess to remain in the caravanserai whilst he repaired to the palace, to see which might be the safest way to conduct her to Prouze.

He went accordingly into the city and was walking towards the palace, like one led only by curiosity to see the court, when he beheld a lady mounted on a mule richly accoutred. She was followed by several ladies mounted also on mules, with a great number of guards and black slaves. All the people made a lane to let her pass, and saluted her by prostrating themselves on the ground. The surgeon paid her the same respect, and then asked a calender who happened to be standing by, whether that lady was one of the king's wives. "Yes, brother," answered the calender "she is one of the king's wives, and the most honoured and beloved by the people, because she is mother to prince Codadad, of whom you must have heard."

The surgeon asked no more questions, but followed Prouze to a mosque, into which she went to distribute alms, and assist at the public prayers which the king had ordered to be offered up for the safe return of Codadad. The people, who were highly concerned for that prince, ran in crowds to

join their prayers to those of the priests, so that the mosque was quite full. The surgeon broke through the throng and advanced towards Prouze's guards. He waited the conclusion of the prayers, and when the princess went out, stepped up to one of her slaves, and whispered, "Brother, I have a secret of moment to impart to the princess Prouze, may not I, by your means, be introduced into her apartment?" "If that secret," answered the slave, "relate to prince Codadad, I dare promise you will have audience of her this very day, but if it do not concern him, it is needless for you to endeavour to be introduced. Her thoughts are all engrossed by her son, and she will not hear of any other subject."

"It is about that dear son," replied the surgeon, "that I wish to speak to her." "If so," said the slave, "you need only follow us to the palace, and you shall soon have the opportunity."

Accordingly, as soon as Prouze was returned to her apartment, the slave told her that a person unknown had some important matter to communicate, and that it related to prince Codadad. No sooner had he uttered these words than Prouze expressed her impatience to see the stranger. The slave immediately conducted him into the closet of the princess, who ordered all her women to withdraw, except two, from whom she concealed nothing. As soon as she saw the surgeon, she asked eagerly what news he had to tell of Codadad.

"Madam," answered the surgeon, after having prostrated himself on the ground, "I have a long account to give, and such as will surprise you." He then related all the particulars of what had passed between Codadad and his brothers, which Prouze listened to with eager attention, but when he came to speak of the murder, the tender mother fainted away on the sofa, as if she had herself been stabbed like her son. Her two women used proper means and soon brought her to herself. The surgeon continued his relation, and when he had concluded, Prouze said "Go back to the princess of Deryabar, and assure her from me that the king shall soon own her for his daughter-in-law, and as for yourself be satisfied that your services will be well rewarded."

When the surgeon was gone Prouze remained on the sofa, in such a state of affliction as may easily be imagined yielding to her tenderness at the recollection of Codadad, "Oh, my son," said she, "I must never then expect to see you more! Alas! when I gave you leave to depart from Samarra, and you took leave of me, I did not imagine that so unfortunate a death awaited you."

Hassan caused the work to be carried on with such diligence and employed so many workmen that the dome was soon finished. Within it was erected a tomb which was covered with gold brocade. When all was completed, the king ordered prayers to be said and appointed a day for the obsequies of his son.

On that day all the inhabitants of the city went out upon the plain to see the ceremony performed which was after the following manner. The king attended by his ruler and the principal lords of the court, proceeded towards the dome, and having come to it, went in and sat down on carpets made of black satin, embroidered with gold flowers. A great body of horse-guards, hanging their heads, drew up close about the dome, and marched round twice observing profound silence, but at the third round they halted before the door and all of them with a loud voice pronounced these words "O prince! son to the king could we by dint of sword and human valour relieve your misfortune we would bring you back to life but the King of kings has commanded, and the angel of death has obeyed."

Having uttered these words, they drew off, to make way for a hundred old men, with long grey beards all of them mounted on black mules. These were anchorites, who lived all their days concealed in caves. They never appeared in the sight of the world but when they were to assist at the obsequies of the kings of Haran and of the princes of their family. Each of these venerable persons carried on his head a book, which he held with one hand. They took three turns round the dome without uttering a word then stopping before the door one of them said "O prince! what can we do for thee? If thou couldst be restored to life by prayer or learning we would rub our grey beards at thy feet, and recite prayers. But the King of the universe has taken thee away for ever."

This said, the old men moved to a distance from the dome, and immediately fifty beautiful young maidens drew near each of them was mounted on a little white horse they wore no veils, and carried gold baskets full of all sorts of precious stones. They also rode thrice round the dome, and halting at the same place as the others had done, the youngest of them spoke in the name of all, as follows "O prince, once so beautiful, what grief can you expect from us? If we could restore thee to life by our charms, we would become your slaves. But you are no longer sensible to beauty and have no more occasion for us."

When the young maidens were withdrawn, the king and his courtiers arose, and having walked thrice round the tomb the king spoke as follows "O my dear son light of my eyes, I have then lost thee for ever." He accompanied these words with sighs, and watered the tomb with his tears. His courtiers weeping with him. The gate of the dome was then shut, and all the people returned to the city. Next day there were public prayers in all the mosques and the same were continued for eight days successively. On the ninth the king resolved to cause the princes his sons to be beheaded. The people, incensed at their cruelty towards Cordobad impatiently waited their execution. The scaffold was erected but the execution was resuspended, because news was suddenly brought that the neighbouring princes, who had before made war on the king of Haran were a coming, with more numerous forces than on the former invasion, and were not then far from the city. It had been long known that they were preparing for war but their preparations excited no alarm. This news occasioned general consternation and gave new cause to lament the loss of Cordobad who had agnatised himself in the former war against the same enemies. Alas," said they were the brave Cordobad alive, we should sit idle regard those princes who are coming to surprise us." The king nothing dismayed raised men with all possible speed formed a considerable army and being too brave to await the enemy's coming, to attack him within his walls marched out to meet them. They on their side, being informed by their advanced parties that the king of Haran was marching to engage them, halted in the plain and formed their array.

The king also drew up his forces, and ranged them in order of battle. The signal was given and he attacked the foe with extraordinary vigour nor was the opposing party inactive. Much blood was shed on both sides and the victory went and long dubious but at length seemed to incline to the king of Haran's enemies, who, being more numerous were upon the point of surrounding him, when a great body of cavalry appeared on the plain, and approached the two armies. The sight of this fresh body daunted both sides, neither knowing what to think of them but their doubts were soon removed for they flew upon the flank of the king of Haran's enemies with such a furious charge, that they soon broke and routed them. Nor did they stop there they pursued them and cut most of them in pieces.

The king of Haran who had attentively observed all that passed, admired the bravery of those horsemen, whose unexpected arrival had given the

victory to his army. But above all he was charmed with their chief whom he had seen fighting, though two days near and the king of Harran discovering Codadad in the brave warrior who had



They flew upon the flank of the king of Harran's army.

more than ordinary valour. He longed to know the name of the generous hero impatient to see and thank him who had advanced towards the stranger. He perceived he was coming to meet him. The

just defeated his enemies, became motionless with joy and surprise. "Sire," said Codadad to him, "you have sufficient cause to be astonished at the sudden appearance before your majesty of

one perhaps whom you concluded to be dead. I should have been so had not Heaven preserved me still to serve you against your enemies." "O my son," cried the king, "is it possible that you are restored to me?" Alas! I despaired of seeing you more." So saying he stretched out his arms to the young prince, who flew to such a tender embrace.

"I know all, my son," said the king again, after having long held him in his arms. I know what return your brothers made you for delivering them out of the hands of the blacks, but you shall be revenged to-morrow. Let us now go to the palace your mother whom you have cost so many tears, expects me to rejoice at the defeat of our enemies. What a joy will it be to her to be informed that my story is your work!"

"Sir," said Codadad, "allow me to ask how you could know the adventure of the castle? Have any of my brothers, repenting, owed it to you?" "No," replied the king, "the princess of Deryabar has given us an account of everything she is in my palace, and came thither to demand justice against your brothers." Codadad was transported with joy to understand that the princess had won a court. "Let us go, sir," cried he to his father—"let us go to my mother who waits for us. I am impatient to dry up her tears, as well as those of the princess of Deryabar."

The king immediately returned to the city with his army and re-entered his palace victorious, amidst the acclamations of the people, who followed him in crowds, praying to Heaven to prolong his life and extolling Codadad to the skies. They found Firouz and her daughter-in-law waiting for the king to congratulate him, and words cannot express their transports of joy when they saw that the young prince was with him. Their embraces were mingled with tears of a very different kind from those they had shed before. When they had sufficiently vented to all the emotions that the ties of blood and love inspired, they asked Codadad by what miracle he came to be still alive.

He answered, that a peasant, mired on a mule, happening accidentally to come into the territory where he lay senseless, and perceiving him alone, and stabbed in several places had made him fast on his mule, and carried him to his house, where

he applied to his wounds, certain herbs which recovered him. "When I found myself well," added he, "I returned thanks to the peasant, and gave him all the diamonds I had. Then I made for the city of Huzan, but being informed by the way that some neighbouring princes had gathered forces, and were coming to fall upon the king's subjects, I made myself known to the villagers and stirred them up to undertake his defence. I armed a great number of young men, and leading them, happened to arrive at the time when the two armies were engaged."

When he had done speaking, the king said, "Let us return thanks to God for having preserved Codadad, but it is required that the traitors, who would have destroyed him, should perish." "Sir," answered the generous hero, "thou art a wicked and ungrateful creature; what are your own flesh and blood they are thy firsters, I forgive their offence, and beg you to spare them." This generosity drew tears from the king's eyes, who caused the people to be assembled, and called no red Codadad his heir. Then he ordered his consanguines, who were prisoners to be brought, the loss of Codadad with Firouz's son struck the former much and embraced them all successively. "I will they witness my affection as he had," he said, "regard our of the black's castle. The king then turned with Codadad's generosity to reward him with a plume. The surgeon who had been rewarded, in requital of the service he had done the princess of Deryabar.

The sultana Schahrazad, who had heard the story of Ganem with much pleasure, and in an agreeable manner that first she could not forbear express up he had given him said to her mother, "I am so satisfied, if your majesty would have a paper awakened it would, instead of those emotions of indignation and your tears, which you must now feel much in rich and diversion." The sultana moved himself some new adventures from the story, would have heard it that but perceiving day approach, deferred it till when Dunazade called upon her sister who in there words —



THE STORY OF ABOUT HASSAN OR THE SLEEPER AWAKENED

In the reign of the caliph Haroun Alrasid there lived at Bagdad a very rich merchant who, having married a woman advanced in years, had but one son whom he named About Hassan and educated with great restraint. When his son was thirty years old the merchant died, and left him his whole inheritance and master of great riches amassed by frugality and close application to business.

About Hassan whose views and inclinations were very different from those of his father determined to make another use of his wealth. As his father had never allowed him any money but what was just necessary for subsistence and he had always envied those young persons of his age who wanted for nothing and who debarred themselves from none of those pleasures to which youth are too much addicted he resolved to distinguish himself



There in Bagdad a very rich merchant (p. 55)

by extravagances proportionable to his fortune. To this end he divided his riches into two parts: with one half he bought houses in town and land in the country with a resolution never to touch the income of his real estate which was considerable enough to live upon very handsomely; but lay all by as he received it with the other half, which he converted into ready money, he designed to make amends for the time he had lost in the severe restraint in which his father had always kept him.

With this intent About Hassan formed a society of youths of his own age and condition, who thought of nothing but how to make their time

pass agreeably. Every day he gave splendid entertainments, at which the most delicate viands were served and the most exquisite wines flowed in plenty. The concepts of the best vocal and

instrumental music by performers of both sexes heightened their pleasures, and the young band of merry makers with the glasses in their hands joined their songs to their merriment. These feasts were accompanied by ballets for which the best dancers of both sexes were engaged. These entertainments renewed every day were so expensive to About Hassan that he could not support the extravagance above a year and the great sum which he had appropriated to this prodigality and the year ended together. As soon as he discontinued keeping this law his friends forsook him whenever they saw him they avoided him, and if by chance he met any of them and went to

stop them they always excused themselves on some pretence or other.

About Hassan was more affected by the strange behaviour of his friends who had forsaken him so basely and ungraciously after all the protections they had made of inviolable attachment, than by the loss of the money he had so foolishly squandered. He went, melancholy and thoughtful, to his courtance expressive of conversation, into his mother's apartment and sat down on the end of a sofa at a distance from her. "What is the matter with you son?" said his mother seeing him thus depressed. "Why am I so altered so

that which he had emptied, and resolved to take out every day no more than was sufficient to defray the expense of a single person to sup with him, who, according to the oath he had taken was not to be any man of Bagdad, but a stranger arrived in the city the same day, and who must take his leave of him the following morning.

Conformably to this plan, Abou Hassan took care every morning to provide whatever was necessary, and towards the close of the evening went and sat at the end of Bagdad bridge, and as soon as he saw a stranger, accosted him civilly, inviting him to sup and lodge with him that night, and after having informed him of the law he had imposed upon himself, conducted him to his house. The repast with which Abou Hassan regaled his guests was not costly, but well dressed, with plenty of good wine, and generally lasted till the night was pretty well advanced. Instead of entertaining his guest with the affairs of state, his family, or business, as is too frequent, he discoursed of different agreeable subjects. He was naturally of so gay and pleasant a temper, that he could give a pleasant turn to every subject and make the most melancholy persons merry. When he sent his guests away the next morning, he always said "God preserve you from all sorrow wherever you go when I invited you yesterday to come and sup with me, I informed you of the law I have imposed on myself, therefore do not take it ill if I tell you that we must never see one another again, or drink together, either at home, or anywhere else for reasons best known to myself so God conduct you."

Abou Hassan was very exact in the observance of this oath, and never looked upon or spoke to the strangers he had once entertained, if he met them afterwards in the streets, the squares, or public assemblies, he affected not to see them, and turned away to avoid them, that they might not speak to him, or he have any communication with them. He had acted for a long time in this manner, when one afternoon, a little before sunset, as he sat upon the bridge according to custom, the caliph Haron Alraschid came by, but so disguised that it was impossible to know him, for that monarch, though his chief ministers and officers of justice acquit ed themselves of their duty very punctually would nevertheless inform himself of everything and for that purpose often went disguised in different ways, and walked through the city and suburbs of Bagdad, sometimes one way and sometimes another. That day, being the first of the month, he was dressed like a merchant of Moussel and was followed by a tall stout black slave

As the caliph had in his disguise a grave and respectable appearance Abou Hassan, who thought him to be a Moussel merchant, rose up, and, after having saluted him with a graceful air, said, "Sir, I congratulate you on your happy arrival, I beg you to do me the honour to sup with me, and repose at my house for this night after the fatigue of your journey," and to oblige him not to refuse him that favour, he told his custom of entertaining the first stranger he met with. The caliph found something so odd in Abou Hassan's whim, that he was very desirous to know the cause, and said that he could not better merit a civility, which he did not expect as a stranger, than by accepting the obliging offer, that he had only to lead the way, and he was ready to follow.

Abou Hassan who knew not that the guest whom chance presented was so very much above him, treated the caliph as his equal, carried him home, and led him into a room very neatly furnished, where he set him on a sofa, in the most honourable place. Supper was ready, and the cloth laid. Abou Hassan's mother, who took upon herself the cure of the kitchen, sent up three dishes the first contained a capon and four large pullets and was set in the middle, and the second and third placed on each side, contained one a fat roasted goose and the other broiled pigeons. This was all, but they were good of the kind, and well flavoured, with proper sauces.

Abou Hassan sat down over against his guest, and he and the caliph began to eat heartily of what they liked best without speaking or drinking according to the custom of the country. When they had done eating, the caliph's slave brought them water to wash their hands and in the meantime Abou Hassan's mother cleared the table, and brought up a dessert of the various sorts of fruits then in season—as grapes, peaches, apples, pears, and various pastes of dried almonds. As soon as it grew dark, wax candles were lighted, and Abou Hassan after charging his mother to take care of the caliph's slave brought forth bottles and glasses.

Then Abou Hassan, sitting down with the pretended Moussel merchant again, filled on a glass of wine before he touched the fruit, and holding it in his hand said to the caliph "You know, sir, that the cock never drinks before he calls to his hens to come and drink with him, I invite you to follow my example. I do not know what you may think but, for my part, I cannot reckon him a wise man who does not love to eat. Let us have these sort of peo," to the dull melancholy

humours and seek for mirth, which is only to be found in a bumper."

While Abou Hassan was drinking, the caliph taking the glass that was set for him said "You are an honest fellow, I like your pleasant temper and expect you will fill me as much Abou Hassan as soon as he had drunk filled the

caliph's glass, and giving it to him, "Taste this wine, sir," said he, "I warrant it good." I am very well persuaded of that," replied the caliph laughing "you know how to choose the best." "Oh," replied Abou Hassan (while the caliph was taking off his glass) "one need only look in your face to be assured you have seen the world and know what good living is. He added he, in Arabic verse, "my horse could think and express as joy, how happy would it be to possess you bowing before you it would exclaim, How overjoyed am I to see myself honoured with the company of so accomplished and polite a personage, and for meeting with a man of your merit."

The caliph, naturally fond of merriment, was rightly diverted with these sallies of Abou Hassan's and took great pleasure in promoting drinking often asking for wine thinking that when it began to work he might, from his horse's talkative news, satisfy his curiosity. He asked him his name, his business, and how he spent his life. "My name sir," replied he, "is Abou Hassan. I lost my father who was a merchant of Bagdad, and though he was not the richest, yet I

portably. When he died, he left me to live free from business, but as a very strict hand over me, I was

willing, when he was gone to make up for the time I had lost. Notwithstanding this, I continued Abou Hassan.



"To tell you the truth, I warrant it good." (p. 56)



"Abou Hassan's next of kin." (p. 57)



Four old men of this neighbourhood." (p. 58)

informed enough and the

I was more prudent than most young people, who give themselves up to a merry life without thought and reduce them to the utmost poverty, and are forced to do penance all the rest

of their days. To avoid this misfortune I divided what I had into two parts—larded a table and ready money. I destined the ready money to supply the expenses of my acquaintance. I mediated and took a fixed resolution not to touch my rents. I associated with young people of my own age and with my ready money which I spent profusely, treated them splendidly every day, and, in short, spared for no sort of pleasure. But this did not last long for in the time the year was out, I had got to the bottom of my box and then all my table friends vanished. I made a visit to each one of them secretly, and I opened to them the miserable state in which I was in the place of them to relieve me.

So I left the reins of government to my friends, and retrenched so far as to live within the compass of my income bound myself to keep company with none but the first stranger I met, and to come every day in a Bagdad, and to entertain him for only one evening. I have told you the rest before, and I thank my good fortune this day for meeting with a stranger of such worth."

The caliph was very much pleased with this and I cannot be taken in.

to Abou Hassan.

forsaking your fast life—a conduct rarely to be met with in young persons, and I esteem you the more for being so steady to your resolution. It was a slippery path you trod in, and I cannot but admire how, after having seen the end of your ready money, you had so great command over yourself as not to enter upon your rents, or even your estate. In short, I must own, I envy your situation. You are the happiest man in the world, to enjoy every day

the company of some one with whom you can discourse freely and agreeably, and to whom you give an opportunity to declare, wherever he goes, how handsomely he was received by you. But we talk too long without drinking, come, drink, and pour out a glass for me."

In this manner the caliph and Abou Hassan conversed together, drinking and talking of indifferent subjects, till the night was pretty far advanced, when the caliph, pretending to be fatigued after his journey told his host he stood in need of a little rest. "But, added he, "as I would not deprive you of yours on my account, before we

part (because to-morrow I may be gone before you are stirring) I should be glad to show how sensible I am of your civility, and the good cheer and hospitality you have shown me. The only thing that troubles me is, that I know not how to make you any acknowledgment. I beg of you, therefore to let me understand how I may do it, and you will see I am not ungrateful, for it is impossible but a man like you must have some business, some want or wish for something agreeable to you. Speak freely and open your mind, for though I am but a merchant, it may be in my power to oblige you myself or by some friend."

To these offers of the caliph, Abou Hassan taking him still for a Moussel merchant, replied, "I am well persuaded, sir, that it is not out of compliment that you make these generous offers, but, upon the word of an honest man, I assure you, I have nothing that troubles me, neither business nor desires and I ask nothing of anybody. I have not the least ambition, as I told you before, and am satisfied with my present state, therefore I

can only thank you for your obliging proffers, and the honour you have done me in condescending to partake of my frugal fare. Yet I must tell you, pursued Abou Hassan, "there is one thing gives me uneasiness, without however disturbing my rest. You must know the town of Bagdad is divided into quarters, in each of which there is a mosque, with an imām to perform service, at certain hours, at the head of the quarter which assembles there. The imām of the division I live in is a surly curmudgeon of an austere countenance, and the greatest hypocrite in the world. Four old men of this neighbourhood who are people of the



THE SLAVE BEARING ABOU HASSAN OUT OF THE HOUSE" (30)

same stamp meet regularly every day at this imām's house. There they vent their slander, calumny, and malice against me and the whole quarter, to the disturbance of the peace of the neighbourhood, and the promotion of strife. Some they threaten others they frighten, and, in short, would be lords paramount and have every one govern himself according to their caprice though they know not how to govern themselves. Indeed I am sorry to see that they meddle with everything but their Koran and do not let the world live quietly."

"Well I suppose," said the caliph, "you wish to have a stop put to this disorder?" "Yes."

the name of the spendthrift. She lives in the same quarter to which I sent the judge of the police. Go, and return immediately."

The grand vizier after laying his hand upon his head and prostrating himself before the throne went to the high treasurer who gave him the money which he ordered a slave to take and to follow him to Abou Hassan's mother to whom he gave it, saying only "The caliph makes you this present." She received it with the greatest surprise imaginable.

During the grand vizier's absence the judge of the police made the usual report of his office, which lasted till the vizier returned. As soon as he came into the council chamber and had assured Abou Hassan he had executed his orders, Mesrour the chief of the attendants made a sign to the viziers, the emirs and other officers that the council was over and that they might all return, which they did by making the same prostration at the foot of the throne as when they had entered.

Abou Hassan descended from the caliph's throne supported in the same manner as when he went up by Mesrour and another officer who attended him back to the apartment from whence he came, preceded by the grand vizier.

He was then escorted into an inner apartment, where there was a table spread several slaves ran before to tell the musicians that the sham caliph was coming, when they immediately began a concert of vocal and instrumental music, which Abou Hassan was so charmed and transported, that he could not tell what to think of all his joy and happiness. "It is a dream," said he,

it is a long one. But certainly" continued he, it is no dream for I can see and feel, walk and hear and argue reasonably whatever it is, I trust in God yet I cannot believe but I am the commander of the faithful for no other person could I be in this splendour. The honour and respect that has been shown me, and the obedience paid

to my commands, are sufficient proofs of my exaltation.

In short, Abou Hassan took it for granted that he was the commander of the faithful and was still more convinced of it when he entered the magnificent and spacious hall, which was finely painted with the brightest colours intermixed with gold. Seven bands of female musicians were placed round the hall and as many gold chandeliers hung from the ceiling, which was painted with blue and gold, intermixed with wonderful effect. In the middle of the hall was spread a table covered with massive gold plates and dishes which scented the apartment with the spices wherewith the meat was seasoned and seven young and most beautiful ladies

dressed in the richest habits of the most brilliant colours stood round this table, each with a fan in her hand to fan Abou Hassan when at dinner.

If ever mortal was charmed Abou Hassan was when he entered that stately hall. At every step he took he could not help stopping to contemplate at leisure all the wonders that regaled his eyes and he tried first to gaze at one side and then on the other which gave the caliph who viewed him with astonishment from another closet, very great pleasure. At last he sat down at the table and presently all the



Paul and respects to Abou Hassan (p. 533)

ladies began to fan the new caliph. He looked first at one, and then at another, and admired the grace with which they acquitted themselves. He told them with a smile, that he believed one of them was enough to give him all the air he wanted and would have six of the ladies sit at table with him, three on his right hand, and three on his left, and he placed them so that as the table was round, which way soever he turned his eyes might be saluted with agreeable objects.

The six ladies obeyed and Abou Hassan, taking notice that out of respect they did not eat, helped them himself, and invited them to eat in the most pressing and obliging terms. Afterwards he asked their names which they told him were Alabaster Neck, Coral Lips, Moon Face, Sun shine, Eye's Delight, Heart's Delight, and she who fanned him was Sugar Cane. The many soft things he said upon their names showed him to be a man of sprightly wit, and it is not to be conceived how much it increased the esteem which the caliph (who saw everything) already entertained for him.

When the ladies saw that Abou Hassan had done eating one of them said to the slaves who waited, "The commander of the faithful will go into the hall where the dessert is laid bring some water," upon which they all rose from the table and taking from the slave one a gold basin, another a ewer of the same metal, and a third a towel, knelt before Abou Hassan, and presented them to him to wash his hands. As soon as he was done he got up, and after an attendant had opened the door went, preceded by Mesroul who never left him, into another hall, as large as the former adorned with paintings by the best masters, and furnished with gold and silver vessels, carpets and other rich furniture. Seven different bands of music began a concert as soon as Abou Hassan

appeared. In the hall there were seven large lustres and a table stood in the middle covered with dried sweetmeats and the choicest and most exquisite fruits of the season, raised in pyramids, in seven magnificent basins of pure gold and seven ladies, even more beautiful than the others, were standing round it, each with a fan in her hand.

These new objects raised still greater admiration in Abou Hassan who after he had made a full stop, and given the most sensible marks of surprise went directly to the table where sitting down, he gazed a considerable time at the seven ladies with an embarrassment that plainly

showed that he did not know to which of them to give the preference. At last he ordered them all to lay aside their fans and sit down to the table and eat with him telling them that he did not feel it so hot but he could spare them that trouble.

When the ladies were all placed about him the first thing he did was to ask their names, which were different from the other seven and expressed some perfection of mind or person which distinguished them from one another, upon which he took an opportunity, when he presented them with fruit and other things to say something gallant. "Eat this fig for my sake" said he to Chain

of Hearts, who sat on his right hand "and render the fetters with which you loaded me the first moment I saw you more supportable. Then presenting a bunch of grapes to Soul's Torment, "Take this cluster of grapes," said he "on condition you instantly abate the torments which I suffer for your sake" and so on with the rest. By these sallies Abou Hassan more and more amused the caliph, who was delighted with his words and actions, and pleased to think he had found in him a man who diverted him so agreeably.

After Abou Hassan had tasted of all the fruits in



This is the punishment of all those who trouble the heads with other people's affairs" (P. 531)



The caliph makes you this present" (P. 534)

left it since you were born, but lived quietly at home with me? Think seriously of what I say, and do not fancy things that are not, nor ever can be. Once more, my son, think seriously."

Abou Hassan heard all these remonstrances of his mother very patiently, holding down his eyes and placing his hands under his chin, like a man recollecting himself, to examine the truth of what he saw and heard. At last he said to his mother, just as if he was awaking out of a deep sleep, and with his hand in the same posture, "I believe you are right, methinks I am. Abou Hassan, you are my mother, and I am in my own room." Then

shall tell you what happened yesterday in our quarter to the imam of the mosque, and the four sheiks our neighbours. The judge of the police came and seized them, and gave each of them I know not how many strokes with a bastinado, while a crier proclaimed, "That such was the punishment of all those who troubled themselves about other people's business, and employed themselves in setting their neighbours at variance." He afterwards led them through the streets, and ordered them never to come into our quarter again." Abou Hassan's mother little thought her son had any share in this adventure, and therefore had turned



I brought him a glass of wine. (p. 538.)

looking at her again, and at every object before him, he added, "I am Abou Hassan, there is no doubt of it, and I cannot comprehend how the fancy came into my head."

The mother really believed that her son was cured of the disorder of his mind, which she ascribed to a dream, and began to laugh with him, when suddenly he started up, and looking crossly at her, said, "Old sorceress, you know not what you say. I am not your son, nor you my mother. You deceive yourself, and would deceive me. I tell you I am the commander of the faithful, and you shall never persuade me to the contrary!" "For Heaven's sake, son," said the mother, "let us leave off this discourse, recommend yourself to God, for fear some misfortune should happen to us, let us talk of something else. I

the discourse on purpose to put him out of the conceit of being the commander of the faithful, by instead of effacing that idea, she recalled it, and impressed it more deeply in his imagination that was not imaginary, but real.

Abou Hassan no sooner heard this relation than he cried out, "I am neither your son, nor Abo Hassan, but certainly the commander of the believers. I cannot doubt after what you have told me. Know then that it was by my order that the imam and the four sheiks were punished. I tell you I am certainly the commander of the faithful, therefore speak no more of its being a dream. I was not asleep, but as much awake as am now. You do me a pleasure to confirm what the judge of the police told me he had executed punctually according to my orders, and I am over

joyed that the iman and the four scheiks, those great hypocrites, were so chastised, and I should be glad to know how I came here. God be praised for all things! I am certainly commander of the faithful, and all your arguments will not convince me of the contrary."

The mother, who could not imagine why her son so positively maintained himself to be caliph, no longer doubted but that he had lost his senses, when she found he insisted so much upon a thing that was so incredible, and in this thought, said, "I pray God, son, to have mercy upon you! Pray do not talk so madly. Beseech God to forgive you, and give you grace to talk more reasonably. What would the world say to hear you rave in this manner? Do you not know that 'walls have ears'?"

These remonstrances only enraged Abou Hassan the more, and he was so provoked at his mother, that he said, "Old woman, I have desired you once already to hold your tongue. If you do not, I shall rise and give you cause to repent it all your lifetime. I am the caliph and the commander of the believers, and you ought to believe me when I say so."

Then the good woman, perceiving that he was more distracted than ever, abandoned herself to tears, and expressed the utmost grief and astonishment to see her son in that terrible state. Abou Hassan, instead of being appeased, or moved by his mother's tears, on the contrary, lost all the respect due from a son to his mother. Getting up hastily, and laying hold of a cane he ran to his mother in great fury, and, in a threatening manner, that would have frightened every one but a mother so partial to him, said, "Tell me directly, wicked woman, who I am?" "I do not believe, son," replied she, looking at him tenderly, and without fear, that you are so abandoned by God as not to know your mother, who brought you into the world and to mistake yourself. You are indeed my son Abou Hassan, and are much in the wrong to arrogate to yourself the title which belongs only to our sovereign lord the caliph Haroun Alraschid, after the noble and generous present that monarch made us yesterday. I forgot to tell you that the grand vizier Giasar came to me yesterday, and putting a purse of a thousand pieces of gold into my hands, bade me pray for the commander of the faithful, who had sent me that present, and does not this liberality concern you more than me, who have but a short time to live?"

At these words Abou Hassan grew quite mad. The circumstance of the caliph's liberality persuaded

him more than ever that he was caliph, remembering that he had sent the vizier. "Well," cried he, "will you be convinced when I tell you I sent you those thousand pieces of gold by my grand vizier Giasar who obeyed my commands, as I was commander of the faithful? But instead of believing me, you endeavour to distract me by your contradictions, and maintain with obstinacy that I am your son, but you shall not go long unpunished." After these words, he was so unnatural, in the height of his frenzy, as to beat her cruelly with his cane.

The poor mother, who could not have thought that her son would have come so soon from words to blows, called loudly for help and the neighbours ran in to her assistance. Abou Hassan continued to beat her, at every stroke asking her if he was the commander of the faithful. To which she always answered tenderly, that he was her son.

By the time the neighbours entered, Abou Hassan's rage had begun to abate. The first who came into the room got between him and his mother, and taking the cane out of his hand, said, "What are you doing, Abou Hassan? Have you lost all fear of God, and your reason? Did ever a son so well brought up as you dare to strike his mother? Are you not ashamed so to treat yours, who loves you so tenderly?" Abou Hassan, still full of fury, looked at him who spoke without returning an answer, and then, staring on all the rest of the neighbours who had followed him, said, "Who is that Abou Hassan you speak of? Is it me you call by that name?"

This question disconcerted the neighbours. "How!" said he who spoke first, "do not you know your mother, who brought you up, and with whom you have always lived?" "Begone, you are impertinent vagabonds," replied Abou Hassan, "I neither know her nor you, and will not know her. I am not Abou Hassan, I am the commander of the faithful, and will make you know it to your cost."

At this speech the neighbours no longer doubted that he was mad, and to prevent his being repeating his outrages, seized him, notwithstanding his resistance, and bound him hand and foot. But though apparently disabled from doing any mischief, they did not choose to leave him alone with his mother. Two of them ran for the keeper of the hospital for insane persons, who came presently with chains, handcuffs, a basmako, and many attendants. When they entered the room, Abou Hassan, who little expected such treatment, struggled to unloose himself, but after his keeper had given him two or three smart strokes upon the shoulders,

he lay so quiet, that the keeper and his people did what they pleased with him. As soon as they had bound and manacled him, they took him with them to the hospital. When

he was got out of the house into the street, the people crowded round him, one buffeted him, another boxed him, and others called him fool and madman. To all this treatment he replied, "There is no greatness and power but in God most high and almighty I am treated as a fool, though I am in my right senses. I suffer all these injuries and indignities for the love of God." He was conducted to the hospital, where he was lodged in a grated cell, but before he was shut up, the keeper, who was hardened to such terrible execution, regaled him without pity with fifty strokes bestowed on his shoulders which he received every day for three weeks, bidding him remember that he was not the commander of the faithful. 'I am not mad,' said Abou Hassan, but if I wanted your assistance, nothing would so effectually make me mad as your slow treatment."

Abou Hassan's mother

To every day to see cured him, and could not ascribe weeping to see him, away daily, and crossly at him complain of what you hips. I am mother I short his me I tell black, and fail, and you black and contrary!" "I could not turn I keeper had given

her, "let us leave talked upon the shoulders, red to God, for him what go to us, let us calph

opened her mouth, he stopped her with so much fury that she was forced to leave him and return home inconsolable at his obstinacy



APOL HILLES

MOTHER (P. 539).



APOL HILLES



(P. 540)

By degrees, however, those strong and lively ideas which Abou Hassan had entertained of having been clothed in the caliph's habit, having exercised his authority, and been punctually obeyed and treated like the true caliph, and which persuaded him when he awoke that he was so, began gradually to wear away. Sometimes he would say to himself, If I was the caliph and commander of the believers, how came I, when I awoke, to find myself at home, dressed in my own apparel? Why should I not have been attended by slaves, and their chief,

and a crowd of beautiful ladies? Why should my grand vizier Gufar and all those emirs and governors of provinces, who prostrated themselves at my feet, forsake me? Undoubtedly, if I had any authority over them, they would have delivered me long ago out of this miserable condition, certainly I ought to look upon all as a dream. It is true, however, I commanded the judge of the police to punish the man, and the four old men his companions, I ordered Gufar, the grand vizier, to carry my mother a thousand pieces of gold, and all my commands were executed. All these

obstacles to my believing it a dream, comprehend it, but there are so many cannot comprehend, and never shall, (my trust in God, who knows all things.)

About Hassan was taken up with these thoughts and reflections when his mother came again to see him. She found him so much altered and emaciated, that she shed a torrent of tears, in the midst of which she saluted him as she used to do, and he returned her salutation which he had never done before since he had been in the hospital. This she looked upon as a good sign. "Well, my son," said she, drying her tears, "how are you now? Have you renounced all those whims and fancies which the devil put into your head?" "Indeed, mother, replied Abou Hassan, very rationally and calmly, and in

the faithful, but About Hassan, your son, the son of a person whom I always honoured till that fatal day, the remembrance of which will cover me with confusion, and whom in future I shall honour and respect all my life as I ought."

At these sensible words, the tears of sorrow and affliction which the mother of Abou Hassan had so long shed were changed into those of joy. "My son!" cried she, transported with pleasure, "my satisfaction and comfort at hearing you talk so reasonably is inexpressible, but I must tell you my opinion of this adventure, and observe one thing which you may not have noticed the stranger



(Well, my son said she drying her tears, how are you now? (p. 541))

a tone expressive of his grief for the excesses he had been transported to against her. "I acknowledge my error, and beg of you to forgive the execrable crime which I have been guilty of towards you, and which I detest. I ask pardon also of my neighbours whom I have abused. I have been deceived by a dream, but by so extraordinary a one and so like to truth that I venture to affirm any other person, to whom such a thing might have happened, would have been guilty of as great or even greater extravagances. And I am thus instant so much perplexed about it, that whilst I am speaking I can hardly persuade myself but that what befell me was matter of fact, so like was it to what happens to people who are wide awake. But whatever it was, I do and shall always regard it as a dream and an illusion. I am convinced that I am not that shadow of a caliph and commander of

whom you brought home the evening before your illness. To sup with you went away without shutting your chamber-door after him as you desired which I believe gave the devil an opportunity to enter* and threw you into that horrible illusion you have been in, therefore my son, you ought to return God thanks for your deliverance, and beseech Him to keep you from falling again into the snares of the evil spirit.

"You have found out the source of my misfortunes" answered Abou Hassan. "It was that very night I had this dream which turned my brain. I bade the merchant expressly to shut the door after him, and now I find he did not do it. I am

* "Shut your door at night, says the prophet Mohammed and at the time of doing it remember (or rather repeat) God's name because the devil cannot open the door which has been shut in the name of God."

bed I beg leave to tell you that you fell so suddenly asleep last night, that we were unwilling to wake you, to conduct you to your chamber, but laid you carefully upon the sofa." In short she said to him so many things which appeared probable that at last he sat up, opened his eyes and recollected her and all the ladies again. They all drew near and she who spoke first, resuming the discourse said, Commander of the faithful, and your car of the prophet on earth be not displeased if I tell your majesty once more that it is time to rise for day appears."

"You are very troublesome and importunate," replied Abou Hassan, rubbing his eyes. I am not the commander of the faithful, but Abou Hassan. I know it well and you will not persuade me otherwise." We neither know that Abou Hassan your majesty speaks of nor desire to know him," answered the lady; "but we know you to be the commander of the believers, and you cannot persuade us to the contrary."

Abou Hassan, looking about, and finding himself in the same hall, heard to such a dream as he feared the dreadful consequences in the eyes of his

that he could hardly refrain from bursting into loud laughter.

Abou Hassan, laying himself down again, and shutting his eyes, the same lady said, "Commander of the faithful since your majesty does not rise after we have, according to our duty, informed you it was day, and that the despatch of business re-

quires your presence we shall use the liberty you give us in such cases." Then taking him by one arm, and calling to one of the ladies to do the same by the other they lifted him up and carried him into the middle of the hall, where they seated him, and taking hands, all the ladies danced and skipped round him whilst the music played.

Abou Hassan was in an inexpressible perplexity and exclaimed "What am I indeed caliph, and commander of the faithful?" And in his uncertainty he would have said something more, but the music was so loud, that he could not be heard. At last he made a sign to String of Pearls and Morning Star two of the ladies who were dancing, that he wanted to speak to him.

"Do not let me, now," said he, "but tell me truly who I am?"

Commander of the faithful," replied Morning Star "your majesty



"He bids the entertainers put on him the same robe" (A. 51)

ed what he saw and before, and greatly said. "God have his hands and he was "I

them, upon which they forebore and went to truly who I am?"

who you are, which may well be, considering that your majesty has slept longer than ordinary, however, if you will give me leave, I shall refresh your

memory with what passed yesterday. Then she told him how he went to the council, punished the man and the four old men, and sent a present by his grand vizier of a thousand pieces of gold to the mother of one Abou Hassan, what he did in the inner part of the palace, and what passed at the three meals which he took in the three halls, and added "In the fourth your majesty did us the honour to make us sit down by you, to hear our

The confidence with which the lady assured Abou Hassan that all she said was truth, and that he had never been out of the hall since that time, bewildered his senses so that he was at a loss what to believe. "O Heaven!" said he to himself, "am I Abou Hassan or the commander of the faithful? Almighty God, enlighten my understanding, and inform me of the truth, that I



You are very troublesome and importunate, replied Abou Hassan rubbing his eyes" (p. 546)

may know what to trust. He then uncovered his shoulders and showed the livid welts of the blows he had received. "Look," said he, "judge whether these strokes could come to me in a dream, or when I was asleep. For my part, I can affirm that they were real blows, I feel the smart of them yet. Now, if I received these strokes in my sleep, it is the most extraordinary thing in the world, and surpasses my comprehension."

In this uncertainty, Abou Hassan called to one of the officers who stood near. "Come hither," said he, and bite the tip of my ear, that I may know whether I am asleep or awake." The officer obeyed, and bit so hard, that he made him cry out loudly, the music struck up at the same time and the officers and ladies all began to sing and dance and skip about Abou Hassan, and made such a noise that he was in a perfect ecstasy and played a thousand merry tricks. He tore off his caliph's habit, threw off his turban, and, taking hold of two of the ladies' hands, began dancing and singing, and jumping and cutting capers, so



Legan dancing and singing (p. 54)

"Very well," replied Abou Hassan, shaking his head, "you would have me believe all this, but I tell you, you are all fools, or mad, and that is a great pity, for you are very handsome. Since I saw you I have been at home, where I used my mother so ill that they sent me to a madhouse, and kept me there three weeks against my will and beat me unmercifully every day, and yet you would make me believe all this to be a dream."

Commander of the faithful, answered Morning Star, "You are mistaken, we are ready to swear our majesty I told most dear that what you are is a dream. You have never stirred

out loudly, the music struck up at the same time and the officers and ladies all began to sing and dance and skip about Abou Hassan, and made such a noise that he was in a perfect ecstasy and played a thousand merry tricks. He tore off his caliph's habit, threw off his turban, and, taking hold of two of the ladies' hands, began dancing and singing, and jumping and cutting capers, so

tho' the caliph could not contain himself but burst into such loud laughter that he fell backwards, and was heard above all the musicians. He was so long before he could check himself, that it had like to have hurt him. At last he got up, overed the music and, putting out his head and, "Abou Hassan, Abou Hassan, have you a mind to kill me with laughing?"

As soon as the caliph's voice was heard, every body was silent, and Abou Hassan among the rest, who turned his head to see whence the voice came, knew the caliph, and in him recognised the Mousal merchant, but was not in the least put out on the contrary he became convinced that he was awake and that all that had happened to him was no dream. He entered into the caliph's pleasure. "Ha, ha," said he, looking at him with good assurance, "you are a merchant of Mousal, and complain that I would kill you: you have been the occasion of my using my mother so ill, and of my being sent to a madhouse. It was you who treated the man and the four sheiks in the manner they were used, and not me, I wash my hands of it. It was you who have been the cause of all my disorders and sufferings: in short, you are the aggressor and I the injured person."

"Indeed, you are in the right, Abou Hassan," answered the caliph laughing all the while, "but to comfort you, and make you amends for all your troubles, I call lies on to witness, I am ready and willing to make you what reparation you please." So saying, he came out of the closet into the hall, ordered one of his men to go and fetch

four and twenty hours, to punish the man of the mosque and his four councillors. I feared by this desire of yours would afford me diversion, and thought immediately how I might procure you the satisfaction you wished. I had about me a certain powder which immediately throws the person who takes it into a sound sleep for a certain time. I put a dose of it, without being perceived by you, into the glass with which I presented you. You fell fast asleep, and I ordered my slave to carry you to my palace, and came away without shutting the door. I have no occasion to repeat what happened at my palace when you awoke, and during the whole day till evening, but after you had been regaled by my orders, one of the ladies put another dose of the same powder at night into a glass she gave you: you fell asleep as before, and the same slave carried you home and left the door open. You have told me what happened to you afterwards. I never imagined that you could have suffered so much as you have done. But as I have a great regard for you, I shall do everything to comfort you, and make you forget your sufferings: think of what I can do to serve you, and ask me boldly what you wish."

"Commander of the Faithful," replied Abou Hassan, "how great soever my torments may have been, they are all blotted out of my remembrance, since I understand my sovereign lord and master had a share in them. I doubt not in the least of your majesty's bounty: but as interest never governed me..."

It was not long before this story of Abou Hassan was spread all over Bagdad, and carried into the provinces both far and near, without the omission of a single circumstance.

The new favourite, Abou Hassan was always with the caliph, for as he was a man of a pleasant temper, and created mirth wherever he went by his wit and drollery, the caliph formed no party of diversion without him. He sometimes carried him to visit his consort Zobeide, to whom he had related his story. Zobeide observed that every time he came with the caliph, he had his eyes always fixed upon one of her slaves, called Nouzhatoul-Jouadât (in other words, *Renewed Pleasure*) and resolved to tell the caliph of it. "Commander of the faithful," said she, one day, "you do not observe that every time Abou Hassan attends you in your visits to me, he never keeps his eyes off Nouzhatoul-Jouadât, and makes her blush, which is almost a certain sign that she entertains no aversion for him. If you approve of it, we shall make a match between them."

"Madam," replied the caliph, "you remind me of what I ought to have done before. I know Abou Hassan's opinion respecting marriage from himself, and have always promised him a wife that should please him. I am glad you recalled the circumstance. I know not how I came to forget it. But it is better that Abou Hassan should follow his own inclination, and choose for himself, and if Nouzhatoul-Jouadât is not averse to it we ought not to hesitate about their marriage, and since they are both present, they have only to say that they consent." Abou Hassan threw himself at the caliph's and Zobeide's feet, to show the sense he had of their goodness, and rising up said, "I cannot receive a wife from better hands, but dare not hope that Nouzhatoul-Jouadât will give me her hand as readily as I give her mine." At these words he looked at the princess's slave, who showed by her respectful silence, and the sudden blush that rose on her cheeks, that she was disposed to obey the caliph and her mistress Zobeide.

The marriage was solemnised and the nuptials celebrated in the palace with great rejoicings, which lasted several days. Zobeide made her slave considerable presents, and the caliph did the same to Abou Hassan. The bride was conducted to the apartment the caliph had assigned Abou Hassan, who waited for her with all the impatience of a bridegroom and received her with the sound of all sorts of instruments, and musicians of both sexes, who made the air echo with their concert.

After these feasts and rejoicings the new married couple were left to pursue their loves in peace. Abou Hassan and his spouse were charmed with each other, lived together in perfect union, and seldom were asunder, but when either he paid his respects to the caliph, or she paid hers to Zobeide. Indeed, Nouzhatoul-Jouadât was endued with every qualification capable of gaining Abou Hassan's love and attachment, and was just such a wife as he described to the caliph, and fit to sit at the head of his table. With such dispositions they could not fail to pass their lives agreeably. They kept a good table, covered with the choicest rarities in season, prepared by an excellent cook who took upon him to provide every thing. Their sideboard was always stored with exquisite wines placed within their reach when at table, where they enjoyed themselves in agreeable conversation, and afterwards entertained each other with some pleasantry or other, which made them laugh more or less, as they had in the day met with something to divert them, and in the evenings which they consecrated to mirth, they had generally some slight repast of dried sweetmeats, choice fruits, and cakes, and at each glass invited each other by new songs to drink, and sometimes accompanied their voices with a lute, or other instrument.

Abou Hassan and Nouzhatoul-Jouadât led this pleasant life inattentive to expense, until at length the caterer, who disbursed all the money for these expenses, brought in a long bill, in hope of having in advance of money. They found the sum to be so considerable, that all the presents that the caliph and the princess Zobeide had given them at their marriage were but just enough to cover it. This made them reflect seriously on what was passed, which, however, was no remedy for the present evil. But they agreed to pay the caterer, and having sent for him, paid all that they owed without considering the difficulty they would be in immediately after.

The caterer went away well pleased to receive so large a sum though Abou Hassan and his wife were not so well satisfied with seeing the bottom of their purse. They remained a long time silent and much embarrassed to find themselves reduced to that condition the first year of their marriage. Abou Hassan remembered that the caliph, when he took him into the palace, promised never to let him want. But when he considered how great a hole he had been of his money he was now under the necessity of exposing himself to the chance of being the caliph know the ill use he had made of his bounty, and

that he wanted more money. Besides, he had made over his patrimony to his mother when the caliph received him near his person, and was afraid to apply to her lest she should discover that he had returned to the same extravagance that he had been guilty of after his father's death. His wife, on the other hand, resented Zobeide's generosity and the liberty she had given her to marry as more than a sufficient recompense for her services, and thought she had no right to ask any more.

Abou Hassan at last broke silence, and, looking at his wife, said, "I see you are in the same embarrassment as myself, and thinking what we must do in this unhappy juncture when our money fails us so unexpectedly.

I do not know what your sentiments may be, but mine are, let what will happen, not to retrench our

was thinking so as well as you," said she, "but I cannot explain my thoughts, because I did not know how we could help ourselves. I must confess that what you tell me gives me a great deal of pleasure. And since you say you have found out a resource and resource is necessary, you need but tell me, and I shall do all that lies in my power."

"I was sure," replied Abou Hassan, "that you would not fail in a business which concerns us both, and, therefore, I must tell you this want of money has made me think of a plan that will supply us with some, at least for a time. It consists in a little trick we must play, I upon the caliph, and you upon Zobeide, at which, I am sure,

they will both be diverted, and it will answer advantageously for us. You and I shall both die."



NOUZHATOUL-AOUDAT.



They found the sum to be no considerable sum.

expenses in the least, and I believe you will be of my opinion. The point is, how to support them without stooping to ask the caliph or Zobeide, and I think I have fallen on the means. Let us meet again each other."

This discourse of Abou Hassan very pleased his wife, and gave her some hope. "I

"Not indeed," interrupted Nouzhatoul-Aoudat, "you may die by yourself, if you will. I am not so weary of this life, and, whether you are pleased or not, will not die so soon. If you have nothing else to propose, you may die by yourself, for I assure you I shall not join you."

"You are a woman of such vivacity and

ren-ewing her tears, 'his time was come, and that was the only cause of his death.'

Zobeide had really observed in her slave a uniformly equal temper and mildness, and great docility and zeal for her service which showed she was rather actuated by inclination than duty. She hesitated not to believe her on her word and ordered her treasurer to fetch a hundred pieces of gold and a rich piece of brocade.

The slave soon returned with the purse and piece of brocade, which, by Zobeide's orders, she put into Nourhatoul-louadist's hands. The pretended widow threw herself again at the princess's feet, and

see if you can manage the caliph as well as I have done Zobeide."

"That is the temper of all women," said Abou Hassan who, we may well say, have always the vanity to believe they can do things better than men, though at the same time what good they do is by their advice. It would be odd indeed if I, who had this plot myself, could not carry it on as well as you. But let us lose no time in idle discourse, lie down in my place, and see if I do not come off with as much applause."

Abou Hassan wrapped up his wife as she had done him and, with his turban unrolled, like a man



"But in stead of answering she counted her sob." (p. 551)

thanked her with great satisfaction, to think that she had succeeded so well. Go," said Zobeide, "use that brocade to cover the corpse of your husband, and with that money bury him handsomely and as he deserves. Moderate the transports of your affliction. I shall take care of you."

As soon as Nourhatoul-louadist got out of the princess's presence she dried her tears, and returned with joy to Abou Hassan to give him an account of her success. When she came home she burst out laughing to see her husband still stretched in the middle of the floor, she ran to him and bade him rise and see the fruits of his stratagem. He rose and rejoiced with his wife at the sight of the purse and brocade. Unable to contain herself at the success of her artifice. Come, husband," said she, "let me act the dead part, and

in the greatest affliction ran to the caliph, who was holding a private council with the grand vizier Gazfar and other confidential viziers. He pressed himself at the door and the officer knowing he had free access, opened it. He entered holding in one hand a handkerchief before his eyes, to hide his foreboding tears, with which he struck down his cheeks and striking his breast with the other with exclamations expressing extraordinary grief.

The caliph who was used to see Abou Hassan with a merry countenance was much surprised to behold him in such distress. He interrupted the business of the council to inquire the cause of his grief. Commander of the faithful," answered Abou Hassan with repeated sighs and sobs, "God preserve your majesty on the throne which you fill so gloriously a greater calamity could not have befallen me than what I now lament. Alas!

ancey, ordered his treasurer, who was present, to give Abou Hassan a purse of a hundred pieces of gold, and a piece of brocade. Abou Hassan immediately cast himself at the caliph's feet, and thanked him for his present. "Follow the treasurer," said the monarch, "throw the brocade over the corpse, and with the treasury show the last testimony of your love for your wife."

Abou Hassan made no reply to these obliging words of the caliph, but retired with a low prostration and followed the treasurer, and as soon as he had got the purse and piece of brocade, went home very well pleased with having found out so quick and easy a way of supplying the necessity which had given him so much uneasiness.

Nourhatoul-koudat, weary with lying so long in one position, never waited till Abou Hassan bade her rise, but as soon as she heard the door opening rang up and ran to her husband, and asked him if he had imposed on the caliph as cleverly as she had done on Zobeide. "You see," said he, "showing her the stuff, and shaking the purse," "that I can act a wondrous part and stand for a living wife as well as you can a weeping widow for a living husband." Abou Hassan however was not without his fears that this double trick of theirs might be a reward with some ill consequences. He thought it would not be amiss to put his wife on her guard as to what might happen, that they might act in concert. "I do," added he, "the better we succeed in embarrassing the caliph and Zobeide, the more they will be pleased at last, and perhaps may show their satisfaction by greater liberality. And this last consideration induced them to carry on their stratagem still further.

The caliph though he had important affairs to decide was so impatient to console with the princess upon the death of her slave that he rose up as soon as Abou Hassan was gone, and put off the council till another day. "Follow me," said he to Mesrour, who always attended him wherever he went, and was in all his councils, "let us go and share with the princess the grief which the death of her slave Nourhatoul-koudat must have occasioned."

Accordingly they went to the apartment of Zobeide, whom the caliph found sitting on a sofa, much afflicted, and still in tears. "Madam," said the caliph, going up to her "it is unnecessary to tell how much I partake with you in your affliction, since you must be sensible that what gives you pleasure or trouble has the same effect on me. But we are all mortal, and must surrender up to God the life He has given us, when He requires it.

Nourhatoul-koudat your faithful slave, was endued with qualifications that deserved your esteem, and I cannot but approve your expressing it after her death, but consider, all your grief will not restore her to life again. Therefore, my dear, if you love me, and will take my advice be comforted for this loss, and take more care of a life which you know is precious to me, and constitutes all my happiness."

If the princess was charmed with these tender sentiments which the caliph expressed in his compliments, she was amazed to hear of Nourhatoul-koudat's death. This news threw her into such astonishment that she was not able to return an answer for some time. At last recovering, she replied, with an air expressive of surprise, "Commander of the faithful I am sensible of all your tender sentiments, but give me leave to say, I cannot comprehend the news you bring of the death of my slave, who is in perfect health. My affliction is for the death of Abou Hassan, her husband, your favourite, whom I esteem as much for the regard you have for him as because you were so kind as to bring me acquainted with him, who has so often diverted me very agreeably, and on whom I set as great a value as yourself. But the little concern you show for his death, and yet so soon forgetting a man in whose company you have so often told me you took so much pleasure, amazes me; and this insensibility seems the greater from the deception you put upon me in charging his death for that of my slave."

The caliph, who thought that he was perfectly well informed of the death of Nourhatoul-koudat, because he had both seen and heard Abou Hassan, began laughing, and shrugging up his shoulders to hear Zobeide talk after this manner. "Mesrour," said he, turning him off about "what do you think of the princess's discourse? Do not women sometimes lose their senses? You have heard and seen all as well as myself." Then turning to Zobeide, "Madam," said he, "shed no more tears for Abou Hassan, for I assure you he is well, but rather bewail the death of your dear slave. It is not many moments since her husband came in the most unexpected affliction, to tell me of the death of his wife. I gave him a purse of a hundred pieces of gold, and a piece of brocade, to comfort him, and bury her with, and Mesrour here, who was present, can tell you the same."

The princess took this discourse of the caliph to be a jest, and thought he had a mind to impose upon her. "Commander of the faithful," replied she, "though you are used to banter, I must tell

now this is not a proper time for jolliness. What I tell you is very serious, I do not talk of my slave's death but of Abou Hassan her husband, whose fate I bewail and so ought you too." "I understand," said the caliph, sitting on a grave countenance. "I tell you without rallery that you are deceived, Nouzhatoul foundat is dead, and Abou Hassan is alive and in perfect health."

Zobeide was very much piqued at this dry answer of the caliph. "Commander of the faithful," replied she, "God preserve you from continuing longer in this mistake, surely you would make me think your mind is not as usual. Give me

sharply "it is Abou Hassan who is dead, and you will never make me believe otherwise."

Upon this the caliph's anger rose in his countenance. He sat himself on the sofa, at some distance from the princess, and speaking to Mesrour, said, "Go immediately, see which it is and bring me word, for though I am certain that it is Nouzhatoul foundat, I would rather take this way than be any longer obstinately positive about the matter though of its certainty I am perfectly satisfied." No sooner had the caliph commanded than Mesrour was gone. "You will see," continued he addressing himself to Zobeide, "upon a moment which of us is right."



He lifted up the cloth and hid at the head (p. 55)

leave to repeat to you once more that it is Abou Hassan who is dead and that my slave Nouzhatoul foundat, her widow is living. It is not an hour since she went from hence. She came here in so disconsolate a state that the sight of her was enough to have drawn tears from my eyes, even if she had not told me her affliction. All my women who wept with me can bear witness and tell you also that I made her a present of a hundred pieces of gold and a piece of brocade, the grief which you found me in was on account of the death of her husband, and just when you entered I was going to send you a compliment of condolence."

At these words of Zobeide the caliph could not help a fit of laughter. "This madam is a strange piece of obstinacy, but," continued he seriously, "you may depend upon Nouzhatoul foundat's being dead. I tell you now," replied Zobeide,

"For my part," replied Zobeide, "I know very well that I am in the right, and you will find it to be Abou Hassan. As for me, replied the caliph, I am so sure that it is Nouzhatoul foundat that I will lay you what wager you please, that Abou Hassan is well."

Do not think to come off so," said Zobeide.

I accept your wager and I am so well persuaded of his death that I would willingly lay the dearest thing in the world against what you will though it were of less value. You know what I have at my disposal and what I value most, I propose the bet and I shall stand to it."

"Since it is so," said the caliph, "I lay my garden of pleasures against your palace of paintings though the one is worth much more than the other. Is the question at present," replied Zobeide, "whether your garden is more valuable

than my palace? That is not the point. You have made choice of what you thought fit to bring to me, as an equivalent against what you say, I accept the wager, and will abide by it." The caliph made the same promise, and both awaited Mesrour's return.

While the caliph and Zobeide were disputing with so much warmth, Abou Hassan, who fore saw their difference was very attentive to what ever might happen. As soon as he perceived Mesrour through a window at which he sat talking with his wife, and observed that he was coming directly to their apartment, he guessed his errand, and made his wife make haste to set the dead part once again, as they had agreed, without loss of time, but they were so pressed, that Abou Hassan had much ado to wrap up his wife, and lay the piece of brocade which the caliph had given him upon her before Mesrour reached the house. Then Abou Hassan opened the door of his apartment and with a melancholy, dejected countenance, and his handkerchief before his eyes, went and sat down at the head of the pretended deceased.

By the time he was seated Mesrour came into the room. The dismal sight which met his eyes gave him a secret joy, on account of the errand the caliph sent him on. Abou Hassan rose up to meet him, and kissing his hand out of respect, said sighing and groaning, 'You see me sir in the greatest calamity that ever could have befallen me, the death of my dear wife Nourzatoul-ourida, whom you honoured with your favours.'

Mesrour, affected by this discourse, could not refuse some tears to the memory of the deceased. He lifted up the cloth a little at the head, which was uncovered and sleeping under it, let it down again and said with a deep sigh, "There is no other god but God, we must all submit to His will and every creature must return to Him. Nourzatoul-ourida! my good sister, added he, sighing 'thy days have been few. God have mercy on thee.' Then turning to Abou Hassan who was all the time in tears, 'We may well say,' said he, "that women sometimes have whims and lose their senses in a most unpardonable manner, for Zobeide good mistress as she is, is in that situation at present, she will maintain to the caliph that you are dead, and not your wife, and what ever the caliph may say to the contrary I cannot persuade her otherwise. He called me to witness and confirm this truth, for you know I was present when you came and told him the sorrowful news, but all signifies nothing. They are both positive,

and the caliph, to convince Zobeide has sworn me to know the truth but I fear I shall not be believed, for when women once take up a thing they are not to be beat out of it."

"God keep the commander of the faithful in the possession and right use of his senses," replied Abou Hassan, still sighing and weeping, "you see how I is, and that I have not imposed upon his majesty. And I wish to Heaven," continued he, to dissimulate the letter, 'that I had no occasion to tell him the melancholy and affecting news. Alas! I cannot enough express my irreparable loss.' That is true," replied Mesrour, "and I assure you I take a great share in your affliction, but you must be comforted, and not abandon yourself to grief. I leave you with reluctance, to return to the caliph, but I beg the favour of you not to bury the corpse till I come again, for I shall assist at the interment and accompany it with my prayers." Mesrour went to give an account of his visit. Abou Hassan waited on him to the door, told him that he did not deserve the honour that he intended him, and for fear Mesrour should return to say something else, followed him with his eyes for some time and when he saw him at a distance, returned to his wife, and related her, "This is already," said he, "a new scene of mirth, but I fancy it will not be the last, for certainly the princess Zobeide will not believe Mesrour, but will laugh at him, since she has too substantial a reason to the contrary: therefore we must expect some new event." Both of them went and sat down on a sofa opposite the window, where they could see all that passed.

In the meantime Mesrour reached Zobeide's apartment and going into her closet laughing, clapped his hands like one who had something very agreeable to tell.

The caliph naturally impatient, piqued a little at the princess's contrivance as soon as he saw Mesrour, 'Wile slave' said he, 'is this a time to laugh? Why do not you tell me which is dead, the husband or the wife?'

"Commander of the faithful," answered Mesrour, putting on a serious countenance, "it is Nourzatoul-ourida who is dead, for the loss of whom Abou Hassan is as much afflicted as when he appeared before your majesty." The caliph not giving him time to pursue his story, interrupted him and cried out, laughing heartily, "Good news! Zobeide your mistress was a moment ago possessed of the palace, of paintings, and now it is mine. She staked it against my garden of pleasures since you went, therefore you could not have done

me a greater pleasure. I shall take care to reward you, but give me a true account of what you saw.

"Commander of the faithful," said Mesrour, "when I came to Abou Hassan's apartment, I found the door open, and he was bewailing the death of his wife Nourhatoul aoudat. He sat at the head of the deceased, who was laid out in the middle of the room, with her feet towards Mecca, and covered with that piece of brocade which your majesty presented to Abou Hassan. After I had expressed the share I took in his grief, I went and lifted up the pall at the head, and knew Nourhatoul aoudat, though her face was very much swelled and changed. I exhorted Abou Hassan in the best manner I could to be comforted, and when I came away, I told him I would attend at his wife's funeral and desired him not to remove the corpse till I came. This is all I can tell your majesty."

"I ask no more," said the caliph, laughing heartily.

think now I ought to be eye, ear, or my treasurer, my women, and myself?"

Mesrour did not want for arguments to contradict the princess, but as he was afraid of provoking her too much, chose rather to be silent though he was satisfied that the wife was dead, and not the husband.

All the time of this dispute between Zobeide and Mesrour, the caliph, who found the evidence on both sides, and was persuaded of the contrary of what the princess said, because he had himself seen and spoken to Abou Hassan, and from what Mesrour had told him, listened heartily to see Zobeide so exasperated. "Madam," said he, "once more I repeat that I know not who was the author of that saying 'Flat women sometimes lose their wits,' but I am sure you make a fool. Mesrour has just come from Abou Hassan, and tells you that he saw . . ."

than my palace? That is not the point. You have made choice of what you thought fit belonging to me as an equivalent against what you lay, I accept the wager and will abide by it." The caliph made the same promise, and both awaited Mesrouf's return.

When the caliph and Zobeide were disputing with so much warmth. Abou Hassan, who rarely interfered, was very attentive to what ever might happen. As soon as he perceived Mesrouf through a window at which he sat talking with his wife, and observed that he was coming directly to their apartment, he guessed his errand, and bade his wife make haste to act the dead part once again, as they had agreed without loss of

and he calph to convince Zobeide, has sent me to know the truth but I fear I shall not be believed, for when women once take up a thing, they are not to be beat out of it."

"God keep the commander of the faithful in the possession and right use of his senses," replied Abou Hassan, still sighing and weeping "you see how it is, and that I have not imposed upon his majesty. And I wish to Heaven" continued he, to dissemble the better, that I had no occasion to tell him the melancholy and affecting news. Alas! I cannot enough express my regret at the loss." "That is true," replied Mesrouf, "I assure you I take a great share in your sorrow, but you must be comforted, and -"

me a greater pleasure I shall take care to reward you; but give me a true account of what you saw.

'Commander of the faithful,' said Mesrour "when I came to Abou Hassan's apartment, I found the door open, and he was bewailing the death of his wife Nourhatoul-Aoudat. He sat at the head of the deceased, who was laid out in the middle of the room, with her feet towards Mecca, and covered with that piece of brocade which your majesty presented to Abou Hassan. After I had expressed the share I took in his grief, I went and lifted up the pall at the head, and knew Nourhatoul-Aoudat, though her face was very much swelled and changed. I exhorted Abou Hassan in the best manner I could to be comforted, and when I came away, I told him I would attend at his wife's funeral, and desired him not to remove the corpse till I came. This is all I can tell your majesty. I ask no more," said the caliph laughing heartily, "and am very well satisfied with your exactness." Then addressing himself to Zobeide, "Well, madam" said he, "have you yet anything to say against so certain a truth? Will you always believe that Nourhatoul-Aoudat is alive, and that Abou Hassan is dead? And will you not own that you have lost your wager?"

"How, sir," replied Zobeide, who would not believe a word that Mesrour had said "do you think that I regard that impertinent fellow of a slave, who knows not what he says? I am not blind or mad. With these eyes I saw Nourhatoul-Aoudat in the greatest affliction. I spoke to her myself, and she told me that her husband was dead. Madam replied Mesrour 'I swear to you by your own life and that of the commander of the faithful, which are both dear to me that Nourhatoul-Aoudat is dead, and Abou Hassan is living.'"

"Thou liest, base, despicable slave!" said Zobeide in a rage, "and I shall confound thee immediately," and thereupon clapping her hands together she called her women who all approached. "Come hither" said the princess, "and speak the truth. Who was it who came and spoke with me a little before the caliph came here? The women all answered that it was poor afflicted Nourhatoul-Aoudat. "And what" added she, addressing her self to her who was treasurer, "did I order you to give her? Madam," answered the treasurer, "I give Nourhatoul-Aoudat, by your orders a purse of a hundred pieces of gold and a piece of brocade which she carried away with her. "Well then, very slave," said Zobeide to Mesrour in a passion "what have you to say to all this? Who's doing

think now I ought to believe, you or my treasurer, my women and myself?"

Mesrour did not wait for arguments to contradict the princess, but as he was afraid of provoking her too much chose rather to be silent though he was satisfied that the wife was dead, and not the husband.

All the time of this dispute between Zobeide and Mesrour, the caliph, who heard the evidence on both sides, and was persuaded of the contrary of what the princess said, because he had himself seen and spoken to Abou Hassan, and from what Mesrour had told him, laughed heartily to see Zobeide so exasperated. "Madam," said he, "once more I repeat that I know not who was the author of that saying 'That women sometimes lose their wits' but I am sure you make it good. Mesrour has just come from Abou Hassan's and tells you that he saw Nourhatoul-Aoudat lying dead in the middle of the room and Abou Hassan alive, and sitting by her, and yet you will not believe this evidence, which nobody can reasonably refuse. I cannot comprehend this conduct."

Zobeide would not hear the caliph. "I pardon me commander of the faithful," replied she, "if I suspect you. I see very well that you have contrived with Mesrour to vex me and to try my patience. And as I perceive that this report was concerted between you, I beg leave to send a person to Abou Hassan's to know whether or not I am in the wrong."

The caliph consented and the princess charged with this important commission an old nurse, who had lived with her from her infancy. "Hark you nurse," said she "you see my dispute with the commander of the faithful and Mesrour, I need tell you no more. Go to Abou Hassan's, or rather to Nourhatoul-Aoudat's, for Abou Hassan is dead, and clear up this matter for me. I will bring me good news, a handsome reward, and return in haste, and return in haste."

The nurse set out, to the caliph, who was delighted with her embassage, but Mesrour was vexed to find the princess so easily deceived. He could do nothing but hope that she would be satisfied with the answer which Zobeide sent him, and that the result would justify him.

In the mean while the woman who expected the nurse's return was so much vexed that she was no more the same. He was

than my palace? That is not the point. You have made choice of what you thought fit belonging to me, as an equivalent against what you lay, I accept the wager and will abide by it." The caliph made the same promise and both awaited Messour's return.

While the caliph and Zobeide were disputing with so much warmth Abou Hassan who foresaw their difference was very attentive to what ever might happen. As soon as he perceived Messour through a window at which he sat talking

and the caliph to convince Zobeide has sent me to know the truth but I fear I shall not be believed, for when women once take up a thing they are not to be beat out of it."

"God keep the commander of the faithful in the possession and right use of his senses" replied Abou Hassan, still sighing and weeping, "you see how it is, and that I have not imposed upon his majesty. And I wish to Heaven," continued he, to dissemble the better, "that I had no occasion to tell him the melancholy and affecting

THE STORY OF ALADDIN OR THE WONDERFUL LAMP

in the capital of one of the largest and richest provinces in the kingdom of China, the name of which I do not recollect, there lived a tailor named Mustapha who was so poor that he could hardly by his daily labour, maintain himself and family which consisted of a wife and nine

children. All his father's endowments to keep him to his work were in vain for no sooner was his back turned, than Aladdin was gone to the fair. Mustapha chastised him but Aladdin was incorrigible and his father to his great grief was forced to abandon him to his wickedness and waste so much



Entered in the records of Aladdin's life (p. 1)

His son who was called Aladdin had been brought up in a very careless and idle manner and by that means had contracted many vicious habits. He was wicked, obstinate and disobedient to his father and mother who when he grew up, could no longer keep him within doors. He was in the habit of going out early in the morning and would stay out all day playing in the streets and public places with his idle children of his own age.

When he was old enough to learn a trade his father not being able to put him to any other work, he set him up in his own shop and taught him how to use his needle but neither his father's words nor the fear of chastisement were capable of fixing his idle

temper and he was not being able to reclaim him, he was driven into a fit of sickness and died in a few months.

The mother finding that her son was not improving, she thought of selling his father's business and the money she received for them and what she could get by spinning cotton thought to maintain herself and her son.

Aladdin, who was no longer restrained by the fear of his father and who cared so little for his mother that she never should know he was idle, after having given himself up to his idle habits, he

and he would become of him when he grew up. In this situation as he was one day playing, according to custom, with his vagabond associates a stranger passing by stood still to observe him.

This stranger was a sorcerer, usually known as the African Magician, and by that name we may call him with the more propriety, as he was a native of Africa, and had been but two days arrived from thence.

The African Magician, who was a good physiognomist, observed in Aladdin's countenance some thing absolutely necessary for the execution of a design he was engaged in and inquired artfully about his family, who he was, and what were his inclinations. When he had learned all he desired to know, he went up to him and taking him aside from his comrades, said, "Child, was not your father called Mustapha the taylor?" "Yes, sir," answered Aladdin, "but he has been dead a long time."

At these words, the African Magician threw his arms about Aladdin's neck, and kissed him several times with tears in his eyes. Aladdin who observed his tears, asked him what made him weep.

"Alas! my son," cried the African Magician, with a sigh, "how can I forbear this! am your uncle, a son of your worthy father."

"You have been many years absent," perceived I am come home with the hope to tell me he is dead. I assured the discourse and of to me to be deprived of asked his name. "I."

"But it is some relief to me," he said, "Well, Aladdin, son, I thought I knew your business do you follow?"

"I do," he answered, "Then he asked Aladdin, the youth hung down his purse, where his mother passed when he soon as he had informed him, he drew him a handful of small money, saying, 'Give my son to your mother, give my love to her, and tell her that I shall visit her to-morrow, if I have time, that I may have the satisfaction of seeing where my good brother lived so long, and ended his days.'

As soon as the African Magician left his newly-adopted nephew, Aladdin ran to his mother, overjoyed at the money, his uncle had given him. "Mother," said he, "have I an uncle?" "No child," replied his mother, "you have no uncle either by your father's side or mine." "I am just now come," said Aladdin, "from a man who says he is my uncle by my father's side, assuring me that he is his brother. He cried and kissed me when I told him my father was dead, and to show you that what I tell is truth added he pulling out the money, 'see what he has given me'

He charged me to give his love to you, and to tell you that if he has any time to-morrow, he will come and pay you a visit, that he may see the house my father lived and died in." "Indeed child" replied the mother, "your father had a brother but he has been dead a long time, and I never heard of another."

The mother and son talked no more then of the African Magician, but the next day Aladdin's uncle found him playing in another part of the town with other children, and embracing him as before, put two pieces of gold into his hand, and said, "Carry this child, to your mother, tell her that I shall come and see her to-night, and bid her get some thing for supper but first show me the house where you live."

After Aladdin had showed the African Magician the house he carried the two pieces of gold to his mother, and when he had told her of his uncle's intention, she went out and bought provisions, and considering she wanted various utensils borrowed them of her neighbours. She spent the whole day in preparing the supper, and at night, when it was ready said to her son, "Perhaps your uncle knows not how to find our house go and bring him if you meet with him."

Though Aladdin had showed the magician the house, he made ready to go but just then somebody knocked at the door, which he immediately opened, and the magician came in loaded with wine and all sorts of fruits, which he had brought for dessert.

After the African Magician had given what he had brought into Aladdin's hands he saluted the boy's mother, and desired her to show him the place where his brother Mustapha used to sit on a sofa, and when she had so done, he fell down and kissed it several times, crying out with tears in his eyes, "My poor brother! how unhappy am I not to have come soon enough to give you one last embrace. Aladdin's mother desired him to sit down in the same place but he would not. "No," said he, "I shall take care how I do that, but give me leave to sit here opposite to it, that although I am deprived of the satisfaction of seeing the master of a family so dear to me I may at least have the pleasure of beholding the place where he used to sit." The widow pressed him no further but left him at liberty to sit where he pleased.

When the magician had made choice of a place, and sat down, he entered into discourse with Aladdin's mother. "My good sister," said he, "do not be surprised at your never having seen me all the time you have been married to my brother, I

proper you should frequent these shops, and be acquainted with them." Then he showed him the large and finest mosque, and carried him to the khans or inns where the merchants and travellers lodged, and afterwards to the sultan's palace, where he had free access, and at last brought him to his own khan, where, meeting with some merchants he had become acquainted with since his arrival, he gave them an entertainment, to introduce to them his pretended nephew.

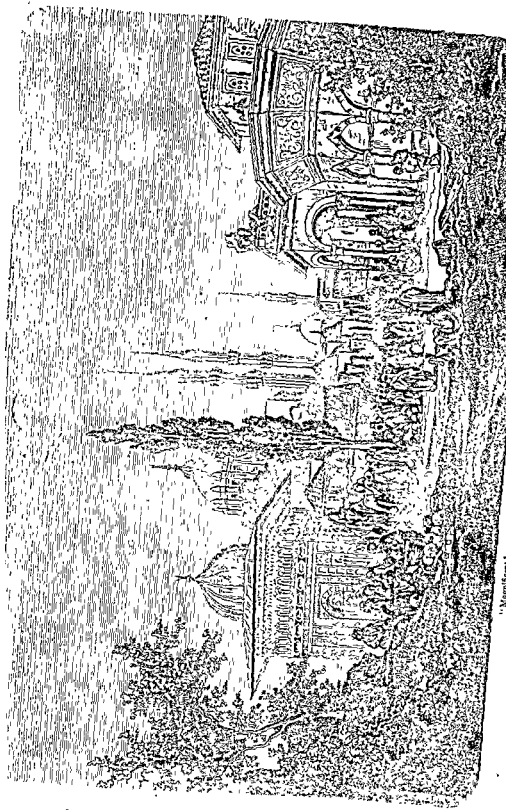
This entertainment lasted till night, when Aladdin would have taken his leave of his uncle to return home. The magician would not let him go by himself, but conducted him to his mother, who, as soon as she saw him so well dressed, was transported with joy, and bestowed a thousand blessings upon the magician for being at such expense upon her child. "Generous relation" said she, "I know not how to thank you for your liberality. I know that my son is not deserving of your favour, and were he ever so grateful, and answered your good intentions, he would be unworthy of them. For my part," added she, "I thank you with all my soul and wish you may live long enough to witness my son's gratitude, which he cannot better show than by regulating his conduct by your good advice."

"Aladdin," replied the magician, "is a good boy, and I believe he will do very well, but I am sorry for one thing which is, that I cannot perform to-morrow what I promised, because it is Friday the shops will be shut up and therefore we cannot hire or furnish one but must wait till Saturday. But I shall call on him to-morrow and take him to walk in the gardens, where people of the best fashion generally resort. Perhaps he has never seen these places, he has only hitherto been among children, but now he must see men." The African Magician then took his leave of the mother and son, and retired. Aladdin who was overjoyed to be so well clothed anticipated the pleasure of walking in the gardens. He had never been out of the town nor seen the environs, which were very beautiful and pleasant.

to each of which belonged beautiful gardens, into which any one might enter. At every building he came to, he asked Aladdin if he did not think it fine, and the youth was ready to answer when any one presented itself, crying out, "Here is a finer house, uncle, than any we have seen yet." By this artifice the cunning magician led Aladdin some distance into the country, and as he meant to carry him further to excure his design, he took an opportunity of sitting down in one of the gardens on the brink of a fountain of clear water, which discharged itself by a lion's mouth of bronze into a basin, pretending to be tired. "Come, nephew," said he, "you must be weary as well as I, let us rest, and we shall be better able to pursue our walk."

After they had sat down, the magician pulled from his girdle a handkerchief of wick cakes and fruit, which he had provided, and laid them on the edge of the basin. He broke a cake in two, gave one half to Aladdin, and ate the other himself, and as for the fruit, he left Aladdin at liberty to take which sort he liked best. During this short repast he exhorted his nephew to leave off keeping company with vagabonds and seek the society of wise and prudent men to improve by their conversation. "For," said he, "you will soon be at man's estate, and you cannot begin too early to imitate their example." When they had eaten as much as they cared for they got up and pursued their walk through the gardens, which were separated from one another only by small ditches, these ditches marked out the limits, without interrupting the communication, so great was the confidence the inhabitants reposed in each other. By this means the African Magician drew Aladdin beyond the gardens, and crossed the country, till they nearly reached the mountains.

Aladdin who had never been so far in his life, before began to find himself much tired with so long a walk, and said to the magician, "Where are we going uncle? we have left the gardens a great way behind us, and I see nothing but mountains, if we go much further I do not know whether I shall be able to reach the town again." "Never



narrow valley, which was the place where the magician intended to bring Aladdin, to put into execution the design that had brought him from Africa to China. "We shall go no farther," said he to Aladdin. "I shall show you here some extraordinary things, which, when you have seen you will thank me for, but while I strike a light, gather up all the loose sticks you can see, to kindle a fire with."

Aladdin found so many dried sticks that before the magician had struck a light he had collected a great heap. The magician presently set them on fire, and when they were all in a blaze, threw in some incense he had about him, which raised a cloud of smoke. Thus he dispersed on each side, by pronouncing several magical words which Aladdin did not understand.

At the same time, the earth trembling opened just before the magician and Aladdin, and uncovered a stone laid horizontally, with a brass ring fixed into the middle. Aladdin was so frightened at what he saw that he would have run away, but the magician caught hold of him, scolded him, and gave him such a box on the ear, that he knocked him down. Poor Aladdin got up again trembling, and with tears in his eyes, said, "What have I done, uncle, to be treated in this severe manner?"

"I have my reasons," replied the magician. "I am your uncle, and you ought to make no reply. But, child," added he, softening, "do not be afraid for I shall not ask anything of you, but that you obey me in all I ask, if you would reap the advantages which I intended you should."

These fair promises calmed Aladdin's fears and resentment, and when the magician saw that he was appeased, he said, "You see what I have done by virtue of my incense, and the words I pronounced. Now, then, that under this stone there is hidden a treasure which is destined to be yours, and which will make you richer than the greatest monarch in the world. No person but yourself is permitted to lift this stone, and you must punctually execute what I tell you for it is a matter of great consequence both to you and me."

Aladdin, amazed at all he saw and at what he heard the magician say of the treasure which was to make him happy, forgot what was past, and rising, said, "Well, uncle, what is to be done?" "Command me, I am ready to obey," "I am overjoyed, child," said the African Magician, embracing him, "to see you take that resolution. Come, lay hold of the ring and lift up the stone." "Indeed, uncle," replied Aladdin, "I am not strong enough, assist help me." "You have no occasion for

my assistance," answered the magician, "if I help you, we shall be able to do nothing. You must lift it yourself. Take hold of the ring, pronounce the names of your father and grandfather, then lift it up, and you will find it will come easily." Aladdin did as the magician bade him, raised the stone with ease, and laid it on one side.

When the stone was pulled up, there appeared a cavity of about three or four feet deep, with a little door, and steps to descend. "My son," said the African Magician, "observe what I am going to say. Go down into that cave, and when you are at the bottom of these steps, you will find a door open, which will lead you into a spacious vault divided into three great halls, in each of which you will see four large brass vessels placed on each side, full of gold and silver, but take care you do not meddle with them. Before you enter the first hall, be sure to tuck up your vest, and wrap well about you, and then pass through the second into the third without stopping. Above all things have a care that you do not touch the walls, so much as with your clothes, for if you do, you will die instantly. At the end of the third hall you will find a door, which leads into a garden planted with fine trees loaded with fruit, walk directly across the garden by a path which will lead you to five steps. These steps will bring you upon a terrace where you will see a niche before you, and in the niche a lighted lamp. Take the lamp down and extinguish it, and when you have thrown away the wick and poured out the liquor put it in your breast and bring it to me. Do not be afraid that the liquor will spoil your clothes, for it is not oil, as the lamp will be dry as soon as it is thrown out. If you should wish for any of the fruit of the garden you may gather as much as you please."

After these words, the magician drew out a ring and put it on one of Aladdin's fingers, telling him that it was a preservative against all evil, while he observed what he had prescribed to him. After these instructions, he said, "Go down boldly, children, and we shall both be rich all our lives."

Aladdin jumped into the cave, descended the steps and found the three halls just as the African Magician had described. He went through the first with all the precaution the fear of death could inspire, crossed the garden without stopping, to down the lamp from the niche, threw out the wick, and the liquor and, as the magician had told him, put it in his bosom. But as he came down from the terrace, seeing it was perfectly dry, he stopped in the garden to observe the fruit, which he had only had a glimpse of in passing. The trees were

loaded with extraordinary fruit, of different colours on each tree. Some was entirely white, and some clear and transparent as crystal, some pale red, and some deeper, some green, blue, and purple, and some yellow in short, there was fruit of all colours. The white fruits were pearls, the clear and transparent, diamonds, the deep red, rubies, the paler red, ballas rubies, * the green, emeralds, the blue, turquoises, the purple, amethysts, and those that were of yellow cast, sapphires. Aladdin was altogether ignorant of their value, and would have preferred figs or grapes, or anything equally palatable. Though he took them only for coloured glass of little value, yet he was so pleased with the variety of the colours, and the beauty and extraordinary size of the seeming fruits, that he resolved to gather some of every sort, and accordingly filled his pockets and the two new purses his uncle had bought for him with the clothes which he gave him. Some he wrapped up in the skirts of his vest, which was of silk, and he crammed his breast as full as it could hold.

Aladdin, having thus loaded himself with riches he knew not the value of, returned through the three halls with the same precaution as before, and made all the haste he could, that he might not keep his uncle waiting, and soon arrived at the mouth of the cave, where the African Magician awaited him with the utmost impatience. As soon as Aladdin saw him, he cried out, "Pray, uncle, lend me your hand to help me out." "Give me the lamp first," replied the magician, "it will be troublesome to you." "Indeed, uncle," answered Aladdin, "I cannot now, it is not troublesome to me, but I shall give you it as soon as I am up." The African Magician was so obstinate, that he would have the lamp before he would help him up, and Aladdin, who had encumbered himself so much with his fruit, that he could not well get at it, refused to give it to him till he was out of the cave. The African Magician, provoked at this obstinate refusal, flew into a passion, threw a little of his incense into the fire, which he had taken care to keep burning, and no sooner pronounced two magical words than the stone which had closed the mouth of the cave moved into its place, with the earth ^{and} it, in the same manner as it lay when he and Aladdin arrived on the spot.

This action of the African Magician's plainly showed him to be neither Aladdin's uncle nor Mustapha the tailor's brother, but a true African. Africa is a country whose inhabitants delight most

in magic of any in the world, and the pretended uncle had applied himself to it from his youth. After about forty years' experience in enchantments, geomancy, fumigations, and reading of magic books, he had found out that there was in the world a wonderful lamp, the possession of which would render him more powerful than any monarch in the globe, if he could obtain it, and by a late operation of geomancy he had discovered that this lamp lay concealed in a subterraneous place in the midst of China, in the situation and with all the circumstances already described. Fully persuaded of the truth of this discovery, he had set out from the farthest part of Africa, and after a long and fatiguing journey, had come to the town nearest to this treasure. But though he had a certain knowledge of the place where the lamp was, he was not permitted to take it himself, nor to enter the subterraneous place: it was necessary that he should receive it from the hands of another person. For this reason he had addressed himself to Aladdin, whom he looked upon as a lad whose life was of no consequence, and fit to serve his purpose, resolving, as soon as he should get the lamp into his hands, to sacrifice him to his avarice and wickedness, by making those two magical words the effect of which would remove the stone into its place, so that no witness would remain of the transaction.

The blow he had given Aladdin, and the authority he had assumed over him, were intended to make him obey the more readily, and give him the lamp as soon as he should ask for it. But his too great precipitation in executing his wicked intention on poor Aladdin and his fear lest somebody should come that way did ^{not} ^{at} ^{all} ^{dispute} ^{and} ^{discover} what he wished to ^{do} ^{which}, produced an effect quite contrary to what he ^{had} ^{been} ^{reposed} to himself.

When the African Magician saw that all his hopes were frustrated for ever, he returned the same day for Africa, but went quite round the town, and at some distance from it, lest some persons who had seen him walk out with the boy, on seeing him come back without him, should entertain any suspicions, and stop him.

According to all appearance there was no prospect of Aladdin being any more heard of. But the magician when he had contrived his death, forgot the ring he had put on his finger, which preserved him, though Aladdin knew not its virtue. It seems surprising that the loss of that, together with the lamp did not drive the African Magician to despair, but magicians are so much

* Ballas rubies are rubies of the bristly colour.

used to misfortunes and events contrary to the wishes, that they do not lay them to heart, but still

feed themselves all their lives with unsubstantial notions and chimeras.

The surprise of Aladdin, who had never suspected this treachery from his pretended uncle after all his caresses and what he had done for him, is more easily to be imagined than expressed. When he found himself buried alive he cried and called out to his uncle that he was ready to give up the lamp but in vain, since his cries could not be heard. At last, when he had quite tired himself with crying, he went to the bottom of the steps, with a design to get into the garden but the door which was open before by enchantment, was now closed by the same means. Then he redoubled his cries and tears and sat down on the steps, without any hopes of ever seeing light again, and in the melancholy expectation of passing from the present darkness into that of a speedy death.

Aladdin remained in this state two days, without eating or drinking and on the third day looked upon death as inevitable. Claspings his hands with an anxious resignation to the will of God he said, "There is no



Come lay out of the world, and sleep as long as you please

strength or power but in the great and high God. In this act of joining his hands he rubbed the ring which the magic an had put on his finger and of which he knew not the virtue. Immediately a genie of enormous size and frightful aspect rose out of the earth his head reaching to the roof of the vault and said to him: "What wouldst thou have with me?"

I am ready to obey thee as thy slave, and the slave of all who possess the ring on thy finger—I and the other slaves of the ring."

At any other time Aladdin who had not used to visions have been frightened at the sight of so many a

figure that he would not have been able to speak but the danger he was in made him answer without hesitation, "Whoever thou art, deliver me from this place if thou art able." He had no sooner spoken these words, than the earth opened

and he found himself on the magic an had knelt before the

It was some time before Aladdin's eyes could bear the light after having been long in total darkness but after he had made a few steps to support it and begun to look about him he was much surprised to find the cave open and could not comprehend how he had got so soon out of his gloomy prison. There was nothing to be seen but the place where the genie had been by which he could nearly judge the size of the cave. Turning round Aladdin perceived the

to be at a distance in the midst of the gardens that surrounded and saw the way by which the magician had brought him. Returning God thanks for his being once more in the world he made the best of his way home. When he got within his mother's door the joy of seeing her and his feebleness from want of sustenance for three days,

made him faint, and he remained for a long time as dead. His mother who had given him over for lost, seeing him in this condition omitted nothing to bring him to himself again. As soon as he had recovered the first words he spoke were

"Pray mother give me something to eat for I have not put a morsel of any thing into my mouth these three days. If my mother brought what she had and set it before him. My son said he not to linger for this dangerous to eat hungrily after a long fast but at a time. And I would not have you

from him he (p. 568).

talk you will a little time enough to tell me what has happened when you are recovered. It is a great comfort to me to see you again after the affliction I have been in since Friday and the pains I have taken to learn of you were.

Aladdin took his mother's advice and ate and drank moderately. When he had done, "Mother said he to her I cannot help complaining you for abandoning me so easily to the discretion of a man who had a design to kill me and was at this very moment thinking my death certain what believed he was my uncle as well as I." which was



conversation, acquired a knowledge of the world. By his acquaintance among the jewellers he came to know that the fruits which he had gathered when he took the lamp were not coloured glass but stones of extraordinary value. But he had the

This public order inspired Aladdin with eager curiosity to see the princess's face, which he could not do without admission into the house of some acquaintance, and then through a window, by thus did not satisfy him when he considered the



At first sight saw that it was made of the finest silver. (p. 575)

prudence not to mention this to any one not even to his mother.

One day as Aladdin was walking about the town he heard an order of the sultan's published for all people to shut up their shops and houses and keep within doors, while the princess Badroulbadour the sultan's daughter went to the baths and back again.

the princess when she went to the baths, would be closely veiled. To gratify his curiosity, he presently thought of a scheme which succeeded, it was to place himself behind the door of the bath which was so situated that he could not fail of seeing her face.

* To see the face of any woman unless he belongs to his harem, &c. to spy on her or to desire degrees, respect & prohibited to the Sultan's belief.

* That it is the Full Moon of Full Moons.

Aladdin had not waited long before the princess came, and he could see her plainly through a chink of the door without being discovered. She was attended by a great crowd of ladies and slaves, who walked on each side and behind her. When

a just proportion and without a fault, her mouth small, her lips of a vermilion red, and charming symmetry in a word all the features of her face were perfectly regular. It is not therefore surprising that Aladdin, who had never before seen



She took off her veil.

she came within three or four paces of the door of the baths, she took off her veil and gave Aladdin an opportunity of a full view of her.

As soon as Aladdin had seen the princess, his heart could not withstand all those inclinations so charming an object always inspires. The princess, Badroulboudour, was the most beautiful brunette in the world, her eyes were large, lively and sparkling, her looks sweet and modest, her nose was of

such a blaze of charms, was dazzled. With all these perfections the princess had so fine a form and so majestic an air that the sight of her was sufficient to inspire love and admiration.

After the princess had passed by and entered the baths, Aladdin remained some time astonished and in a kind of ecstasy, retracing and imprinting the idea of so lovely an object deeply in his mind. But at last considering that the princess

sks and prepare illam nations against night. The artisans of all sorts left their work, and the people repaired to the great space between the royal palace and that of Aladdin's, which last drew all their attention, not only because it was new to them, but because there was no comparison between the two buildings. But their amazement was, to comprehend by what unheard-of miracle so magnificent a palace could have been so soon erected, it being apparent to all that there was no prepared material or any foundation laid the day before.

Aladdin's mother was received in the palace with honour, and introduced into the princess Badroulboudour's apartment by the chief of the attendants. As soon as the princess saw her, she went and saluted her, and desired her to sit down on a sofa, and while her women made an end of dressing her, and adorning her with the jewels which Aladdin had presented to her, a collation was served up. At the same time the sultan, who wished to be as much with his daughter as possible before he parted with her, came, and paid the old lady great respect. Aladdin's mother had talked to the sultan in public, but he had never seen her with her veil off, as she was then, and though she was somewhat advanced in years, she had the remains of considerable beauty. The sultan, who had always seen her dressed very meanly, not to say poorly, was surprised to find her as richly and magnificently attired as the princess's daughter. This made him think Aladdin equally prudent and wise in whatever he undertook.

When it was night, the princess took her leave of the sultan her father: their adieux were tender, and accompanied with tears. They embraced each other several times, and at last the princess left her own apartment for Aladdin's palace with his mother on her left hand, followed by a hundred women slaves, dressed with surprising magnificence. All the bands of music, which had played from the time Aladdin's mother arrived, joined together, and led the procession, followed by a hundred state ushers, and the like number of black slaves, in two files, with their officers at their head. Four hundred of the sultan's young pages carried flambeaux on each side, which, together with the illuminations of the sultan's and Aladdin's palaces, made it as light as day. In this order, the princess walked on the carpet, which was spread from the sultan's palace to Aladdin's, preceded by bands of musicians, who, as they advanced, joined with those on the terraces of Aladdin's palace, to form a concert, which in-

creased the joyful sensations not only of the crowd assembled in the square but of all that were in the two palaces, the metropolis, and its environs.

At length the princess arrived at the new palace. Aladdin ran with all imaginable joy to receive her at the grand entrance. His mother had taken care to point him out to the princess, in the midst of the officers who surrounded him, and she was charmed with his person as soon as she saw him. "Astonishing princess," said Aladdin, addressing her, and saluting her respectfully, "if I have the misfortune to have displeased you by my boldness in aspiring to the possession of so lovely a princess and my sultan's daughter, I must tell you, that you ought to blame your bright eyes and charms, not me." "Prince, as I may now call you," answered the princess, "I am obedient to the will of my father, and it is enough for me to have seen you, to tell you that I obey without reluctance."

Aladdin, charmed with so agreeable and satisfactory an answer, would not keep the princess standing but took her by the hand which he kissed with the greatest demonstrations of joy, and led her into a large hall illuminated with an infinite number of wax candles, where, by the care of the genie, a noble feast was served up. The plates were of massive gold, and contained the most delicate viands. The vases, basins, and goblets were gold also and of exquisite workmanship, and all the other ornaments and embellishments of the hall were answerable to this display. The princess dazzled to see so much riches collected in one place, said to Aladdin, "I thought, prince, that nothing in the world was so beautiful as the sultan my father's palace, but the sight of this hall alone is sufficient to show I was mistaken."

Then Aladdin led the princess to the place appointed for her and as soon as she and his mother were seated, a band of the most harmonious instruments, accompanied with the voices of beautiful ladies, began a concert, which lasted without intermission to the end of the repast. The princess was so charmed that she declared she never heard anything like it in the sultan her father's court, but she knew not that these musicians were faines chosen by the genie, slave of the lamp.

When the supper was ended, there entered a company of dancers, who danced according to the custom of the country several figure dances singing at the same time verses in praise of the bride and bridegroom. And it was not till about midnight that there was an end put to the ceremonies and rejoicings at the marriage of Aladdin with the princess Badroulboudour.

The next morning when Aladdin awoke his large troop of slaves to the sultan's palace. The attendants presented themselves to dress him and the sultan received him with the same honours as



THE ARABIAN NIGHTS' ENTERTAINMENTS.

brought him and
s that he
one of the hor-

to the ch and magnificent
He then orderd
me, be I a to be got
on the m. t of a

before embraced I
rear him and cry I a colla on. Aladdin re-
plied, "I beg you, I a m. w. d men with my
call, with you to I came to enrea you to

come and take a repast in the princeling satisfied by your grand vizier and all the vied his your court. The sultan consented with pleasure or rose up immediately, and, preceded by the prince, the officers of his palace, and followed by all the great lords of his court, accompanied Aladdin.

The nearer the sultan approached Aladdin's palace, the more he was struck with its beauty, but he was much more amazed on entering and could not forbear breaking out into exclamations of approbation. When he came into the hall with the four-and-twenty windows, and cast his eyes on them, enriched, as three-and-twenty of them were, with diamonds, rubies, emeralds, all large perfect stones, he was so much surprised, that he remained some time motionless. After he recovered himself, he said to his vizier, 'Is it possible that there should be such a stately palace so near my own, and I be an utter stranger to it till now?' "Sire," replied the grand vizier, "your majesty may remember that the day before yesterday you gave Aladdin, whom you accepted for your son-in-law, leave to build a palace opposite your own, and that very day at sunset there was no palace on this spot, and yesterday I had the honour first to tell you that the palace was built and finished." "I remember," replied the sultan, "but never imagined that the palace was one of the wonders of the world, for where in all the world besides shall we find walls built of massy gold and silver, instead of courses of brick, stone, or marble, and diamonds, rubies, and emeralds set thick about the windows?"

The sultan would examine and admire the beauty of all the windows, and counting them, found that there were but three-and-twenty windows that were so richly adorned, and he was greatly astonished that the twenty-fourth was left imperfect. "Vizier," said he, for that minister made a point of never leaving him, "I am surprised that a hall of this magnificence should be left thus imperfect."

"Sire," replied the grand vizier, "without doubt Aladdin only wanted time to finish this window like the rest, for it is not to be supposed but that he has sufficient jewels for the purpose and that he will complete it the first opportunity."

Aladdin, who had left the sultan to go and give some orders, returned just as the vizier had finished his remarks. "Son," said the sultan, "this hall is the most worthy of admiration of any in the world, there is only one thing that surprises me—which is, to find one of the windows unfinished. Is it from the forgetfulness or negligence of the workmen, or want of time, that they have not put the

sion of the lamp, had married a princess, and was very much honoured and respected.

The magician no sooner understood by the rules of his diabolical art that Aladdin had arrived to this height of good fortune, than his face became inflamed with anger, and he cried out, "This sorry tailor's son has discovered the secret and virtue of this lamp! I believed his death to be certain, but take that he enjoys the fruit of my labour and once I will, however, prevent his enjoying it." Aladdin, however, was not a great

Aladdin, however, was not a great
saloon with
ceding night.

afterwards, and
an air that showed
with her marriage
spread with the most delicate

in gold dishes. The sultan, subject princess, were what and the grand vizier sat down at the first, a rough the lords of the court at the second, which fire very long. The sultan was much pleased with the cookery, and owned he had never eaten anything more excellent. He said the same of the wines, which were delicious, but what he most of all admired was four large beaufets, profusely furnished with large flagons, basins, and cups, all of massive gold, set with jewels. He was besides charmed with several bands of music, which were ranged along the hall, and formed most agreeable concerts.

When the sultan rose from table, he was informed that the jewellers and goldsmiths he had sent for attended; upon which he returned to the hall and showed them the window which was unfinished. "I sent for you," said he, "to fit up this window in as great perfection as the rest, examine them well, and make all the dispatch you can."

The jewellers and goldsmiths examined the three-and-twenty windows with great attention, and after they had consulted together to know what each could furnish, they returned and presented themselves before the sultan. The principal jeweller, undertaking to speak for the rest, said, "Sire we are all willing to exert our utmost care and industry to obey your majesty, but among us all we cannot furnish jewels enough for so great a work." "I have more than are necessary," said the sultan, "come to my palace, and you shall choose what may answer your purpose."

When the sultan returned to his palace, he ordered his jewels to be brought out, and the jewellers took a great quantity, particularly those Aladdin had made him a present of, which they

The next morning when Aladdin awoke, his attendants presented themselves to dress him and

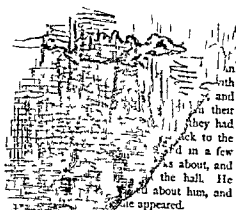
Large troops disguised the true reason, which was, the sultan was not rich enough in jewels to be great an expense, and I said, "I beg of you to see if anything is wanting."

The sultan went directly to the window which was left imperfect, and when he found it like the rest, fancied that he was mistaken, examined the two windows on each side, and afterwards all the four and twenty, and when he was convinced that the window, which several workmen had been so long about, was finished in so short a time, he embraced Aladdin, and kissed him between the eyes. "My son," said he, "what a man you are to do such surprising things always in the twinkling of an eye! There is not your fellow in the world. The more I know you, the more I admire you."

Aladdin received these praises from the sultan with modesty, and replied, "Sure, it is a great honour to me to deserve your majesty's goodwill and approbation, and I assure you I shall study to deserve them still more."

The sultan returned to his palace as he came, but would not let Aladdin attend him. When he came there he found his grand vizier waiting for him to whom he related the wonder he had witnessed with the utmost admiration and in such terms as left that minister no room to doubt but that the fact was as the sultan related it, though he was the more confirmed in his belief that Aladdin's palace was the effect of enchantment, as he had told the sultan the first moment he saw it. He was going to repeat the observation, but the sultan interrupted him and said "You told me so once before. I see, vizier, you have not forgotten your son's marriage to my daughter." The grand vizier plainly saw how much the sultan was prepossessed, and therefore avoided any dispute, and let him remain in his own opinion. The sultan as soon as he rose every morning, went into his closet to look at Aladdin's palace, and would go many times in a day to contemplate and admire it.

Aladdin did not confine himself in his palace, but took care to show himself once or twice a week in the town, by going sometimes to one mosque, and sometimes to another, to prayers, or to visit the grand vizier, who affected to pay his court to him on certain days, or to do the principal lords of the court the honour to return their visits, after he had regaled them at his palace. Every time he went out, he caused two slaves, who walked by the side of his horse, to throw handfuls of money among the people as he passed through the streets and squares, which were generally on those occasions crowded. Besides, no one came to his



and you executed my command punctually. "The genie immediately disappeared. Aladdin went out of the hall, and returning soon after, found the window, as he wished it to be, like the others.

In the meantime the jewellers and goldsmiths reached the palace, and were introduced into the sultan's presence, where the chief jeweller, presenting the precious stones which he had brought back, said, in the name of all the rest, "Sure, your majesty knows how long we have been upon the work you were pleased to set us about, in which we used all imaginable industry. It was far advanced, when prince Aladdin obliged us not only to leave off, but to undo what we had already done, and bring back your jewels to your majesty." The sultan asked if Aladdin had given them any reason for so doing and they answering that he had given them none, he ordered a horse to be brought, which he mounted, and rode to his son-in-law's palace, with some few attendants on foot. When he came there he alighted at the staircase, which led to the hall with the twenty-four windows, and went directly up to it without giving previous notice to Aladdin, but it happened that at that very juncture Aladdin was opportunely there, and had just time to receive him at the door.

The sultan, without giving Aladdin time to complain obligingly of his not having given notice that he might have acquitted himself with the more becoming respect, said, "Son I come myself to know the reason why you commanded the jewellers to desert from work, and take to pieces what they had done."

chains." The grand vizier gave orders for a detachment of thirty horse, and instructed the officer who commanded them how they were to act, that Aladdin might not escape. The detachment pursued their orders, and, about five leagues from the town, met Aladdin returning from the chase. The officer advanced respectfully, and told him that the sultan was so impatient to see him, that he had sent them to accompany him home.

Aladdin had not the least suspicion of the true reason of their meeting him, and pursued his way hunting, but when he came within a league of the city the detachment surrounded him, and the officer, addressing him, said, "Prince, I am with great regret that I declare to you the sultan's orders to arrest you, and carry you before him as a criminal. I beg you not to take it ill that we acquit ourselves of our duty."

Aladdin, who felt himself innocent, was much surprised at this declaration, and asked the officer if he knew what crime he was accused of. He replied that he did not. Then Aladdin, finding that his retinue was much inferior to this detachment, alighted off his horse, and said to the officer, "Execute your orders. I am not conscious that I have committed any offence against the sultan's person or government. A heavy chain was immediately put about his neck, and fastened round his body, so that both his arms were pinned, then the officer put himself at the head of the detachment, and one of the troopers taking hold of the end of the chain and proceeding after the officer, led Aladdin, who was obliged to follow him on foot, into the town.

When the detachment entered the suburbs, the people, who saw Aladdin thus led as a state criminal never doubted but that his head was to be cut off, and as he was generally beloved, some took sabres and other arms, and those who had none gathered stones, and followed the escort. The last five of the detachment faced about to disperse them, but their numbers increased so much, that the soldiers began to think that it would be well if they could get into the sultan's palace before Aladdin was rescued, to prevent which, according to the different breadth of the streets, they took care to cover the ground by extending or closing. In this manner they arrived at the palace square, and there drew up in a line, and faced about till their officer and the trooper who led Aladdin had gone within the gates, which were immediately shut.

Aladdin was carried before the sultan who was led for him, attended by the grand vizier, into a balcony. As soon as he saw him, he ordered the

executioner, who waited there for the purpose, to cut off his head, without hearing him, or giving him leave to clear himself.

As soon as the executioner had taken off the chain that was fastened about Aladdin's neck and body, and laid down a skin stained with the blood of the many criminals he had executed, he made Aladdin kneel down, and tied a bandage over his eyes. Then drawing his sabre, he flogged him three times in the air, and waited for the sultan's giving the signal to strike.

At that instant the grand vizier, perceiving that the populace had forced the guard of horse, crowded the square before the palace, and were scaling the walls in several places, and beginning to pull them down, to force their way in, he said to the sultan, before he gave the signal, "I beg your majesty to consider what you are going to do, since you will risk your palace being forced, and who knows what fatal consequence may follow?" "My palace forced!" replied the sultan, "who can have the audacity to do that?" "Sure" answered the grand vizier, "if your majesty will but cast your eyes towards the great square and on the palace walls, you will perceive the truth of what I say."

The sultan was so frightened when he saw such a great crowd, and perceived how enraged they were that he ordered the executioner to put his sabre immediately in the scabbard, and to unbind Aladdin, and at the same time he bade the porters declare to the people that the sultan had pardoned him, and that they might retire.

Then all those who had already got upon the walls, and were witnesses of what had passed, abandoned their design, and got quickly down, overjoyed that they had saved the life of a man they dearly loved. They published the news among the rest, which was presently confirmed by the messengers, from the top of the terraces. The justice which the sultan had done to Aladdin soon disarmed the populace of their rage, the tumult abated, and the mob dispersed.

When Aladdin found himself at liberty, he turned towards the balcony, and perceiving the sultan, raised his voice, and said to him in a moving manner "I beg of your majesty to add one favour more to that which I have already received—which is, to let me know my crime." "Your crime!" answered the sultan, "poor wretch! do you not know it? Come hither, and I shall show it you."

Aladdin went up, and the sultan, going before, without looking at him, said, "Follow me," and

then led him into his closet. When he came to the door, he said, "Go in; you ought to know whereabouts your palace stood, look round, and tell me what is become of it."

Aladdin looked, but saw nothing. He perceived the spot on which his palace had stood, but not being able to divine how it had disappeared, was thrown into such confusion, that he could not return a word of answer.

The sultan, growing impatient, demanded of him again, "Where is your palace, and what is become of my daughter?" Then Aladdin, breaking silence, said, "Sir, I perceive that the palace which I built is not in its place, but is vanished; neither can I tell you its majesty where it is. But I can assure you I have no hand in its removal."

"I am not so much concerned about your palace," replied the sultan. "I value my daughter ten thousand times more than it, and would have you find her, otherwise I will cause your head to be struck off, and no consideration shall prevent me from my purpose."

"I beg your majesty," answered Aladdin, "to grant me forty days to make inquiries, and if in that time I have not the success I wish, I shall come again, and offer my head at the foot of your throne, to be disposed of at your pleasure." "I give you the forty days you ask," said the sultan, "but think not to abuse the favour I show you, by imagining you will escape my resentment, for I will find you in whatsoever part of the world you may conceal yourself."

Aladdin went out of the sultan's presence with great humiliation and in a condition worthy of pity. He crossed the courts of the palace, hanging down his head, and in such great confusion, that he durst not lift up his eyes. The principal officers of the court, who had all professed themselves his friends, and whom he had never disobliged, instead of going to comfort him, and offer him a retreat in their houses, turned their backs, to avoid seeing him. But had they accosted him with a word of comfort or offer of service, they would have no more known Aladdin. He did not know himself, and was no longer in his senses, as plainly appeared by his asking everybody he met, and at every house, if they had seen his palace, or could tell him any news of it.

These questions made all believe that Aladdin was mad. Some laughed at him, but people of sense and humanity, particularly those who had had any connection of business or friendship with him, really pitied him. For three days he rambled about the city in this manner, without coming to

any resolution, or eating anything but what some good people forced him to take out of charity.

At last, as he could no longer, in his unhappy condition, stay in a city where he had lately made so fine a figure, he quitted it taking the road to the country, and after he had traversed several fields in wild uncertainty, at the approach of night, came to a river side. There, possessed by his despair, he said to himself, "Where shall I seek my palace? In what province, country, or part of the world shall I find that and my dear princess, whom the sultan expects from me? I shall never succeed. I had better free myself at once from fruitless fatigue and such bitter grief which prey upon me. He was just going to throw himself into the river, but, as a good Mussulman, true to his religion, he thought he should not do it without first saying his prayers. Going to prepare himself, he went first to the river side to perform the usual ablutions. The place being steep and slippery, by reason of the waters beating against it, he slid down, and had certainly fallen into the river, but for a little rock which projected about two feet out of the earth. Happily also for him, he still had on the ring which the African Magician had put on his finger before he went down into the subterraneous abode to fetch the precious lamp. In slipping down the bank he rubbed the ring so hard by holding on the rock, that immediately the same genie appeared whom he saw in the cave where the magician had left him. "What wouldst thou have?" said the genie. "I am ready to obey thee as thy slave, and the slave of all those who have that ring on their finger, both I and the other slaves of the ring."

Aladdin, agreeably surprised at an apparition he so little expected in his present calamity, replied, "Save my life, genie, a second time, either by showing me to the place where the palace I caused to be built now stands, or immediately transport it back to where it first stood." "What you command me," answered the genie, "is not wholly in my power, I am only the slave of the ring, you must address yourself to the slave of the lamp." "If that be the case," replied Aladdin, "I command you, by the power of the ring to transport me to the spot where my palace stands, in what part of the world soever it may be, and set me down under the window of the princess Badroul Boudour." These words were no sooner out of his mouth, than the genie transported him into Africa, to the midst of a large plain, where his palace stood, no great distance from a city and placing him exactly under the windows of the princess.

the African Magician by her civility and obliging behaviour gave the signal to the slave who served them with wine bidding her bring the cup which had been bid for herself, and at the same time bringing the magician a full goblet. When they both held their cups in their hands, she said to him "I know not how you express your loves to these persons who are drinking together with us in China the lover and his mistress reciprocally exchange cups, and drink each others health." At the same time she presented to him the cup which was in her hand and pulled out her hand to receive his. He hastened to make the exchange with the more pleasure because he looked upon this favour as the most certain token of an entire conquest over the princess which raised his happiness to its highest pitch. Before he drank he said with the cup in his hand "Indeed, princess, we Africans are so so refined in the art of love as you Chinese, and instructing me in a lesson I was ignorant of to ruin me I am sensible I ought to be of the favour done me. I shall never lovely princess forget my recovering by drinking out of your cup that life which your cruelty had it continued, would have made me despair of."

The princess Bulroubordour who began to be tired with this impertinent declaration of the African Magician interrupted him and said "Let us drink first and then say what you will afterwards." At the same time she set the cup to her lips, while the African Magician who was eager to get his wine off first drank up the very last drop. In finishing it he had reclined his head back, to show his eagerness and remained some time in that state. The princess kept her cup at her lips till she saw his eyes turn in his head and he fell backwards lifeless on the sofa.

The princess had no occasion to order the back door to be opened to Aladdin, for her women were so disposed from the great hall to the foot of the staircase that the word was no sooner given that the magician was fallen backwards than the door was immediately opened.

As soon as Aladdin entered the hall, he saw the African Magician stretched on the sofa. The princess rose from her seat, and ran overjoyed to embrace him. But he stopped her and said

"Princess, it is not yet time to oblige me by retiring to your apartment, and let me be left alone a moment while I endeavour to transport you back to China as quickly as you were brought from thence."

When the princess her women, and other attendants were gone out of the hall, Aladdin shut the

door, and going directly to the dead body of the magician, took out his vest, took out the lamp which was carefully wrapped up as the princess had told him and unfolding and rubbing it, the genie immediately appeared. "Genie," said Aladdin "I have called thee to command thee on the part of thy good mistress this lamp to transport my palace presently into China to the place from whence it was brought." The genie bowed his head in token of obedience, and disappeared. Immediately the palace was transported into China and its removal was only felt by two little shocks, the one when it was lifted up, the other when it was set down and both in a very short interval of time.

Aladdin went to the princess's apartment, and embracing her, said, "I can assure you princess, that at your joy and mine will be complete to-morrow morning."

The princess guessing that Aladdin must be hungry ordered the dishes served up in the great hall to be brought down. The princess and Aladdin ate as much as they thought fit, and drank of the African Magician's old wine, during which time their discourse could not be otherwise than satisfactory and then they retired to their own chamber.

From the time of the transportation of Aladdin's palace, the princess's father had been inconsolable for her loss. He could take no rest, and instead of avoiding what might continue his affliction he indulged in grief without restraint. Before the disaster he used to go every morning into his closet to please himself with viewing the palace he went now many times in the day to renew his tears, and plunge himself in the deepest melancholy by the idea of no more seeing what once gave him so much pleasure, and reflecting how he had lost a daughter who was so dear to him.

The very morning of the return of Aladdin's palace the sultan went by break of day into his closet to indulge his sorrow. Absorbed in himself he cast his eyes towards the spot where he remembered the palace once stood, expecting only to see an open space but perceiving the vacancy filled up he at first imagined it to be the erect of a fog. Looking more attentively he was convinced beyond the power of doubt that it was his son-in-law's palace. Joy succeeded to sorrow. He returned immediately into his apartment and ordered a horse to be saddled and brought to him, which he mounted that instant thinking he could not make haste enough to get to the palace.

Aladdin who foresaw what would happen, rose

that morning by daybreak, put on one of the most magnificent habits his wardrobe afforded and went foot of the great staircase and help him to dismount. Aladdin, said the sultan, I cannot



The happy father embraced his daughter (p. 66)

up into the hall of twenty-four windows from whence he perceived the sultan approaching and got down soon enough to receive him at the

speaking to you that I have seen and embraced my daughter."

He led the sultan into the princess's apartment.

inevitable danger of losing his life. This was not his last escape, since he ran as great a hazard a third time, the circumstances of which I shall relate.

The African Magician had a younger brother who was equally skilful as a necromancer and even surpassed him in villainy and pernicious designs. As they did not live together, or in the same city but oftentimes when one was in the east the other would be in the west, they failed not every year to inform themselves, by their art, where the other was and whether they stood in need of one another's assistance.

Some time after the African Magician had failed in his enterprise against Aladdin his young brother, who had not heard of him for a year and was not in Africa, but in a distant country had a wish to know in what part of the world he sojourned, how he did and what he was doing and as he as well as his brother always carried a geomantic square instrument about him he prepared the sand cast the points and drew the figures. On examining the planetary mansions he found that his brother was no longer living but had been poisoned, and by another observation that he was in the capital of the kingdom of China.

What' said the person whom he addressed, have you never seen or heard of her? She is the admiration of the whole town for her fasting her austeries and her exemplary life. Except Mondays and Fridays, she never stirs out of her little cell, and on those days on which she comes into the town she does an infinite deal of good, for there is not a person who has the her lache but is cured by her laying her hand upon them."

The magician wanted no further information. He only asked in what part of the town this holy woman's cell was situated. After he had informed himself on this head he determined on the detestable design of murdering her, and assuming her character. With this view he watched all her steps the first day she went out after he had made this inquiry without losing sight of her till evening when he saw her re-enter her cell. When he had fully observed the place he went to one of those houses where they sell a certain hot liquor and where any person may pass the night particularly in the great heats, when the people of that country prefer lying on a mat to a bed. About midnight after the magician had paid the master of the house for what he called a night's lodging, he

considering that then he should be obliged to show his face, which he had always taken care to conceal, and fearing that the princess should find out that he was not Fatima, he begged of her earnestly to excuse him telling her that he never ate any thing but bread and dried fruits and desiring to eat that slight repast in his own apartment. The princess granted his request, saying "You may be as free here, good mother, as if you were in your own cell. I shall order dinner for you, but remember I expect you as soon as you have finished your repast."

After the princess had dined, and the false Fatima had been informed by one of the slaves that she had risen from table, he failed not to wait upon her. "My good mother," said the princess, "I am rejoiced to have the company of so holy a woman as yourself, who will confer a blessing on this palace. And now that I am speaking of this palace, pray how do you like it? Before I show you it all, tell me first what you think of this hall."

Upon this question the counterfeit Fatima, who, to act his part the better, affected to hang down his head, without so much as ever once lifting it, at last looked up, and surveyed the hall from one end to the other. When he had examined it well he said to the princess, "As far as such a solitary being as I, who am unacquainted with what the world calls beautiful, can judge, this hall is truly admirable, and most beautiful, there wants but one thing."

"What is that, good mother?" demanded the princess Badroulboudour, "tell me, I conjure you. For my part, I always believed, and I have heard say, it wanted nothing, but if it does, it shall be supplied."

resolved to request of Aladdin when he returned from hunting. He had been gone six days, which the magician knew, and therefore took advantage of his absence, but he returned that evening, after the false Fatima had taken leave of the princess and retired to his apartment. As soon as he arrived, he went directly to the princess, saluted and embraced her but she seemed to receive him coldly. "My princess," said he "I think you are not so cheerful as you used to be. Has anything happened during my absence which has displeased you, or given you any trouble or dissatisfaction? In the name of God, do not conceal it from me. I shall leave nothing undone that is in my power to please you." It is a trifling matter, replied the princess "which gives me so little concern that I could not have thought you would have perceived it in my countenance, but since you have unexpectedly discovered some alteration, I shall no longer disguise a matter of so little consequence from you."

"I always believed," continued the princess, "that our palace was the most superb, magnificent, and complete in the world, but I shall tell you now what I find fault with, upon examining the hall of four and twenty windows. Do not you think with me, that it would be complete if a roc's egg were hung up in the midst of the dome?" "Princess," replied Aladdin, "it is enough that you think there is a want of such an ornament. You shall see by the diligence used to supply that deficiency that there is nothing which I would not do for your sake."

Aladdin left the princess Badroulboudour that moment, and went up into the hall of four and twenty windows where, pulling out of his bosom the lamp, which, after the danger he had been

are happy that this request does not come from yourself. Know, then, that the true author is the brother of the African Magician your enemy whom you destroyed as he deserved. He is now in your palace, disguised in the clothes of the holy woman Fa'ma, whom he has murdered, and it is he who has suggested to your wife to make this pernicious demand. His design is to kill you, therefore take care of yourself." After these words, the genie disappeared.

Aladdin knew not a word of what the genie had said. He had heard talk of the holy woman Fa'ma, and how she pretended to cure the head-ache.

He returned to the princess's apartment, and without mentioning a word of what had happened, sat down, and complained of a great pain which had suddenly seized his head, upon which the princess ordered the holy woman to be called, and then told Aladdin how she had invited her to the palace and that she had appointed her an apartment.

When the pretended Fa'ma came Aladdin said, "Come hither, good mother, I am glad to see you here at so fortunate a time. I am tormented with a violent pain in my head, and request your assistance, by the confidence I have in your good prayers. I hope you will not refuse me that favour which you do to so many persons afflicted with this complaint." So saying he arose, but held down his head. The counterfeit Fa'ma advanced towards him, with her hand all the time on a dagger concealed in his girdle, under his gown, which Aladdin observing he seized his hand before he had drawn it, pinned him to the heart with his own dagger and then threw him down dead on the floor.

"My dear husband what have you done?" cried the princess in surprise. "You have killed the holy woman."

"No, my princess, answer me Aladdin, without emotion, 'I have not killed Fa'ma, but a villain who would have assassinated me, if I had not prevented him. This wicked man' added he, uncovering his face, 'has strangled Fa'ma, whom you accused me of killing, and disguised himself in her clothes with intent to murder me, but that you may know him better, he is brother to the African Magician.' Then Aladdin told her how he came to know those particulars, and afterwards ordered the dead body to be taken away.

Thus was Aladdin delivered from the persecution of two brothers who were magicians.

Within a few years afterwards the sultan died in a good old age, and as he left no male children the princess Badroulboudour, as lawful heir to the throne, succeeded him and continuing the power to Aladdin they reigned together many years and left a numerous and illustrious posterity.

"Sir," said the sultanness Scheherazade after she had finished the story of the Wonderful Lamp, "your majesty without doubt has observed in the person of the African Magician a man abandoned to the unbounded passions for possessing immense treasures by the most unworthy means. On the contrary your majesty sees in Aladdin a person of mean birth raised to the regal dignity by making use of the same treasures which came to him without seeking and just when he had an occasion for them to compass the end he proposed and in the sultan you will have learnt what dangers a just and equitable monarch runs, even to the risk of being de-throned when, by crying injustice, and against all the rules of equity, he dares, by an unreasonable precipitation to condemn an innocent person to death without giving him leave to justify himself. In short, you must abhor those two wicked magicians, one of whom sacrificed his life to attain great riches, the other his life and religion to revenge him and both received the chastisements they deserved.

The sultan of the Indies signified to the sultanness Scheherazade that he was highly delighted with the prodigies he had heard of the Wonderful Lamp, and that the stories which she told him every night gave him much pleasure. Indeed they were all diverting, and for the most part seasoned with a good moral. He found that the sultanness knew how to introduce them and was not sorry that she gave him an opportunity of suspending by this means the execution of a vow he had made never to keep a bride above one night and put her to death the next day. This only thought now was to see if he could exhaust her store.

With this intention the next morning he awoke before Dinarzade and roused the sultanness herself, asking her if she had come to the conclusion of all her stories.

"At the conclusion of my stories, sir!" replied the sultanness, surprised at the question. "I am far from that: the number of them is so great that I cannot tell your majesty how many I have yet left, but am afraid you will be sooner tired with listening than I with relating them."

"Do not let that fear disturb you," answered

like to know them; therefore return, tell him who I am, and bid him not fail to come to my palace

on the ear, told him the caliph's order, and then returned to his master.



"I desire you would either give me a box on the ear, or take your alms back again" (p. 603).

about prayer-time to-morrow afternoon, that I may have some conversation with him."

The grand vizier returned, bestowed his alms on the blind man, and after he had given him a box

When they came into the town, they found in a square a great crowd of spectators, looking at a handsome well-shaped young man, who was mounted on a mare, which he urged full speed

round the place, spurring and whipping the poor creature so barbarously, that she was covered with sweat and blood.

The caliph, amazed at the inhumanity of the rider, stopped to ask the people if they knew why he used the mare so ill, but could learn nothing, except that for some time past he had every day, at the same hour, treated her in the same manner. As they went along, the caliph bade the grand vizier take particular notice of the place, and not fail to order the young man to attend the next day, at the hour appointed to the blind man.

Before the caliph got to his palace, he observed in a street, which he had not passed through for a

The next day, after afternoon prayers, the caliph retired to his own apartment, when the grand vizier introduced the three persons we have been speaking of, and presented them to the monarch.

They all three prostrated themselves before his majesty, and when they rose up, the caliph asked the blind man his name, who answered it was Baba Abdalla.

"Baba Abdalla," replied the caliph, "your manner of asking alms seemed so strange to me yesterday, that if it had not been for some private considerations, I should not have complied with your request, but should have prevented you from giving any more offence to the public. I ordered



A dervise who was walking to Balsora, came and sat down by me (p. 6-6)

long time, an edifice newly built, which seemed to him to be the palace of some one of the great lords of the court. He asked the grand vizier if he knew to whom it belonged, who answered he did not, but would inquire. The vizier then asked a neighbour, who told him that the house was owned by one Cogia Hassan, surnamed Alhabbal, upon account of his original trade of rope making, which he had seen him work at himself when poor, that, without knowing how fortune had favoured him, he supposed he must have acquired great wealth, as he displayed honourably and splendidly the expenses he had been at in building.

The grand vizier rejoined the caliph and gave him a full account of what he had heard. "I must see this Cogia Hassan Alhabbal," said the caliph, "therefore go and tell him to come to my palace, at the same hour as you have ordered the other two." The vizier obeyed.

you to come hither, to know from yourself what could have induced you to make the indiscreet oath you told me of, that I may judge whether you have done well, and if I ought to suffer you to continue a practice that appears to me to set so ill an example. Tell me freely how so extravagant a thought came into your head, and do not disguise anything, for I will absolutely know the truth."

Baba Abdalla, intimidated by this reprimand, cast himself a second time at the foot of the caliph's throne, with his face to the ground, and when he rose up, said, "Commander of the faithful, I most humbly ask your majesty's pardon for my presumption in daring to require, and almost force, you to do a thing which indeed appeared so contrary to reason. I acknowledge my offence, but as I did not then know your majesty, I implore your clemency, and hope you will consider my ignorance.

As to the extravagance of my action, I own it. As I own also that it must seem strange to mankind, but in the eye of God it is a slight penance I have enjoined myself for an enormous crime of which I have been guilty, and for which, if all the people in

the world were rich to give me a box on the ear, it would not be a sufficient atonement. Your majesty will judge of that yourself when, in telling my story, in obedience to your commands, I shall inform you what that enormous crime was."



THE STORY OF THE BLIND MAN BABA ABDALLA

COMMANDER of the faithful, continued Baba Abdalla, I was born at Bagdad, and had a moderate fortune left me by my father and mother who died within a few days of each other. Although I was then but very young, I did not squander away my fortune as most young men do, on the contrary, I neglected no opportunity to increase it by my industry. At last I became rich enough to purchase four score camels, which I let out to merchants for caravans who paid me well for every journey I went with them throughout the extent of your majesty's dominions.

In the midst of this prosperity, and with an ardent desire of growing still richer, as I was returning one day with my camels unloaded from Balsora, whither I had carried some bales that were to be embarked for the Indies, I met with good posturage at some distance from any habitation, made a halt, and let my beasts graze for some time. While I was seated, a dervise, who was walking to Balsora, came and sat down by me to rest. I asked him whence he came, and where he was going, he put the same questions to me, and when we had satisfied each others curiosity, we produced our provisions and ate together.

During our repast after we had talked of many indifferent subjects the dervise told me that he knew of a spot, a short distance from thence, where there were such immense riches, that if all my four score camels were loaded with gold and jewels that might be taken from it they would not be missed.

This good news surprised and charmed me, and I was so overjoyed, that I could scarcely contain myself. I could not believe that the dervise was capable of telling a falsehood, therefore I fell upon his neck and said "Good dervise I know you do not value the riches of this world therefore of what service can the knowledge of this treasure be to you? You are alone, and cannot carry much

of it away. Show me where it is, I shall load all my camels, and as an acknowledgment of the favour I receive, shall present you with one of them."

I did not offer very like, but after he had consented to reveal the secret to me, my desire of riches was become so violent, that I thought it a great deal and looked upon the seventy nine camels which I reserved for myself as nothing in comparison to what I allowed him.

The dervise though he saw my artifice was not angry at the unreasonable offer I made but replied, without the least concern "You are sensible, brother, that what you offer me is not proportionable to the favour you ask. I have another proposition, more just and equitable to make, it lies in your own breast whether or no you will agree to it."

"You say," continued the dervise, "that you have four score camels. I am ready to conduct you to the place where the treasure lies, and we shall load them with as much wealth as they can well carry, on condition that, when they are so loaded, you will let me have one half, and you be contented with the other; after which we will separate and I take our camels where we think fit. You see there is nothing but what is strictly equitable in this division for if you give me forty camels you will procure by my means wherewithal to purchase thousands more."

I could not but agree there was a great deal of justice in what the dervise said, but, without considering what riches I should gain in accepting of the condition he proposed I could not without reluctance think of parting with my forty camels, especially when I reflected that the dervise would then be as rich as I. But there was no time to hesitate, I must either accept of the proposal or resolve to repent all my lifetime of losing by my own fault, an opportunity of obtaining an immense

fortune. That instant I collected all my camels, and after we had travelled some time, we came into a valley, the pass into which was so narrow that two camels could not go abreast. The two mountains which formed this valley terminated in a semicircle, but were so high, craggy, and steep that there was no fear of being seen by anybody.

When we came between these two mountains, the dervise said to me, "Stop your camels, make them kneel, that we may load them the easier, and I shall proceed to discover the treasure."

I did as the dervise directed, and going to him soon after, found him with a match in one hand, gathering sticks to light a fire, which he had no sooner done, than he cast some incense into it, and pronouncing certain words, which I did not understand, there presently arose a thick cloud. He divided this cloud, when the rock, though of a prodigious perpendicular height, opened like two folding-doors, and exposed to view a magnificent palace in the hollow of the mountain, which I supposed to be rather the workmanship of genii than of men, for men could hardly have attempted such a bold and surprising structure.

But this, I must tell your majesty, was an after thought: it did not occur to me at the moment. I did not even stop to admire the magnificent columns and arcades which I saw on all sides, and, without pausing to observe the regularity with which the treasures were ranged, like an eagle seizing her prey I fell upon the first heap of golden coin that I came to and began to fill the sack I had in my hand as full as it could hold. My sacks were all large, and I would have filled them all had I not been obliged to proportion my burden to the strength of the camels. The dervise did the same, but I perceived he paid more attention to the jewels, and when he told me the reason I followed his example, so that we took away much more jewels than gold.

When we had filled our sacks, and loaded our camels, we had nothing left to do but to shut up the treasure, and go on our way.

But before we departed, the dervise went again into the treasury, where there were a great many wrought vessels of gold of different forms. I observed that he took out of one of these vessels a little box of a certain wood which I knew not, and put it into his breast, but first showed me that it contained only a kind of pomatum.

The dervise used the same incantations to shut the treasury as he had done to open it, and after he had pronounced a few words, the doors

closed, and the rock seemed as solid and entire as before.

Then we divided our camels. I put myself at the head of the forty which I had reserved for myself, and the dervise placed himself at the head of the rest, which I had given him. We went out of the valley by the way we had entered, and travelled together till we came to the great road, where we were to part, the dervise to go to Balsora, and I to Bagdad. To thank him for so great a kindness, I made use of the most expressive terms, testifying my gratitude for the preference he had shown me before all other men in letting me have a share of such riches. We embraced each other with great joy, and taking our leave, pursued our different ways.

I had not gone far, following my camels, which paced quietly on the track I had put them into, before the demon of ingratitude and envy took possession of my heart, and I deplored the loss of my forty camels, and much more the riches wherewith they were loaded. "The dervise," said I to myself, "has no occasion for all this wealth, since he is master of the treasure, and may have as much as he pleases." So I gave myself up to the blackest ingratitude, and determined immediately to take the camels with their loading from him.

To execute this design, I first stopped my own camels, and then ran after the dervise, called to him as loud as I could, giving him to understand that I had something material to say, and made a sign to him to stop, which he accordingly did.

When I came up to him, I said, "Brother I had no sooner parted from you than a thought came into my head which neither of us had reflected on before. You are a good dervise used to live in tranquillity, disengaged from all the cares of the world, and intent only upon serving God. You know not, perhaps, what trouble you have taken upon yourself, to look after so many camels. If you would be well advised, you would keep but thirty, you will find them sufficiently trouble some to manage. Take my word, I have had experience."

"I believe you are right," replied the dervise, who found he was not able to contend with me, "I own I never thought of this. I begin already to be uneasy at what you have stated. Choose which ten you please, and take them, and go in God's keeping."

I set ten apart, and after I had driven them off put them in the road to follow the others. I could not have imagined that the dervise would have been so easily persuaded to part with his camels, which

wish you would be content with that alone. I would order you to go and address yourself to the young enchantress, to end the metamorphosis she has inflicted, but that I know the obduracy and incorrigible cruelty of magicians of both sexes, who abuse their art, and were I not apprehensive that the second effect of your wife's revenge might be more violent than the first."

The caliph, who was naturally mild and compassionate to all sufferers, after he had declared his mind to Sidi Nonnan, addressed himself to the third person the grand vizier Gausar had summoned to attend. "Cogia Hassan" said he, "passing yesterday by your house, it seemed so magnificent that I had a curiosity to know to whom it belonged, and was told that you, whose trade is so mean that a man can scarcely get his bread by it, built it after you had followed that trade some years. I was likewise informed that you make a good use of the riches God has blessed you with, and that your neighbours speak well of you.

"All this pleases me well" added the caliph, "and I am persuaded that the means by which Providence has been pleased to bestow these gifts on you must have been very extraordinary. I am curious to know the particulars from your own mouth and send for you on purpose to have that satisfaction. Speak truly, that when I know your story, I may rejoice in your good fortune.

"But that you may not suspect my curiosity, and imagine I have any other interest than what

I tell you I declare, that far from having any pretensions, I give you my word you shall enjoy freely all you powers."

On these assurances of the caliph, Cogia Hassan prostrated himself before the throne, with his forehead down to the carpet, and when he rose up, said, "Commander of the faithful, some persons might have been alarmed at having been summoned to appear before your majesty, but knowing that my conscience was clear, and that I had committed nothing against the laws or your majesty, but, on the contrary, had always the most respectful sentiments and the profoundest veneration for your person, my only fear was that I should not be able to support the splendour of your presence. Nevertheless on the public report of your majesty's receiving favourably and hearing the meanness of your subjects, I took courage, and never doubted but I should have confidence enough to give you all the satisfaction you might require of me. Besides, your majesty has given me a proof of your goodness, by granting me your protection before you know whether I deserve it. I hope, however, you will retain the favourable sentiment you have conceived when, in obedience to your command, I shall have related my adventures."

After this little compliment to conciliate the caliph's goodwill and attention, and after some more of his recollection Cogia Hassan related his story in the following manner —



THE STORY OF COGIA HASSAN ALHABBAL

COMMANDER of the faithful that your majesty may the better understand by what means I arrived at the happiness I now enjoy, I must acquaint you there are two intimate friends, cousins of Bagdad, who can testify the truth of what I shall tell you, and to whom after God, the author of all good, I owe my prosperity.

These two friends are called the one Saadi, the other Saad. Saadi, who is very rich, was always of opinion that no man could be happy in this world without wealth, to live independent of every one.

Saad was of a different opinion, he agreed that riches were necessary to comfort but maintained

that the happiness of a man's life consisted in order without any further eagerness after worldly goods than what was requisite for decent subsistence and benevolent purposes.

Saad himself is one of this number, and lives happy and contented in his station, and though Saadi is infinitely more opulent, their friendship is very sincere, and the richer sets no more value on himself than the other. They never had any dispute on this point, in all other things their unity of sentiment has been remarkable.

One day, as they were talking upon this subject, as I have since been informed by them both, Saadi

affirmed that poverty proceeded from men's being born poor, or spending their fortunes in luxury and careless living, or by some of those unforeseen fatalities which do not often occur. "My opinion," said he, "is that most people's poverty is owing to their wanting at first a sufficient sum of money to raise them above want, by employing their industry to improve it. For," continued he, "if they once had such a sum, and made a right use of it, they would not only live well, but would infallibly grow rich."

Saad could not agree with this sentiment. "The way," said he, "which you propose to make a poor man rich is not so certain as you imagine. Your plan is very hazardous, and I can bring many arguments against your opinion, but that they would carry us too far into dispute. I believe, with as much probability, that a poor man may become rich by other means than by money, and there are people who have made as large and surprising fortunes by mere chance as others have done by money, with all their good economy and management to increase it by the best conducted trade."

"Saad," replied Saadi, "I see we shall not come to any determination by my persisting to oppose my opinion against yours. I shall make an experiment to convince you, by giving a sum of money to some artisan whose ancestors from father to son have always been poor, lived only from day to day, and died as insignificant as they were born. If I have not the success I expect, you will try if you can have better by the means you employ."

Some days after this dispute, these two friends happened to walk out together, and passed through the street where I was at work at my trade of rope-making, which I learned of my father, who learned it of his, and he of his ancestors, and by my dress and appearance it was no hard matter for them to guess my poverty.

Saad, remembering Saadi's engagement, said, "If you have not forgotten what you said, there is a man," pointing to me, "whom I can remember a long time working at his trade of rope making, and in the same poverty. He is a worthy subject for your liberality, and a proper person to make your experiment upon." "I so well remember the conversation," replied Saadi, "that I have ever since carried a sufficient sum about me for the purpose, and only waited for an opportunity of our being together, that you might be witness of the fact. Let us go to him, and know if he is really necessitous."

The two friends came to me, and I, seeing that they had a mind to speak, left off work. They both accosted me with the common salutation, and Saadi, wishing me peace, asked my name.

I returned their salutation, and answered Saadi's question, saying to him, "Sir, my name is Hassan, but by reason of my trade I am commonly known by the name of Hassan Alhabbal."

"Hassan," replied Saadi: "as there is no occupation but what a man may live by, I doubt not but yours produces enough for you to live well, and I am amazed that during the long time you have worked at your trade you have not

saved enough to lay in a good stock of hemp, to extend your manufacture, and employ more hands, by the profit of whose work you might soon increase your income."

"Sir," replied I, "you will be no longer amazed that I have not saved money, and taken the way you mention to become rich, when you know that, let me work as hard as I can from morning till night, I can hardly get enough to keep my family in bread and pulse. I have a wife and five children, not one of whom is old enough to be of the least assistance. I must feed and clothe them, and in our poor way of living, they still want many necessities, which they can ill do without. And though hemp is not very dear, I must have money



Here, take this purse" (p. 640)

ron is only fit to broil small fish and
made her set a pot big enough to boil it." That
women of sense," answered I, "dress it as you
like it either way" and then I went
weeping and hood and I
formed of o
at, in stead o
loss pat ently
God, and ble
pieces of gold
taken back but
ten, which by it
a great relief to us.

My wife at first
as time softens th
grow easy It
poorly, but w
Do not we
light, and
fore wh
that we
well as w
God, as I
have overu
not to cov

I shall no
ord reflect
s and
y as
ad o

At night when the lamp was lighted, and the
children were still playing with the diamond they
perceived that it gave light when my wife, who
was getting our supper ready stood between them
and the lamp upon which they snatched it from



The man took the pot and brain (p. 642)

found in it a large diamond which, when she
washed it, she took for a piece of glass indeed,
she had heard talk of diamonds, but if she had
ever seen or handled one she would not have
known how to distinguish it.

She gave it to the youngest of our children
for a plaything and his brothers and sisters handed
it about from one to another to admire its brilli-
ance and beauty.

one another to try it and the younger children
fell a-crying, because the elder ones would not let
them have it long enough. But as a little matter
amuses children and makes them squabble and
fall out, my wife and I took no notice of their
noise which presently ceased when the bigger ones
supped with us and my wife had given the younger
each the real one.

After supper the children got together again and

began to make the same noise. Then I called to the eldest, to know what was the matter, who told me that it was about a piece of glass, which gave a light when his back was to the lamp. I bade him bring it to me, and made the experiment myself, and it appeared so extraordinary that I asked my wife what it was. She told me it was a piece of glass which she had found in cleaning the fish.

I thought, like herself, that it was a bit of glass, but was resolved to make a further experiment with it, and therefore bade my wife put the lamp in the chimney, which she did. Then we found that the supposed piece of glass gave so great a light that we might see to go to bed without the lamp. So I put it out, and placed the bit of glass upon the chimney to light us. "Look," said I, "this is another advantage that Saad's friend's piece of lead procures us—it will spare us the expense of oil."

When the children saw the lamp was out, and that the bit of glass supplied its place, they cried so loud, and made so great a noise from astonishment, that it was enough to alarm the neighbourhood, and before my wife and I could quiet them we were forced to make a greater noise, nor could we silence them till we had put them to bed, and after talking a long while in their way about the wonderful light of a bit of glass, they fell asleep. After they were asleep, my wife and I lay down to rest. Next morning, without thinking any more about the glass, I went to work as usual, which ought not to seem strange for such a man as I, who had never seen any diamonds, or, if I had, never attended to their value.

But before I proceed, I must tell your majesty that there was but a slight partition-wall between my house and that of my next neighbour, who was a rich Jew and a jeweller, and the chamber that he and his wife occupied joined to ours. They were both asleep, and the noise my children made awakened them.

The next morning the jeweller's wife came to mine to complain of being disturbed out of their first sleep. "Good neighbour Rachael" (which was the Jew's wife's name) said my wife, "I am very sorry for what happened, and hope you will excuse it, you must know it was caused by the children. Come in, and I shall show you what was the occasion of all the noise."

The Jewess went in with her, and my wife, taking the diamond (for such it really was, and a very extraordinary one) off the chimney piece, gave it into her hands. "See here," said she, "it was this piece of glass that caused the disturbance," and while the Jewess, who understood all sorts of precious stones and

admiration, my wife told her how she had found it in the fish, and what had happened.

"Indeed, Aischach" (which was my wife's name), said the jeweller's wife, giving her the diamond again, "I believe, as you do, it is a piece of glass, but as it is more beautiful than common glass, and as I have just such another piece at home, I shall buy it, if you will sell it."

The children, who heard talk of selling their plaything presently interrupted the conversation, crying and begging their mother not to part with the glass, and she, to quiet them, promised she would not.

The Jewess, being thus prevented in her intended swindling bargain by my children, went away, but first whispered to my wife, who followed her to the door, if she had a mind to sell it, not to show it to anybody without acquainting her.

The Jew went out early in the morning to his shop in that part of the town where the jewellers sell their goods. Thither his wife followed and told him the discovery she had made. She gave him an account of the size and weight of the diamond, and of its beauty, water, and lustre, and particularly of the light which it gave in the night, according to my wife's account, which was the more credible as she was uninformed.

The Jew sent his wife immediately to treat, and to offer her a trifle at first, as she should think fit, and then to raise her price by degrees, but to be sure to bring it, cost what it would. Accordingly his wife came again to mine privately, and asked her if she would take twenty pieces of gold for the piece of glass.

My wife, thinking the sum too considerable for a mere piece of glass, as she had thought it, would not make any bargain, but told her she could not part with it till she had spoken with me. In the meantime I came home from my work to dinner. As they were talking at the door, my wife stopped me, and asked me if I would sell the piece of glass she had found in the fish for twenty pieces of gold, which our neighbour offered her. I returned no answer, but reflected immediately on the assurance with which Saad, in giving me the piece of lead, told me it would make my fortune. The Jewess fancying that the low price she had offered was the reason I made no reply, said, "I shall give you fifty, neighbour, if that will do."

As soon as I found that she rose so suddenly from twenty to fifty, I told her that I expected a great deal more. "Well neighbour," said she, "I shall give you a hundred, and that is so much, I leave not whether my husband will approve my

vent to the forest, and when he came near the rock, having seen neither his brother nor his mules on the way was seriously alarmed to see some blood spilt near the door which he took for an ill

other two asses he loaded with bags of gold, covering them with wood also as before and then bidding the door shut, came away but was so cautious as to stop some time at the end of the forest, where he



th their sabres soon deprived him of life (p. 659)

comes and when he had pronounced the words, and the door had opened, he was struck with horror at the dismal sight of his brother's quarters. He was not long in determining how he should pay the last dues to his brother and without adverting to the little affection he had shown towards him went into the cave to find something to enshroud his remains, and having loaded one of his asses with them, and covered them over with wood, the

might not go into the town before night. When he came home he drove the two asses loaded with gold into his little yard and left the care of loading them to his wife while he led the other to his sister-in-law's house.

Ali Baba knocked at the door which was opened by Morgiana, an intelligent slave faithful in attempts to ensure success in the most difficult undertakings, and Ali Baba knew her to be such. When the

on the way
to the
house to
the

he came into the court he unloaded the ass, and taking Morgiana aside, said to her, "The first thing I ask of you is an inviolable secrecy, which you will find is necessary both for your mistress's sake and mine. Your master's body is contained in these two bundles, and our business is to bury him as if he had died a natural death. Go, tell your mistress I want to speak with her, and don't forget what I have said to you."

Morgiana went to her mistress, and Ali Baba followed her.

"Well, brother," said she, "what news do you bring of my husband? I see no comfort in your countenance." "Sister," answered Ali Baba, "I cannot satisfy your inquiries unless you hear my story from the beginning to the end, for it is of as much import



MORGIANA LEADING ALI BABA
MUSTAPHA (p. 662)

same time I know the necessity of the secrecy you require, and I must constrain myself. Say on, I shall hear you."

Then Ali Baba detailed the incidents of his journey, till he came to the finding of Cassim's body. "Now," said he, "sister, I have something to say which will afflict you the more, because it is perhaps what you so little expect, but it cannot now be remedied. If my endeavours can comfort you, I offer to put that which God hath sent me to what you have, and marry you, assuring you that my wife will not be jealous, and that we shall live happily together. If this proposal is agreeable to you, we must think of acting so as that my brother shall appear to have died a natural death. I think you may leave the management of



"Cassim's wife stayed at home mourning" (p. 662)

you as to me to keep what has happened. "Alas!" said she, "this preamble lets me know that my husband is dead, but at the

the business to Morgiana, and I shall contribute all that lies in my power."

What could Cassim's widow do better than

she said to Abdalla, "Take your tabor, and let us go and divert our master and his son's guest, as we do sometimes when he is alone."

Abdalla took his tabor, and played all the way into the hall before Morgiana, who, when she came to the door, made a low obeisance, with a deliberate air, in order to draw attention, and by way of asking leave to exhibit her skill. Abdalla, seeing that his master had a mind to say something, left off playing. "Come in, Morgiana," said Ali Baba, "and let Cogia Houssain see what you can do, that he may tell us what he thinks of you."—But, sir, said he, turning towards his guest, "do not think that I put myself to any expense to give you this diversion since these are only my slave and my cook and housekeeper. I hope you will not find the entertainment they give us disagreeable."

Cogia Houssain, who had not expected this diversion after supper, began to fear that he should not be able to improve the opportunity that he thought he had found, but hoped, if he now missed his aim, to secure it another time, by keeping up a friendly correspondence with the father and son, therefore, though he could have wished Ali Baba would have declined the dance, he pretended to be obliged to him for it, and had the complaisance to express his satisfaction at what he saw pleased his host.

As soon as Abdalla saw that Ali Baba and Cogia Houssain had done talking he began to play on the tabor, and accompanied it with an air, to which Morgiana, who was an excellent performer, danced after such a manner as would have created admiration in any other company but that before which she now exhibited, among whom, perhaps, none but the false Cogia Houssain was in the least attentive to her, the rest having seen her so frequently.

After she had danced several dances with equal propriety and grace she drew the poniard, and holding it in her hand, began a dance in which she outdid herself by the many different figures and light movements, and the surprising leaps and wonderful exertions with which she accompanied it. Sometimes she presented the poniard to the breast of one of the spectators, and sometimes to that of another, and oftentimes seemed to strike her own. At last, as if she were out of breath, she snatched the tabor from Abdalla with her left hand, and holding the dagger in her right, presented the other side of the tabor after the manner of those who get a livelihood by dancing, and solicit the liberality of the spectators.

Ali Baba put a piece of gold into the tabor, as did also his son, and Cogia Houssain, seeing that she was coming to him, pulled his purse out of his bosom to make her a present, but while he was putting his hand into it, Morgiana, with a courage and resolution worthy of herself, plunged the poniard into his heart.

Ali Baba and his son, shocked at this action, cried out. "Unhappy wretch!" exclaimed Ali Baba, "what have you done to ruin me and my family?" "It was to preserve, not to ruin you," answered Morgiana, "for see here," continued she, opening Cogia Houssain's garment, and showing the dagger, "what an enemy you have entertained! Look at him, and you will find him to be both the fictitious oil merchant and the captain of the gang of forty robbers. Remember, too, that he would eat no salt with you, and what would you have more to persuade you of his wicked design? Before I saw him, I suspected him as soon as you told me you had such a guest. You now find that my suspicion was not groundless."

Ali Baba, who immediately felt the new obligation he had to Morgiana for saving his life a second time, embraced her. "Morgiana," said he, "I give you your liberty, and then promised that my gratitude should not stop there, but that I would give you higher proofs of its sincerity, which I now do, by making you my daughter-in-law." Then, addressing himself to his son, he said, "I believe you, son, to be so dutiful a child, that you will not refuse Morgiana for your wife. You see that Cogia Houssain sought your friendship with a treacherous design to take away my life, and if he had succeeded, there is no doubt but that he would have sacrificed you also to his revenge. Consider, that by marrying Morgiana, you marry the preserver of my family and your own."

The son far from showing any dislike, readily consented to the marriage, not only because he would not disobey his father, but because it was agreeable to his inclination.

After this, they thought of burying the captain of the robbers with his comrades, and did it so privately that nobody knew anything of it till a great many years after, when no one had any concern in the publication of this remarkable history.

A few days afterwards, Ali Baba celebrated the nuptials of his son and Morgiana with great solemnity, a sumptuous feast, and the usual dancing and spectacles, and had the satisfaction of seeing that his friends and neighbours, whom he invited, had no knowledge of the true motives of the

marriage; but that those who were not unacquainted with Morgiana's estimable qualities commended his generosity and goodness of heart.

Cassim's mangled remains, for fear of being surprised. He kept away after the death of the thirty-seven robbers and their captain, supposing the



"Ali Baba celebrated the nuptials of his son and Morgiana." (p. 674).

Ali Baba forbore, a long time after this marriage, from going again to the robbers' cave, as he had done from the time he brought away his brother

other two robbers, whom he could get no account of, might be alive.

But at the year's end, when he found they had

why he asked the question coloured "Come along with me, my lad," said the grand vizier, grand vizier encouraged her and promised that her son should return in less than an hour's time.



The mother and son were called upon to examine the vessel, and reported as follows.

"The commander of the faithful wants to see you." The mother was alarmed when she saw the grand vizier would take her son with him, and asked upon what account the caliph wanted him. The

when she would know it from herself. "If it be so, sir," said the mother, "give me leave to dress him first, that he may be fit to appear before the commander of the faithful." which the vizier

readily complied with. As soon as the child was dressed, the vizier carried him away, and presented him to the caliph, at the time he had appointed to hear Ali Cogia and the merchant.

The caliph, who saw that the boy was much abashed, to encourage him, said, "Come to me, child, and tell me if it was you who determined the affair between Ali Cogia and the merchant who cheated him of his money. I saw and heard the decision, and am very well pleased with you." The boy answered modestly that it was he. "Well, my son," replied the caliph, "come and sit down by me, and you will see the true Ali Cogia and the true merchant."

The caliph then took him by the hand, and set him on the throne beside him, and asked for the two parties.

When they were introduced, they prostrated themselves before the throne, bowing their heads quite down to the carpet that covered it. Afterwards the caliph said to them, "Plead each of you your cause before this child, who will hear and do you justice, and if he should be at a loss, I shall assist him."

Ali Cogia and the merchant pleaded one after the other, but when the merchant proposed his oath as before, the child said, "It is too soon, it is proper that we should see the jar of olives."

At these words, Ali Cogia presented the jar,

placed it at the caliph's feet, and opened it. The caliph looked at the olives, took one and tasted it, giving another to the boy. Afterwards the merchants were called, who examined the olives, and reported that they were good, and of that year. The boy told them that Ali Cogia affirmed that it was seven years since he had put them up, when they returned the same answer as the children who had represented them the night before.

Though the wretch who was accused saw plainly that these merchants' opinions must convict him, yet he would say something in his own justification. But the child, instead of ordering him to be hanged, looked at the caliph, and said, "Commander of the faithful, this is no jesting matter, it is your majesty that must condemn him to death, and not me, though I did it yesterday in play."

The caliph, fully satisfied of the merchant's villainy, delivered him into the hand of the ministers of justice to be hanged. This sentence was executed upon him, after he had confessed where he had concealed the thousand pieces of gold, which were restored to Ali Cogia. The monarch, most just and equitable, then turning to the cad, bade him learn of that child to acquit himself more exactly of his duty, and embracing the boy, sent him home with a purse of a hundred pieces of gold, as a token of his liberality and admiration of his acuteness.



THE STORY OF THE ENCHANTED HORSE

THE NEVROUZ,* or the New Day, which is the first of the year and spring, is observed as an ancient and solemn feast throughout Persia, which has been continued from the time of idolatry, and our prophet's religion, pure as it is, and true as we hold it, has not been able to abolish that heathenish custom, and the superstitious ceremonies which are observed, not only in the great cities, but cele-

brated with extraordinary rejoicings in every little town, village, and hamlet.

But the rejoicings are the most extraordinary at the court, for the variety of new and surprising spectacles, inasmuch that strangers are invited from the neighbouring states, and the most remote parts, by the rewards and liberality of the sovereign towards those who are the most excellent in their invention and contrivance. In short, nothing in the rest of the world can compare with the magnificence of this festival.

On one of these festival days, after the most ingenious artists of the country had repaired to Schiraz, where the court then resided, had entertained the king and all his court with their productions, and had been liberally rewarded, accord- ing

* Nevrouz, or the New Day is the name which the ancient Persians gave to the first day of their year which was solar. Gluschni, king of the first dynasty of the Paschadians, instituted the solemnity of the Nevrouz, which is still celebrated by the Persians, though they are Mohammedans, and consequently obliged to use the Arabian year which is lunar. The first day was fixed in the vernal equinox, at the point when the sun enters into the first degree of Aries. There is another Nevrouz of the autumnal equinox.—*D'Herklot*

why he asked the question, coloured. "Come along with me, my lad," said the grand vizier; grand vizier encouraged her, and promised that her son should return in less than an hour's time.



* The merchants were called, who examined the slaves, and reported that they were good " (A. 663).

"the commander of the faithful wants to see you." The mother was alarmed when she saw the grand vizier would take her son with him, and asked upon what account the caliph wanted him. The

when she would know it from himself. "If it be so, sir," said the mother, "give me leave to dress him first, that he may be fit to appear before the commander of the faithful;" which the vizier

readily complied with. As soon as the child was dressed, the vizier carried him away, and presented him to the caliph, at the time he had appointed to hear Ali Cogia and the merchant.

The caliph, who saw that the boy was much abashed, to encourage him, said, "Come to me, child, and tell me if it was you who determined the affair between Ali Cogia and the merchant who cheated him of his money. I saw and heard the decision, and am very well pleased with you." The boy answered modestly that it was he. "Well, my son," replied the caliph, "come and sit down by me, and you will see the true Ali Cogia and the true merchant."

The caliph then took him by the hand, and set him on the throne beside him, and asked for the two parties.

When they were introduced, they prostrated themselves before the throne, bowing their heads quite down to the carpet that covered it. Afterwards the caliph said to them, "Plead each of you your cause before this child, who will hear and do you justice, and if he should be at a loss, I shall assist him."

Ali Cogia and the merchant pleaded one after the other, but when the merchant proposed his oath as before, the child said, "It is too soon, it is proper that we should see the jar of olives."

At these words, Ali Cogia presented the jar,

placed it at the caliph's feet, and opened it. The caliph looked at the olives, took one and tasted it, giving another to the boy. Afterwards the merchants were called, who examined the olives, and reported that they were good, and of that year. The boy told them that Ali Cogia affirmed that it was seven years since he had put them up, when they returned the same answer as the children who had represented them the night before.

Though the wretch who was accused saw plainly that these merchants' opinions must convict him, yet he would say something in his own justification. But the child, instead of ordering him to be hanged, looked at the caliph, and said, "Commander of the faithful, this is no jesting matter, it is your majesty that must condemn him to death, and not me, though I did it yesterday in play."

The caliph, fully satisfied of the merchant's villany, delivered him into the hand of the ministers of justice to be hanged. This sentence was executed upon him, after he had confessed where he had concealed the thousand pieces of gold, which were restored to Ali Cogia. The monarch, most just and equitable, then turning to the cadi, bade him learn of that child to acquit himself more exactly of his duty, and embracing the boy, sent him home with a purse of a hundred pieces of gold, as a token of his liberality and admiration of his acuteness.



THE STORY OF THE ENCHANTED HORSE

THE NEVROUZ,* or the New Day, which is the first of the year and spring, is observed as an ancient and solemn feast throughout Persia, which has been continued from the time of idolatry, and our prophet's religion, pure as it is, and true as we hold it, has not been able to abolish that heathenish custom, and the superstitious ceremonies which are observed, not only in the great cities, but cele-

brated with extraordinary rejoicings in every little town, village, and hamlet.

But the rejoicings are the most extraordinary at the court, for the variety of new and surprising spectacles, inasmuch that strangers are invited from the neighbouring states, and the most remote parts, by the rewards and liberality of the sovereign towards those who are the most excellent in their invention and contrivance. In short, nothing in the rest of the world can compare with the magnificence of this festival.

On one of these festival days, after the most ingenious artists of the country had repaired to Schiraz, where the court then resided, had entertained the king and all his court with their productions, and had been liberally rewarded, according

* "Nevrouz," or the New Day is the name which the ancient Persians gave to the first day of their year which was solar. Garshild, king of the first dynasty of the Fuchadians, instituted the solemnity of the Nevrouz, which is still celebrated by the Persians, though they are Mohammedans, and consequently obliged to use the Arabian year which is lunar. The first day was fixed in the vernal equinox, at the point when the sun enters into the first degree of Aries. There is another Nevrouz of the autumnal equinox.—*D'Herbelot*

chamber in which you found me last night, but as the chief of my attendants has the liberty of entering it, and never comes further without my leave, from my impatience to hear the surprising adventure which procured me the happiness of seeing you, I chose to come hither that we may not be interrupted: therefore I beg you to give me that satisfaction, which will highly oblige me."

Prince Firouz Schah, to gratify the prince of Bengal, began with describing the festival at the Nevrouz, relating all the sights which had adorned the court of Persia and the people of one az. Afterwards he came to the Enchanted Horse, the description of which, with the account of the wonders which the Hindoo had performed before so august an assembly, convinced the princess that nothing of the kind could be imagined more surprising in the world. "You will think, charming princess," continued the prince of Persia, "that the king, my father, desires not what he gives for anything that is precious, would be very desirous to purchase such a rarity. He asked the Hindoo what he would have for him who made an extravagant reply telling the king that he had not bought him, but taken him in exchange for his only daughter, and could not part with him but on the like condition which was to have his consent to marry the princess my sister."

"The crowd of courtiers, who stood about the king, my father, hearing the extravagance of this proposal, laughed loudly and I for my part, concerned such indignation, that I could not disguise it, and the more so, because I saw that my father was considering with himself what answer he should give. In short, I believe he would have granted him what he asked, if I had not represented to him how injurious it would be to his honour; yet my remonstrance could not bring him entirely to quit his design of sacrificing the princess my sister to so despicable a person. He fancied he should bring me over to his opinion, if once I could comprehend, as he imagined he did, the singular worth of this horse. With this view he would have me mount, and make trial of him myself."

"To please my father I mounted the horse, and as soon as I was upon his back put my hand upon a peg as I had seen the Hindoo do before, to make the horse mount in the air never staying to take instructions from the owner for his guidance or descent. The instant I touched the peg the horse mounted as swift as an arrow shot out of a bow and I was presently at such a distance from the earth, that I could not distinguish any object

From the swiftness of the motion, I was for some time unapprehensive of the danger to which I was exposed; but when I grew sensible of it, I endeavoured to turn the peg the contrary way. But the experiment would not answer my expectation, and still the horse rose, and carried me a greater distance from the earth. At last I perceived another peg which I turned, and then I saw that the horse descended towards the earth, and presently I found myself so surrounded with darkness, that it was impossible for me to guide the animal. In this condition I laid the bridle on his neck, and trusted myself to the will of God to dispose of my fate."

"At length the horse stopped. I got off his back, and examining whereabouts I might be perceived myself on the terrace of this palace, and found the door of the staircase half open. I came softly down the stairs, and seeing a door open, put my head into the room, and perceived some blacks asleep, and a great light in an adjoining chamber. The necessity I was under notwithstanding the inevitable danger to which I would have been exposed if the blacks had waked, inspired me with the boldness, or rather rashness, of crossing the room to get to the other."

"It is needless," added the prince, "to tell you the rest, since you are not unacquainted with all that passed afterwards. But I am obliged in duty to thank you for your goodness and generosity, and to beg of you to let me know how I may show my gratitude. According to the law of nations, I am already your slave and cannot make you an offer of my person; there only remains my heart. But, alas! princess, what do I say? My heart is no longer my own: your charms have forced it from me, but in such a way that I shall never ask for it again: give me leave, therefore, to declare you mistress both of my heart and inclination."

These last words of the prince were pronounced with such an air and tone that the princess of Bengal never doubted a moment of the effect she had expected from her charms: neither did she seem to resent the precipitate declaration of the prince of Persia. Her blushes served but to heighten her beauty and render her more amiable in his eyes."

As soon as she had recovered herself she replied, "Prince, you have given me sensible pleasure, by telling me your wonderful adventure. But, on the other hand I could hardly forbear shuddering when I thought on the height you were in the air, and though I have the good fortune to see you here safe and well, I was in pain to see

came to that part where the horse alighted on the terrace of my palace. The same thing might have happened in a thousand other places. I am glad that chance has given me the preference to the whole world and the opportunity of letting you know that it could not have conducted you to any place where you could have been received with greater pleasure.

deserves it, I should be sorry to give you an occasion of being guilty of infidelity to her."

Prince Firouz Shah would have protested that when he left Persia he was master of his own heart, but at that instant, one of the princesses ladies in waiting came to tell her that a collation was served up.

This interruption delivered the prince and prin



An agreeable prospect into the palace garden. (p. 692).

"But, princess," continued she, "I should think myself offended that you believed that the thought you mentioned of my slave was serious and that it did not proceed from your politeness rather than from a sincerely friendly sentiment for by the reception I gave you last night you might assure yourself you are here as in a liberty as in the midst of the court of Persia."

"As to your heart," said the princess of Bengal, in a tone which evoked considerable agitation, "as I am permitted that you have not lived so long without dining of it and that you could not fail of making a princess who

cess from an explanation which would have been equally embarrassing to both and of which they stood not in need. The princess of Bengal was fully convinced of the prince of Persia's sincerity, and the prince though the princess had not explained herself judged nevertheless by some words she let fall that he had no reason to complain.

As the lady held the door open the princess of Bengal said to the prince of Persia, rising off her seat as he also did from his. "I am not used to eat so early but as I fancied you might have had but an indifferent supper last night I ordered

shall take my leave of you till to-morrow, when you will be better able to relate to me all the circumstances of this strange adventure," and then left her.

The princess of Bengal's joy was inexpressible at finding herself delivered from the violence of a man of whom she could not think without horror. She flattered herself that the sultan of Cashmere would complete his generosity by sending her back to the prince of Persia, when she should have told him her story, and asked that favour of him, but she was much deceived in these hopes, for her deliverer resolved to marry her himself the next day and for that end ordered rejoicings to be made by daybreak, by beating of drums, sounding of trumpets, and other instruments expressive of joy, which not only echoed through the palace, but throughout the city.

The princess of Bengal was awakened by these tumultuous concerts but attributed them to a very different cause from the true one, when the sultan of Cashmere, who had given orders that he should be informed when the princess was ready to receive a visit, came to wait upon her, and after he had inquired as to her health, told her that all these rejoicings were to render their nuptials more solemn and at the same time desired her assent to their union. This declaration put her into such an agitation that she fainted away.

The women-slaves who were present ran to her assistance, and the sultan did all he could to bring her to herself, though it was a long time before they succeeded. But when she recovered, rather than break the promise she had made to prince Firouz Schah, by marrying the sultan of Cashmere, who had proclaimed their nuptials before asking her consent, she resolved to feign madness. She began to utter the most extravagant expressions before the sultan, and even rose off her seat as if to attack him, insomuch that he was greatly afflicted that he had made such a proposal so unreasonable.

His court, to consult them about her disease, and to ask them if they could cure her.

The physicians all agreed that there were several sorts and degrees of this disorder, some curable and others not, and told the sultan that they could not judge of the process of Bengal's unless they might see her, upon which the sultan ordered the attendants to introduce them into the princess's chamber, one after another, according to their rank.

The princess, who foresaw what would happen, and feared that, if she let the physicians feel her pulse, the least experienced of them would soon know that she was in good health, and that her madness was only feigned, flew into such a well-dissembled rage and passion, that she appeared ready to injure those who came near her, so that none of them durst approach her.

Some who pretended to be more skilful than the rest, and boasted of judging of diseases only by sight, ordered her some poisons, which she made the less difficulty to take, well knowing that she could be sick or well at pleasure, and that they could do her no harm.

When the sultan of Cashmere saw that his court physicians could not cure her he called in the most celebrated and experienced of the city, who had as little success. Afterwards he sent for the most famous in the kingdom, who met with no better reception than the others from the princess, and what they prescribed had no better effect. Afterwards he dispatched expresses to the courts of neighbouring sultans, with descriptions of the princess's case, to be distributed among the most famous physicians, with a promise of a magnificent reward to any of them who should come and effect her cure.

Various physicians arrived from all parts, and tried their skill, but none of them could boast of

sultan of Cashmere At the name of the princess | at a khan where the same day he was told the story
of Bengal and supposing she could exist no | of the princess and the fate of the Hindoo, which



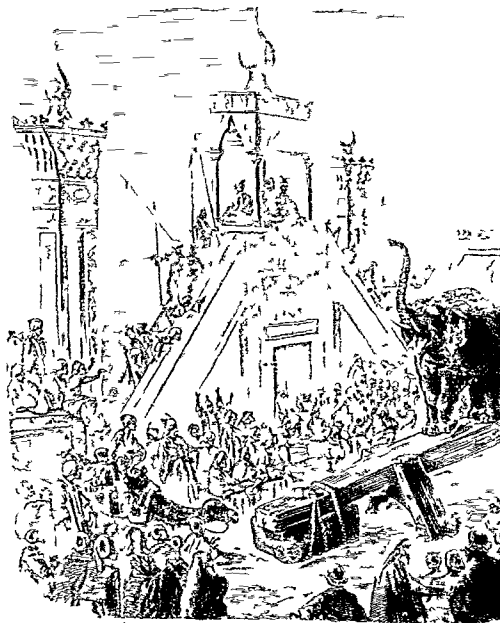
He ran the races about the horse (p. 7).

other princess of Bengal than her upon whose account he had undertaken his travels, the prince hastened towards the kingdom of Cashmere and on his arrival at the capital took up his lodging

He had so richly deserved. By all the circumstances as the prince knew he could not be deceived and that she was the beloved object he had sought so long.

least four or five rows, and painted almost all with the same fanciful brilliancy, formed the other

On each side of the square some little distance from each other were ranged a thousand



hereby by the motion of the body and trunk, with brasses (p. 707).

three or four. But what was more particular in these scaffolds, they could turn and make them change their fronts, so as to present different decorations to the eye every hour.

elephants, sumptuously caparisoned and having upon his back a square wooden cage, in which were musicians and buffoons, and the trunks, ears, and bodies of these elephants

were painted with cannabar and other colours, representing grotesque figures.

But what prince Houssain most of all admired, as a proof of the industry, address, and inventive genius of the Hindoos, was to see the largest of these elephants stand with his four feet on a post fixed into the earth, and standing out of it above two feet, playing and beating time with his trunk to the music. Besides this, he admired another elephant, as large as the former, set upon a plank laid across a strong beam about ten feet high, with a sufficiently heavy weight at the other end, which balanced him, while he kept time, by the motions of his body and trunk, with the music, as well as the other elephant. The Hindoos, after having listened on the com'posse, had drawn the other end of the board down to the ground, and made the elephant get upon it.

Prince Houssain might have made a longer stay in the kingdom and court of Bsnagar, where he would have been agreeably diverted by a great variety of other wonders, till the last day of the year, whereon he and his brothers had appointed to meet. But he was so well satisfied with what he had seen, and his thoughts ran so much upon the object of his love, that after such success in meeting with his carpet, reflecting on the beauty and charms of the princess Nouronihar increased every day the violence of his passion, and he fancied he should be more easy and happy the nearer he was to her. After he had satisfied the master of the khan for his apartment, and told him the hour when he might come for the key, without mentioning how he should travel, he shut the door put the key on the outside, and spreading the carpet, he and the officer he had brought with him sat down upon it, and as soon as he had formed his wish, they were transported to the inn at which he and his brothers were to meet, and where he passed for a merchant until their arrival.

Prince Ali, prince Houssain's second brother, who had designed to travel into Persia, in conformity to the intention of the sultan of the Indies took that road, having three days after he parted with his brothers joined a caravan, and after four months' travelling arrived at Schiraz, which was then the capital of the kingdom of Persia, and having in the way contracted a friendship with some merchants passed for a jeweller, and lodged in the same khan with them.

The next morning, while the merchants were opening their bales of merchandise, prince Ali, who travelled only for his pleasure, and had brought nothing but necessaries with him, after he

had dressed, took a walk into that quarter of the town where they sold precious stones, gold and silver works, brocades, silks, fine linens, and other choice and valuable articles, and which was at Schiraz called the bezestein. It was a spacious and well built place, arched over, within the arcades of which were shops. Prince Ali soon rambled through the bezestein, and with admiration judged of the riches of the place by the prodigious quantities of the most precious merchandise exposed to view.

Among the criers who passed backwards and forwards with several sorts of goods, offering to sell them, he was not a little surprised to see one who held in his hand an ivory tube, of about a foot in length, and about an inch thick, which he cried at thirty purses. At first he thought the crier mad, and, to inform himself, went to a shop, and said to the merchant, who stood at the door, "Pray, sir, is not that man" (pointing to the crier, who cried the ivory tube at thirty purses) "mad? If he is not, I am much deceived." "Indeed, sir," answered the merchant, "he was in his right senses yesterday, and I can assure you he is one of the ablest criers we have, and the most employed of any, as being to be confided in when anything valuable is to be sold, and, if he cries the ivory tube at thirty purses it must be worth as much, or more, on some account or other which does not appear. He will come by presently, when we will call him, and you shall satisfy yourself. In the meantime sit down on my sofa, and rest yourself." Prince Ali accepted of the merchant's obliging offer, and presently the crier passed by. The merchant called him by his name, and, pointing to the prince, said, "Tell that gentleman, who asked me if you were in your right senses, what you mean by crying that ivory tube, which seems not to be worth much, at thirty purses. I should indeed be much amazed myself, if I did not know you were a sensible man." The crier, addressing himself to prince Ali, said, "Sir, you are not the only person who takes me for a madman on the account of this tube: you shall judge yourself whether I am or no, when I have told you its property, and I hope you will value it at as high a price as those I have showed it to already, who had as bad an opinion of me as you have."

"First, sir," pursued the crier, presenting the ivory tube to the prince "observe that this tube is furnished with a glass at both ends, by looking through one of them you will see whatever object you wish to behold." "I am," said the prince, "ready to make you all proper reparation for the

it, was in the greatest astonishment to find it was the same as he had shot. "Certainly," said he to himself "neither I nor any man living could shoot an arrow so far," and finding it lay flat, not sticking into the ground, he judged that it had rebounded from the rock. "There must be some mystery in this," said he to himself again "and it may be to my advantage. Perhaps fortune, to make me amends for depriving me of what I thought the greatest happiness of my life, may have reserved a greater blessing for my comfort."

As these rocks were full of sharp points and indentures, the prince, meditating, entered into one of the cavities and looking about, beheld an iron door, which seemed to have no lock. He feared it was fastened, but pushing against it, it opened, and discovered an easy descent, which he walked down, with his arrow in his hand. At first he thought he was going into a dark place, but presently a light, quite different from that which he had quitted, succeeded, and entering a spacious square, he perceived a magnificent palace the admirable structure of which he had not time to look at, for at the same time a lady of majestic air, and of a beauty to which the richness of her dress and the jewels which adorned her person added no advantage, advanced, attended by a troop of ladies, of whom it was difficult to distinguish which was the mistress, as all were so magnificently attired.

As soon as prince Ahmed perceived the lady, he hastened to pay his respects, and the lady, seeing him coming, prevented him. Addressing him, she said, "Come near, prince Ahmed, you are welcome."

It was with no small surprise that the prince heard himself named in a palace he had never heard of though so near his father's capital, and he could not comprehend how he should be known to a lady who was a stranger to him. At last he returned the lady's compliment, by throwing himself at her feet, and rising up, said, "Madam I return you a thousand thanks for the assurance you give me of welcome to a place where I had reason to believe my imprudent curiosity had made me penetrate too far. But may I without being guilty of rudeness, presume to inquire by what chance you know me? and how you, who live in the same neighbourhood with me, should be so little known by me?" "Prince," said the lady "let us go into the hall, there I shall gratify you in your request more commodiously for us both."

After these words, the lady led prince Ahmed

into the hall, the noble structure of which, the gold and azure which embellished the dome, and the inestimable richness of the furniture, appeared so great a novelty to him, that he could not conceal his admiration, but cried out that he had never in his life beheld its equal. "I can assure you," replied the lady, "that this is but a small part of my palace, as you will judge when you have seen all the apartments." Then she sat down on a sofa, and when the prince at her entreaty had seated himself by her, she continued "You are surprised you say, that I should know you, and yet am unknown to you, but you will be no longer surprised when I inform you who I am. You cannot be ignorant, as the Koran informs you, that the world is inhabited by geni as well as men. I am the daughter of one of the most powerful and distinguished of these geni, and my name is the fury Banou, therefore you ought not to wonder that I know you, the sultan your father, the princes your brothers, and the princess Nouronihar. I am so stranger to your loves or your travels, of which I could tell you all the circumstances, since it was I myself who exposed for sale the artificial apple which you bought at Samarcande, the carpet which prince Houssain met with at Bisanagar, and the tube which prince Ali brought from Schiraz. This is sufficient to let you know that I am not unacquainted with anything that relates to you. I have to add that you seemed to me worthy of a more happy fate than that of possessing the princess Nouronihar, and that you might attain to it, I was present when you drew your arrow, and foreseeing it would not go beyond prince Houssain, I seized it in the air, and gave it the necessary motion to strike against the rocks near which you found it. It is in your power to avail yourself of the favourable opportunity which it presents to make you happy."

As the fury Banou pronounced the last words with a different tone, and looked at the same time tenderly upon prince Ahmed with downcast eyes and a modest blush upon her cheeks, it was not difficult for the prince to comprehend what happiness she meant. He reflected that the princess Nouronihar could never be his, and that the fury Banou excelled her infinitely in beauty and accomplishments and, as far as he could conjecture by the magnificence of the palace where she resided, in immense riches. He blessed the moment that he thought of seeking after his arrow a second time, and yielding to his inclination which drew him towards the new object which had fired his heart, "Madam," replied he, "should I all my life have

the happiness of being your slave and the admirer of the many charms which delight my soul, I should think myself the happiest of men. Pardon the presumption which inspires me to ask this favour, and do not refuse to admit into your court a prince who is entirely devoted to you."

"Prince," answered the fairy, "as I have been long my own mistress, and have no dependence on a parent's consent, it is not as a slave that I would admit you into my court, but as master of all that belongs to me by pledging your faith to me, and taking me as your wife. I hope you will not think it improper that I anticipate you in making this proposal. I am, as I said, mistress of my own will, and must add, that the same customs are not observed among fairies as with human kind, in whom it would not have been right to have made such a hañce, but it is what we do, and we suppose we confer obligation by the practice."

Prince Ahmed made no answer to this declaration but was so penetrated with gratitude that he thought he could not express it better than by kissing the hem of her garment, which she would not give him time to do but presented her hand, which he kissed a thousand times, and kept fast locked in his. "Well, prince Ahmed," said she, "will you not pledge your faith to me, as I do mine to you?" "Yes, madam," replied the prince, in an ecstasy of joy, "what can I do more fortunate for myself, or with greater pleasure? Yes, my sultana, I will give it you with my heart, without the least reserve." "Then," answered the fairy, "you are my husband, and I am your wife. Our marriages are contracted with no other ceremonies, and yet are more firm and indissoluble than those among men, with all their formal ties. But, as I suppose," continued she, "that you have eaten nothing to-day, a slight repast shall be served up for you, while preparations are making for our nuptial feast this evening, and then I shall show you the apartments of my palace."

Some of the fairy's women who came into the hall with them and guessed her intentions went immediately out, and returned with some excellent meats and wines.

When prince Ahmed had refreshed himself, the fairy carried him through all the apartments, where he saw diamonds, rubies, emeralds, and all sorts of fine jewels, intermixed with pearls, agate, jasper, porphyry, and all kinds of precious marbles, not to mention the richness of the furniture, which was inestimable, the whole disposed with such elegant profusion, that the prince acknowledged that there could not be anything in the world

equal to it. "Prince," said the fairy, "if you admire my palace so much, what would you say to the palaces of the chief of our genus, which are much more beautiful, spacious, and magnificent? I could also charm you with my garden, but we shall leave that till another time. Night draws near and it will be time to go to supper."

The next hall which the fairy led the prince into, and where the cloth was laid for the feast, was the only apartment he had not seen and it was not in the least inferior to the others. At his entrance into it, he admired the infinite number of wax candles perfumed with amber, all which, instead of being confused, were placed with so just a symmetry as to form an agreeable and pleasant sight. A large banquet was set out with all sorts of gold plate, so finely wrought, that the workmanship was much more valuable than the weight of the gold. Several choirs of beautiful women richly dressed and whose voices were charming began a concert, accompanied by the most harmonious instruments he had ever heard.

When they were seated, the fairy took care to assist prince Ahmed to the most delicious meats, which she named as she invited him to eat, and which the prince had never heard of, but found so exquisite that he commended them in the highest terms saying that the entertainment she gave him far surpassed those among men. He found also the same excellence in the wines, which neither he nor the fairy tasted till the dessert—which consisted of the choicest sweetmeats and fruits—was served up.

After the dessert, the fairy Banou and prince Ahmed rose and repaired to a sofa, with cushions of fine silk, curiously embroidered with all sorts of large flowers laid at their backs. Presently a great number of genies and fairies danced before them in the chamber where the nuptial couch was prepared, and when they came to the entrance, divided themselves into two rows, to let them pass, after which they made obeisance and retired.

The nuptial festivity was renewed the next day, or rather, every day following the celebration was a continued feast, which the fairy Banou knew how to diversify, by new delicacies, new concerts, new dances, new shows, and new diversions, which were all so gratifying that prince Ahmed, if he had lived a thousand years among men could not have experienced similar enjoyment.

The fairy's intention was not only to give the prince convincing proof of the sincerity of her love, but by so many attentions to let him see that, as he had no pretensions to his father's court, he could

it was in the greatest astonishment to find it was the same as he had shot. "Certainly," said he to himself, "neither I nor any man living could shoot an arrow so far," and finding it lay flat, not a creak, into the ground, he judged that it had rebounded from the rock. "There must be some mystery in this," said he to himself again, and it may be to my advantage. Perhaps fortune, to make me amends for depriving me of what I thought the greatest happiness of my life may have reserved a greater blessing for my comfort."

As these rocks were full of sharp points and indentures, the prince, meditating, entered into one of the cavities, and looking about, beheld an iron door which seemed to have no lock. He feared it was fastened, but pushing against it, it opened, and discovered an easy descent, which he walked down, with his arrow in his hand. At first he thought he was going into a dark place, but presently a light quite different from that which he had quitted, succeeded, and entering a spacious square he perceived a magnificent palace, the admirable structure of which he had not time to look at for at the same time a lady of majestic air and of a beauty to which the richness of her dress and the jewels which adorned her person added no advantage and indeed, attended by a troop of ladies, of whom it was difficult to distinguish which was the mistress, as all were so magnificently attired.

As soon as prince Ahmed perceived the lady he hastened to pay his respects, and the lady seeing him coming, prevented him. Addressing him she said, "Come near prince Ahmed you are welcome."

It was with no small surprise that the prince heard himself named in a palace he had never heard of though so near his father's capital, and he could not comprehend how he should be known to a lady who was a stranger to him. At last he returned the lady's compliment, by throwing himself at her feet, and rising up, said, "Madam, I return you a thousand thanks for the assurance you give me of welcome to a place where I had reason to believe my imprudent curiosity had made me penetrate too far. But may I without being guilty of rudeness, presume to inquire by what chance you know me? and how you, who live in the same neighbourhood with me should be so little known by me?" Prince said the lady "let us go into the hall there I shall gratify you in your request more commodiously for us both."

After these words, the lady led prince Ahmed

into the hall the noble structure of which the gold and azure which embellished the dome, and the inestimable richness of the furniture, appeared as great a novelty to him that he could not express his admiration, but cried out that he had never in his life beheld its equal. "I can assure you," replied the lady that this is but a small part of my palace as you will judge when you have seen all the apartments." Then she sat down on a sofa and when the prince at her entreaty had seated himself by her she continued, "You are surprised you say that I should know you, and yet am unknown to you but you will be no longer surprised when I inform you who I am. You cannot be ignorant, as the Koran informs you that this world is inhabited by geni as well as men. I am the descendant of one of the most powerful and distinguished of these geni, and my name is the fury Larou. There are you ought not to wonder that I know you, the sultan your father the princes your brothers and the princess Nouronihar I am so stranger to your loves or your travels, of which I could tell you all the circumstances, since it was I myself who exposed for sale the artificial sapphire which you bought at Samarcande the carpet which prince Houssain met with at Benagar and the tube which prince Ali brought from Schiraz. This is sufficient to let you know that I am not unacquainted with anything that relates to you. I have to add that you seemed to me worthy of a more happy fate than that of possessing the princess Nouronihar and that you might attain to it, I was present when you drew your arrow and foreseeing it would not go beyond prince Houssain's I seized it in the air and gave it the necessary motion to strike against the rocks near which you found it. It is in your power to avail yourself of the favourable opportunity which it presents to make you happy."

As the fury Larou pronounced the last words with a different tone, and looked at the same time tenderly upon prince Ahmed with downcast eyes and a modest blush upon her cheeks, it was so difficult for the prince to comprehend what happiness she meant. He reflected that the princess Nouronihar could never be his and that the fury Larou excelled her infinitely in beauty and accomplishments, and as far as he could conjecture by the magnificence of the palace where she resided, in immense riches. He blessed the moment that he thought of seeking, after his arrow a second time and yielding to his inclination which drew him towards the new object which had fired his heart "Madam," replied he "should I all my life have

the permission which she knew he so ardently desired. One day she said, "Prince the request you made to be allowed to go and see the sultan your father made me fear that it was only a

this condition, as if I asked a part of I should impose it only because I know that it will give you no concern convinced, as I have already told you I am, of the sincerity of your love.



I entreat you

(p 75)

pretext to conceal your inconstancy and that was the sole motive of my refusal but now as I am fully convinced by your actions and words, that I can depend on your faithfulness, and the testimony of your love I change my resolution, and grant you the permission you sought, on condition that you will first swear to me that your absence will not be long. You could not be uneasy at

since Ahmed would have thrown him. If a the feet to show his gratitude to the prison of "My sultanaress," as I like I am sensible of your favour you grant me but want words to say my thanks. Surely this defect, I conjecture by your own feelings, and be persuaded I wish much more. You may believe that the cause I give me no uneasiness, and I take it to me

as were shown to prince Ahmed at his first arrival, and at sight of their uncommon magnificence she

that in the extent of her dominions she had so many palaces that they could not tell the number of them.



"Look, Sir," proposed the favourite, "it may be also that these suspicions are well-grounded." (p. 726.)

made frequent examinations. But what surprised her most of all was, that the two ladies told her that all she saw and so much admired was a mere fraction of their mistress's grandeur and riches; and

all of different plans and architecture, but equally magnificent and superb. In speaking of many other particulars, they led her at last to the great gate at which prince Ahmed had brought her in.

not succeeded, and said, "By your looks I guess that your journey has been to no purpose, and that you have not made the discovery I expected from your diligence." "Sire," replied the sorceress, "your majesty must give me leave to represent to you that you ought not to judge by my looks whether or no I have acquitted myself well in the execution of the commands with which you were pleased to honour me, but by the faithful report I shall make of all that has happened to me, and by which you will find that I have not neglected anything that could render me worthy of your approbation. The melancholy you observe proceeds from another cause than the want of success which I hope your majesty will have ample reason to be satisfied with, I do not tell you the cause, the relation I shall give will inform you."

The sorceress then related to the sultan of the Indies how, pretending to be sick, prince Ahmed compassionated her, and had her carried into a subterraneous abode, and how he had presented and recommended her to a fairy of incomparable beauty, desiring her by her care to restore her health. Then she told with how much condescension the fairy had immediately ordered two fairies to take care of her and not to leave her till she was recovered, which great condescension," said she, "could proceed from no other person but from a wife to a husband." Afterwards the old sorceress failed not to dwell on her surprise at the front of the palace which she said had not its equal for magnificence in the world. She gave a particular account of the care they took of her, after they had led her into an apartment, of the potion they made her drink, and of the quickness of the cure, which she had pretended as well as her sickness, though she doubted not the virtue of the draught, and lastly of the majesty of the fairy seated on a throne, brilliant with jewels, the value of which exceeded all the riches of the kingdom of the Indies, and all the other treasures beyond computation contained in that vast palace.

Here the sorceress, finishing the account of the success of her commission, and continuing her discourse, said, "What does your majesty think of these unheard-of riches of the fairy? Perhaps you will say you are struck with admiration, and rejoice at the good fortune of prince Ahmed your son who enjoys them in common with the fairy. For my part, were I beg of your majesty to forgive me, if I take the liberty to say that I think otherwise, and that I shudder when I consider the misfortunes which may happen to you from his present situation. And this is the cause of the melancholy

which I could not so well dissemble, but that you soon perceived it. I would believe that prince Ahmed, by his own good disposition, is incapable of undertaking anything against your majesty, but who can answer that the fairy, by her attractions and caresses, and the influence she has over him, may not inspire him with the unnatural design of dethroning your majesty, and seizing the crown of the Indies? This is what your majesty ought to consider as an affair of the utmost importance."

Though the sultan of the Indies was persuaded that prince Ahmed's natural disposition was good, yet he could not help being moved at the representations of the old sorceress, and said, "I thank you for the pains you have taken, and your wholesome caution. I am so sensible of its great importance, that I shall take advice upon it."

He had been consulting with his favourites when he was told of the sorceress's arrival. He ordered her to follow him to them. He acquainted them with what he had learnt, communicated to them also the reason he had to fear the fairy's influence over the prince, and asked them what measures they thought most proper to be taken to prevent so great a misfortune as might possibly happen. One of the favourites, taking upon himself to speak for the rest, said, "Your majesty knows who must be the author of this mischief. In order to prevent it, now he is in your court, you ought not to hesitate to put him under arrest. I will not say, take away his life for that would make too much noise, but make him a close prisoner." This advice all the other favourites unanimously applauded.

The sorceress, who thought it too violent, asked the sultan leave to speak, which being granted she said, "Sire, I am persuaded it is the zeal of your counsellors for your majesty's interest makes them propose arresting prince Ahmed. But they will not take it amiss if I offer to your and their consideration that if you arrest the prince you must also detain his retinue. But they are all gentles. Do they think it will be so easy to surprise, seize, and secure their persons? Will they not disappear, by the property they possess of rendering themselves invisible transport themselves instantly to the fairy, and give her an account of the insult offered to her husband? And can it be supposed she will let it go unrevenged? Would it not be better, if by any other means, which might not make so great a noise the sultan could secure himself against any ill designs prince Ahmed may entertain, and not involve his majesty's honour? If his majesty has any confidence in my advice, as gentle and fairies can do things impracticable to men, he will rather

trust prince Ahmed's honor, and engage him, by means of the fairy, to procure certain advantages, by flattering his ambition, and at the same time narrowly watching him. For example, every time your majesty takes the field you are obliged to be at a great expense, not only in pavilions and tents for yourselves and army, but likewise in mules and camels, and other beasts of burden, to carry their baggage. Request the prince to procure you a tent which can be carried in a man's hand and which can be made so large as to shelter your whole army.

"I need say no more to your majesty. If the prince brings such a tent, you may make other demands of the same nature, so that at last he will sink under the difficulties and the impossibility of executing them, however fertile in means and inventions the fairy who has enticed him from you by her enchantments may be, so that in time he will be ashamed to appear, and will be forced to pass the rest of his life with the fairy, excluded from any commerce with this world when your majesty will have nothing to fear from him, and cannot be reproached with so detestable an action as the shedding of a son's blood, or the confining of him to a prison for life."

When the sorceress had finished her speech, the sultan asked his favourites if they had anything better to propose, and finding them all silent, determined to follow her advice, as the most reasonable and most agreeable to his mild manner of government.

The next day, when the prince came into the presence of his father, who was talking with his favourites, and had sat down by him, after a conversation on different subjects the sultan addressing himself to prince Ahmed, said, "Son when you came and dispelled those clouds of melancholy which your long absence had brought upon me, you made the place you had chosen for your retreat a mystery. I was satisfied with seeing you again and knowing that you were content with your condition, and wished not to penetrate into your secret, which I found you did not wish I should. I know not what reason you had thus to treat a father, who ever was and still continues anxious for your happiness. I now know your good fortune. I rejoice with you and much approve of your conduct in marrying a fairy so worthy of your love, and so rich and powerful, as I am informed she is. Powerful as I am it was not possible for me to have procured for you so great a match. Now you are raised to so high a rank as to be envied by all but a father, I not only desire

to preserve the good understanding which has hitherto subsisted between us, but that you will use all your influence with your fairy to obtain her assistance when I may want it. I shall make a trial of your interest this very day.

"You are not insensible at what a great expense, not to say trouble to my generals, officers, and myself, every time I take the field they provide tents and pavilions, and mules, camels, and other beasts of burden, to carry them. If you consider the pleasure you would do me, I am persuaded you could easily procure for the fairy a pavilion that might be carried in a man's hand, and which would extend over my whole army, especially when you let her know it is for me. Though it may be a difficult thing to procure, she will not refuse you. All the world knows furies are capable of executing most extraordinary undertakings."

Prince Ahmed never expected that the sultan his father would have made a demand like this which appeared to him so difficult, not to say impossible. Though he knew not absolutely how great the power of genii and fairies was he doubted whether it extended so far as to furnish such a tent as his father desired. Moreover, he had never asked anything of the fairy Banou, but was satisfied with the continual proofs she had given him of her passion, and had neglected nothing to persuade her that his heart perfectly corresponded, without any views beyond maintaining himself in her good graces. He was therefore in the greatest embarrassment what answer to make. At last he replied, "If, sir, I have concealed from your majesty what has happened to me, and what course I took after finding my arrow, the reason was, that I thought it of no great importance to you to be informed of such circumstances, and though I know not how this mystery has been revealed to you, I cannot deny but your information is correct. I have married the fairy you speak of. I love her, and am persuaded she loves me in return. But I can say nothing as to the influence your majesty believes I have over her. It is what I have not yet proved, nor thought of trying and could wish you would dispense with my making the experiment. But the demand of a father is a command upon every child who like me, thinks it his duty to obey him in everything. And though it will be with the greatest reluctance imaginable I shall not fail to ask my wife the favour your majesty desires. But I cannot promise you to obtain it, and if I should not have the honour to come again to pay you my respects, it will be the sign that I have not been able to succeed in my request, but beforehand I

not succeeded, and said, "By your looks I guess that your journey has been to no purpose, and that you have not made the discovery I expected from your diligence." "So be it," replied the sorceress, "your majesty must give me leave to represent to you that you ought not to judge by my looks whether or no I have acquitted myself well in the execution of the commands with which you were pleased to honour me, but by the faithful report I shall make of all that has happened to me, and by which you will find that I have not neglected anything that could render me worthy of your approbation. The melancholy you observe proceeds from another cause than the want of success, which I hope your majesty will have ample reason to be satisfied with. I do not tell you the cause, the relation I shall give will inform you."

The sorceress then related to the sultan of the Indies how, pretending to be sick, prince Ahmed compassionated her, and had her carried into a subterraneous abode, and how he had presented and recommended her to a fairy of incomparable beauty, desiring her by her care to restore her health. Then she told with how much condescension the fairy had immediately ordered two fairies to take care of her and not to leave her till she was recovered, "which great condescension," said she, "could proceed from no other person but from a wife to a husband." Afterwards the old sorceress failed not to dwell on her surprise at the front of the palace, which she said had not its equal for magnificence in the world. She gave a particular account of the care they took of her, after they had led her into an apartment, of the potion they made her drink, and of the quickness of the cure, which she had pretended as well as her sickness, though she doubted not the virtue of the draught, and lastly of the majesty of the fairy seated on a throne, brilliant with jewels, the value of which exceeded all the riches of the kingdom of the Indies, and all the other treasures beyond computation contained in that vast palace.

Here the sorceress, finishing the account of the success of her commission, and continuing her discourse, said, "What does your majesty think of these unheard-of riches of the fairy? Perhaps you will say you are struck with admiration, and rejoice at the good fortune of prince Ahmed your son, who enjoys them in common with the fairy. For my part, sure, I beg of your majesty to forgive me, if I take the liberty to say that I think otherwise, and that I shudder when I consider the misfortunes which may happen to you from his present situation. And this is the cause of the melancholy

which I could not so well dissemble, but that you soon perceived it. I would believe the prince Ahmed, by his own good disposition, is incapable of undertaking anything against your majesty, but who can answer that the fairy, by her charms and carresses, and the influence she has over him, may not inspire him with the unnatural design of dethroning your majesty, and securing the crown of the Indies? This is what your majesty ought to consider as an affair of the utmost importance."

Though the sultan of the Indies was persuaded that prince Ahmed's natural disposition was good, yet he could not help being moved at the representations of the old sorceress, and said, "I thank you for the pains you have taken, and your wholesome caution. I am so sensible of its great importance, that I shall take advice upon it."

He had been consulting with his favourites when he was told of the sorceress's arrival. He ordered her to follow him to them. He acquainted them with what he had learnt, communicated to them also the reason he had to fear the fairy's influence over the prince, and asked them what measure they thought most proper to be taken to prevent so great a misfortune as might possibly happen. One of the favourites, taking upon himself to speak for the rest, said, "Your majesty knows who must be the author of this mischief. In order to prevent it, now he is in your court, you ought not to hesitate to put him under arrest. I will not say, take away his life, for that would make too much noise, but make him a close prisoner." This advice all the other favourites unanimously applauded.

The sorceress, who thought it too violent, asked the sultan leave to speak, which being granted, she said, "Sure, I am persuaded it is the zeal of your counsellors for your majesty's interest makes them propose arresting prince Ahmed. But they will not take it amiss if I offer to your and their consideration, that if you arrest the prince, you must also detain his retinue. But they are all gentle. Do they think it will be so easy to surprise, seize, and secure their persons? Will they not disappear, by the property they possess of rendering themselves invisible, transport themselves instantly to the fairy, and give her an account of the insult offered to her husband? And can it be supposed she will let it go unrevenge? Would it not be better, if by any other means, which might not make so great a noise, the sultan could secure himself against any ill designs prince Ahmed may entertain, and not involve his majesty's honour? If his majesty has any confidence in my advice, as gentle and fair can do things impracticable to men, he will rather

trust Prince Ahmed's honour, and engage him by means of the fairy, to procure certain advantages by flattering his ambition and at the same time narrowly watching him. For example every time your majesty takes the field, you are obliged to be at a great expense, not only in pavilions and tents for yourselves and army, but likewise in mules and camels, and other beasts of burden, to carry their baggage. Request the prince to procure you a tent which can be carried in a man's hand and which can be made so large as to shelter your whole army.

"I need say no more to your majesty. If the prince brings such a tent, you may make other demands of the same nature, so that at last he will sink under the difficulties and the impossibility of executing them, however fertile in means and inventions the fairy who has enticed him from you by her enchantments may be, so that in time he will be ashamed to appear, and will be forced to pass the rest of his life with the fairy, excluded from any commerce with this world when your majesty will have nothing to fear from him, and cannot be reproached with so detestable an action as the shedding of a son's blood, or the confining of him to a prison for life."

When the sorceress had finished her speech, the sultan asked his favourites if they had anything better to propose, and finding them all silent, determined to follow her advice as the most reasonable and most agreeable to his mild manner of government.

The next day, when the prince came into the presence of his father, who was talking with his favourites and had sat down by him after a conversation on different subjects the sultan addressing himself to prince Ahmed, said, 'Son when you came and dispelled those clouds of melancholy which your long absence had brought upon me you made the place you had chosen for your retreat a mystery. I was satisfied with seeing you again, and knowing that you were content with your condition, and wished not to penetrate into your secret, which I found you did not wish I should. I know not what reason you had thus to treat a father, who ever was and still continues anxious for your happiness. I now know your good fortune. I rejoice with you, and much approve of your conduct in marrying a fairy so worthy of your love, and so rich and powerful as I am informed she is. Powerful as I am it was not possible for me to have procured for you so great a match. Now you are raised to so high a rank, as to be envied by all but a father, I not only desire

to preserve the good understanding which has hitherto subsisted between us, but that you will use all your influence with your fairy to obtain her assistance when I may want it. I shall make a trial of your interest this very day.

"You are not insensible at what a great expense, not to say trouble to my generals, officers, and myself, every time I take the field, they provide tents and pavilions, and mules, camels, and other beasts of burden, to carry them. If you consider the pleasure you would do me, I am persuaded you could easily procure from the fairy a pavilion that might be carried in a man's hand, and which would extend over my whole army, especially when you let her know it is for me. Though it may be a difficult thing to procure, she will not refuse you. All the world knows fairies are capable of executing most extraordinary undertakings."

Prince Ahmed never expected that the sultan his father would have made a demand like this which appeared to him so difficult, not to say impossible. Though he knew not absolutely how great the power of genii and fairies was he doubted whether it extended so far as to furnish such a tent as his father desired. Moreover, he had never asked anything of the fairy Banou, but was satisfied with the continual proofs she had given him of her passion, and had neglected nothing to persuade her that his heart perfectly corresponded without any views beyond maintaining himself in her good graces. He was therefore in the greatest embarrassment what answer to make. At last he replied, "If sir, I have concealed from your majesty what has happened to me and what course I took after finding my arrow, the reason was, that I thought it of no great importance to you to be informed of such circumstances, and though I know not how this mystery has been revealed to you I cannot deny but your information is correct. I have married the fairy you speak of. I love her and am persuaded she loves me in return. But I can say nothing as to the influence your majesty believes I have over her. It is what I have not yet proved, nor thought of trying and could wish you would dispense with my making the experiment. But the demand of a father is a command upon every child who like me, thinks it his duty to obey him in everything. And though it will be with the greatest reluctance imaginable, I shall not fail to ask my wife the favour your majesty desires. But I cannot promise you to obtain it, and if I should not have the honour to come again to pay you my respects it will be the sign that I have not been able to succeed in my request, but beforehand, I

desire you to forgive me and consider that you yourself have reduced me to this extremity."

Sultan repaid the sultan of the Indies "I should be sorry that what I ask should oblige you to deprive me of the gratification of seeing you as usual. I find you do not know the power a husband has over a wife and yours would show that her love to you was very slight if she were the power she possesses as a fair could refuse so truly a request as that I begged you to make lay aside your fears which proceed from your believing yourself not to be loved so well as you love her. So only ask her. You will find the fairy loves you better than you imagine, and remember that people for want of asking often lose great advantages. Think with yourself that as you love her you could refuse her nothing therefore, if she loves you she will not deny your requests."

All these representations of the sultan of the Indies could not persuade prince Ahmed who would rather he had asked anything else than as he supposed what would expose him to the hazard of



"An elegant apartment, nicely furnished" (p. 731)

dying his beloved fairy Banou, and so great was his vexation that he left the court two days sooner than usual.

When he returned, the fairy to whom he always before had appeared with a gay countenance asked him the cause of the alteration he perceived in his looks, and finding that instead of answering her he tripped after her health, to avoid satisfying her she said to him "I shall answer your question when you have answered mine." The prince declined a long time, saying that nothing was the matter with him, but the more he denied, the more she pressed him and said, "I cannot bear to see you thus tell me what makes you so uneasy this I may remove the cause of whatever it may be for it must be very extraordinary if it is out of my power unless it be the death of the sultan your father, in that case, time with all that I shall contribute on my part, can also comfort you."

Prince Ahmed could not long withstand the pressing entreaties of the fairy "Madam," said he, "God prolong the sultan my father's life and bless him to the

end of his days. I left him alive, and in perfect health, therefore that is not 'the cause of the melancholy you perceive in me.' The sultan, however, is the occasion of it, and I am the more concerned, because he has imposed upon me the disagreeable necessity of importuning you. You know the care I have, at your desire, taken to conceal from him the happiness I have enjoyed in living with you, in loving you, and in having received the pledge of your faith, after having pledged my faith to you. How he has been informed of it I cannot tell."

Here the fairy interrupted prince Ahmed, and said, "But I know. Remember what I told you of the woman who made you believe she was sick, and on whom you took so much compassion. It is she who has acquainted your father with what you have taken so much care to hide from him. I told you she was no more sick than you or I, and she has made it appear so, for, in short, after the two women, whom I charged to take care of her, had given her the water, sovereign against all fevers, but which, however, she had no occasion for, she pretended that it had cured her, and was brought to take her leave of me that she might go the sooner, to give an account of the success of her undertaking. She was in so much haste, that she would have gone away without seeing my palace, if I had not, by bidding my two women show it to her, given her to understand that it was worth her seeing. But proceed, and tell me what is the necessity your father has imposed on you to be so importunate, which, be persuaded, you can never be to me."

"Madam," pursued prince Ahmed, "you may have observed that hitherto I have been content with your love, and have never asked you any other favour, for what, after the possession of so amiable a wife, could I desire more? I know how great your power is, but I have taken care not to make proof of it. Consider, then, I conjure you, that it is not myself, but the sultan my father, who, indiscreetly as I think, asks of you a pavilion large enough to shelter him, his court, and army from the violence of the weather, when he takes the field, and which a man may carry in his hand. Once more, remember it is not I, but the sultan my father, who asks this favour."

Prince," replied the fairy smiling, "I am sorry that so small a matter should disturb and make you so uneasy as you appear. I see plainly two things have contributed towards it. One is the law you have imposed upon yourself, to be content

yourself the liberty of soliciting the least favour that might try my power. The other, I do not doubt, whatever you may say, was you thought that what your father asked was beyond my ability. As to the first, I commend you, and shall love you the better, if possible, for it, and for the second, I must tell you that what the sultan your father requests is a trifle, and upon occasions, I can do him more important service. Therefore be easy in your mind, and persuaded that, far from thinking myself importuned, I shall always take pleasure in whatever you desire me to do for your sake." Then the fairy sent for her treasurer, to whom, when she came, she said "Nourghan" (which was her name), "bring me the largest pavilion in my treasury." Nourghan returned presently, with a pavilion, which could not only be held, but concealed in the palm of the hand, when it was closed, and presented it to her mistress, who gave it to prince Ahmed to look at.

When prince Ahmed saw the pavilion, which the fairy called the largest in her treasury, he fancied she had a mind to banter him and his surprise soon appeared in his countenance which the fairy Banou perceiving, she began laughing. "What! prince," cried she, "do you think I jest with you? You will see that I am in earnest.—Nourghan," she said to her treasurer, taking the tent out of prince Ahmed's hand, "go and set it up that the prince may judge whether the sultan his father will think it large enough."

The treasurer went out immediately with it, and carried it to such a distance, that when she had set it up, one end reached to the palace. The prince, so far from thinking it small, found it large enough to shelter two armies as numerous as that of the sultan his father, and then said to the fairy, "I ask my princess a thousand pardons for my incredulity. After what I have seen, I believe there is nothing impossible to you." "You see," said the fairy, "that the pavilion is larger than your father may have occasion for, but you are to observe, that it has one property, that it becomes larger or smaller, according to the size of the army it is to cover, without applying any hands to it."

The treasurer took down the tent again, and, reducing it to its first size, brought it, and put it into the prince's hands. He took it, and without staying any longer than till the next day, mounted his horse, and went with the usual attendants to the sultan his father.

The sultan, who was persuaded that such a tent as he had asked for was beyond all possibility, was

in great surprise the prince speedily returned. He took the tent and after he had attended its illness, his amazement was so great that he could not recover himself when he had set it up in the great plain before mentioned and found it large enough to shelter an army as numerous as he could bring into the field. Regarding this excess in its dimension as what might be troublesome in the use, prince Ahmed told him that its service would always be proportionable to his army.

To outward appearance the sultan expressed great obligation to the prince's son for so noble a present, desiring him to return his thanks to the fairy and to show what a value he set on it, he ordered to be carefully laid up in his treasury. It was known that he conceived a greater jealousy than his flatterers and the sycophants had suggested to him, considering that by the fairy's assistance the prince's son might perform



things infinitely above his own power notwithstanding his greatness and riches therefore more intent as usual by all the court, and the prince came to pay his respects among the rest he addressed



Large enough to hold an army (p. 732).

upon his return he went to consult the sorceress who had used him to engage the prince to bring him some of the water of the fountain of lions.

In the evening when the sultan was surrounded

himself to him in these words "Son said he 'I have already said to you how much I am old and for the present of the ten you have procured me which I esteem the most valuable curiosity in

my treasury, but you must do one favour more, which will be no less agreeable to me. I am informed that the fairy, your spouse, makes use of a certain water called the water of the fountain of lions which cures all fevers, even the most dangerous, and as I am perfectly well persuaded my health is dear to you, I do not doubt but you will ask her for a bottle of that water and bring it me as a sovereign remedy, which I may use when I have occasion. Do me this other important service and thereby complete the duty of a good son towards a tender father.

Prince Ahmed, who believed that the sultan his father would have been satisfied with so singular and useful a tent as that which he had brought, and that he would not have imposed any new task upon him which might hazard the fairy's displeasure, was thunderstruck at this new request, notwithstanding the assurance she had given him of granting him whatever lay in her power. After a long silence he said, "I beg of your majesty to be assured that there is nothing I would not undertake to procure which may contribute to the prolonging of your life, but I could wish it might not be by the means of my wife. For this reason I dare not promise to bring the water. All I can do is to assure you I shall ask it of her, but it will be with as great reluctance as I asked for the tent."

The next morning prince Ahmed returned to the fairy Banou and related to her sincerely and faithfully all that had passed at his father's court, from the giving of the tent which he told her he received with the utmost gratitude, to the new request he had charged him to make. And when he had done, he added, "But, my princess I only tell you this as a plain account of what passed between my father and me. I leave you to your own pleasure whether you will gratify or reject this his new desire. It shall be as you please."

"No no," replied the fairy. "I am glad that the sultan of the Indies knows that you are not indifferent to me. I shall satisfy him, and whatever advice the sorceress can give him (for I see that he hearkens to her counsel) he will find no fault with you or me. There is much wickedness in this demand as you will understand by what I am going to tell you. The fountain of lions is situated in the middle of the court of a great castle, the entrance into which is guarded by four fierce lions, two of which sleep alternately while the other two are awake. But let not that frighten you. I shall supply you with means to pass by them witho-ut danger."

The fairy Banou was at that time at work with

her needle, and as she had by her several clues of thread, she took up one and presenting it to prince Ahmed, said, "First take this clue of thread. I shall tell you presently the use of it. In the second place, you must have two horses, one you must ride yourself and the other, which you must lead, must be loaded with a sheep cut into four quarters, that must be killed to-day. In the third place you must be provided with a bottle which I shall give you, to bring the water in. Set out early to-morrow morning and when you have passed the iron gate, throw before you the clue of thread which will roll till it reaches the gates of the castle. Follow it, and when it stops, the gates will open, and you will see the four lions. The two that are awake will, by their roaring awaken the other two. Be not frightened but throw each of them a quarter of the sheep and then put spurs to your horse and ride to the fountain. Fill your bottle without alighting, and return with the same expedition. The lions will be so busy eating that they will let you pass unmolested."

Prince Ahmed set out the next morning at the time appointed by the fairy and followed her directions exactly. When he arrived at the gates of the castle, he distributed the four quarters of the sheep among the four lions, and passing through the midst of them with intrepidity, got to the fountain, filled his bottle, and returned safely. When he had got a little distance from the castle gates, he turned about, and perceiving two of the lions coming after him, drew his sabre, and prepared for defence. But as he went forwards, he saw one of them turn out of the road at some distance, and he showed by his head and tail that he did not come to do him any harm, but only to go before him, and that the other stayed behind to follow. He therefore put his sword again into its scabbard. Guarded in this manner he arrived at the capital of the Indies, and the lions never left him till they had conducted him to the gates of the sultan's palace, after which they returned the way they came, though not without alarming the populace, who fled or hid themselves, to avoid them, though they walked gently, and showed no signs of fierceness.

A number of officers came to attend the prince while he dismounted and conduct him to the apartment of the sultan who was at that time conversing with his favourites. He approached the throne laid the bottle at the sultan's feet, kissed the rich carpet which covered the footstool, and rising, said, "I have brought you, sir the salutary water which your majesty so much desired to store up among

the other rarities in your treasury but at the same time wish you such health as never to have occasion to make use of it."

present as also for the great danger you have exposed yourself to upon my account of which I have been informed by one who knows the fountain of



Disembowelled the four quarters of the sheep among the four lions" (p. 734)

After the prince had concluded his compliment the sultan placed him on his right hand and said "Son I am much obliged to you for this valuable

lions but do me the pleasure, continued he of telling by what address or rather by what incredible power you have been preserved"



Sir" replied prince Ahmed "I have no share in the compliment your majesty is pleased to make me all the honour is due to the fairy my spouse, and I take no other merit than that of having followed her advice." Then he informed the sultan with that advice was, by the relation of his expedition. When he had done the sultan, who showed outwardly many demonstrations of joy but secretly became more and more jealous retired into an inner apartment, where he sent for the sorceress.

She at her arrival, saved the sultan the trouble of telling her the success of prince Ahmed's journey, which she had heard of before she came. She was therefore prepared with a new request. This she

communicated to the sultan, who declared it the next day to the prince in the midst of all his

a man not above a foot and a half high whose beard is thirty feet long, who carries upon his



When he rose up on the throne (p. 739)

courtiers, in these words "Son" said he I have one thing yet to ask of you after which I shall expect nothing more from your obedience, or your respect with your wish. This request is to bring me

shoulders a bar of iron of five hundred weight which he uses as a quarter staff and who can speak.

Prince Ahmed who did not believe that there was such a man in the world as his father described

would gladly have excused himself, but the sultan persisted in his demand, and told him the fairy could do more marvellous things.

Next day the prince returned to the subterraneous kingdom of the fairy Banou, to whom he told his father's new request, which he said he looked upon to be a thing more impossible than the two former, "for," added he, "I cannot imagine that there is, or can be, such a man in the world. Without doubt he has a mind to try whether I am silly enough to search. Or if there be such a man, he seeks my ruin. In short, how can we suppose that I should lay hold of a man so small, armed as he describes? What arms can I make use of to reduce him to submission? If there are any means, I beg you will tell me how I may come off with honour this time also."

"Do not alarm yourself, prince," replied the fairy. "You ran a risk in fetching the water of the fountain of lions for your father, but there is no risk in finding this man. He is my brother, Schaiibar, who is so far from being like me, though we both had the same father, that he is of so violent a nature, that nothing can prevent his giving bloody marks of his resentment for a slight offence, yet, on the other hand he is so liberal as to oblige any one in what they desire. He is made exactly as the sultan your father has described him, and has no other arms than a bar of iron of five hundred pounds' weight, without which he never stirs, and which makes him respected. I shall send for him, and you will judge of the truth of what I tell you, but be sure to prepare yourself not to be terrified at his extraordinary figure." "What! my queen," said prince Ahmed, "do you say Schaiibar is your brother?" Let him be ever so ugly or deformed, I shall be so far from being frightened at his appearance, that I shall love and honour him, and consider him as my dearest relation."

The fairy ordered a gold chafing-dish to be set with a fire in it under the porch of her palace, with a box of the same metal. Out of the latter she took some incense and threw it into the fire, when there arose a thick cloud of smoke.

Some moments after, the fairy said to prince Ahmed, "Prince there comes my brother—do you see him?" The prince immediately perceived Schaiibar, who was but a foot and a half high, coming gravely with his heavy bar on his shoulder, his beard thirty feet long supporting itself before him, and a pair of thick moustaches in proportion, tucked up to his ears, and almost covering his face. His eyes were very small, like a pig's, and deep sunk in his head, which was of an enormous size,

and on which he wore a pointed cap. Besides all this, he had a hump behind and before.

If prince Ahmed had not known that Schaiibar was the fairy Banou's brother, he would not have been able to behold him without fear, but knowing first who he was, he waited for him with the fairy, and received him without the least concern.

Schaiibar, as he came forward, looked at the prince with an eye that would have chilled his soul in his body, and asked the fairy Banou, when he first accosted her, who that man was? To which she replied, "He is my husband, brother, his name is Ahmed, he is a son to the sultan of the Indies. The reason why I did not invite you to my wedding was, I was unwilling to divert you from the expedition you were engaged in, and from which I heard with pleasure you returned victorious. On my husband's account I have taken the liberty now to call for you."

At these words, Schaiibar, looking on prince Ahmed with a favourable eye, which however diminished rather his fierceness nor his savage look, said, "If there is anything, sister, wherein I can serve him he has only to speak. It is enough to me that he is your husband, to engage me to do for him whatever he desires." "The sultan his father," replied the fairy, "has a curiosity to see you, and I desire he may be your guide to the sultan's court." "He need not lead the way, I shall follow," replied Schaiibar. "Brother," replied the fairy Banou, "it is too late to go to-day, therefore stay till to-morrow, and in the meantime, as it is fit you should know all that has passed between the sultan of the Indies and prince Ahmed since our marriage, I shall inform you this evening."

The next morning, after Schaiibar had been informed of all that was proper for him to know, he set out with prince Ahmed, who was to present him to the sultan. When they arrived at the gates of the capital, the people no sooner saw Schaiibar, than they ran and hid themselves in their shops and houses, shutting their doors, while others, taking to their heels, communicated their fear to all they met, who stayed not to look behind them, but ran also, inasmuch that Schaiibar and prince Ahmed, as they went along, found all the streets and squares desolate till they came to the palace where the porters, instead of preventing Schaiibar from entering ran away like the rest, so that the prince and he advanced without any obstacle to the council hall, where the sultan was seated on his throne and giving audience. Here likewise the officers, at the approach of Schaiibar, abandoned their posts, and gave them free admittance.

Schaibar, carrying his head erect, went fiercely up to the throne, without waiting to be presented by prince Ahmed, and accosted the sultan of the Indies in these words "You have asked for me," said he, "see, here I am, what would you have with me?"

The sultan, instead of answering him, placed his hands before his eyes and turned away his head, to avoid the sight of so terrible an object. Schaibar was so much provoked at this uncivil reception, that he had given him the trouble of coming so far, that he instantly lifted up his iron bar, and saying "Speak, let it fall on his head and killed him, before prince Ahmed could intercede in his behalf. All that Ahmed could do was to prevent his killing the grand vizier, who sat not far from him on his right hand, representing that he had always given the sultan his father good advice "These are they then," said Schaibar, "who gave him bad," and as he pronounced these words he killed all the other viziers on the right and left, flatterers and favourites of the sultan, who were prince Ahmed's enemies. Every time he struck, he killed some one or other, and none escaped but those who not rendered motionless by fear, saved themselves by flight.

When this terrible execution was over, Schaibar came out of the council hall into the court yard with the iron bar on his shoulder, and looking at the grand vizier, who owed his life to prince Ahmed, said, "I know there is here a certain sorceress, who is a greater enemy of the prince, my brother in law, than all those base favourites I have chastised,

let her be brought to me immediately." The grand vizier sent for her, and as soon as she was brought, Schaibar, knocking her down with the iron bar, said, "Take the reward of thy pernicious counsel, and learn to feign sickness again. He left her dead on the spot.

After this he said, "This is not yet enough, I will treat the whole city in the same manner, if they do not immediately acknowledge prince Ahmed my brother in law as sultan of the Indies." Then all who were present made the air ring with the repeated acclamations of "Long life to sultan Ahmed," and immediately after he was proclaimed through the whole metropolis Schaibar caused him to be clothed in the royal vestments installed him on the throne, and after he had made all swear homage and fidelity, went and fetched his sister the fairy Danow, whom he brought with great pomp, and made to be *owned sultanness of the Indies*.

As for prince Ali and princess Nouronihar, as they had no hand in the conspiracy, prince Ahmed assigned them a considerable province with its capital where they spent the rest of their lives. Afterwards he sent an officer to prince Houssain, to acquaint him with the change, and make him an offer of any province he might choose, but that prince thought himself so happy in his solitude, that he bade the officer return the sultan his brother thanks for the kindness he designed him, assuring him of his submission, and saying that the only favour he desired was to be indulged with leave to live retired in the place he had made choice of for his retreat.



THE STORY OF THE SISTERS WHO ENVIED THEIR YOUNGER SISTER

THERE was a prince of Persia named Khosrou schah,* who when he first came to the crown, in order to obtain a knowledge of affairs, took great pleasure in night expeditions. He often disguised himself and attended by a trusty minister, also disguised, rambled through the city, and met with many adventures with which, said Scheherazade to the sultan I shall not at present entertain your majesty, but I hope you will hear with pleasure

* Khosrou "Khosru," or "Khosro," is a name common to many kings of Persia, and the "Khosroes" of the Greek historians.

what happened to him on his first ramble, which was not long after his accession to the throne of his father, who dying in a good old age left him heir to the kingdom of Persia.

After his deceased father's funeral rites and his own inauguration were over, the new sultan Khosrouschah went out one evening attended by his grand vizier disguised like himself, to observe what was passing in the city. As he went through a street in that part of the town inhabited only by the meaner sort, he heard some people talking very loud, and going close to a house, whence

the noise proceeded, and looking through a crack in the door perceived a light, and three sisters mine shall be to have the sultan's baker for my husband for then I shall eat my fill of that



Three sisters & Lay on a sofa (p. 740)

on a sofa, conversing together after supper what the eldest said, he presently understood what was formed the subject of their discourse "and she since we have got upon wishes

bread which, by way of excellence is called the sultan's bread. Let us see if your tastes are as good as mine." "For my part," replied the second sister "I wish I were wife to the sultan

cook, for then I should eat the most excellent dishes, and as I am persuaded that the sultan's bread is common in the palace, I should not want any of that, therefore you see," addressing herself to her eldest sister, "that I have a better taste than you."

The youngest sister who was very beautiful, and had more charms and wit than the two elder, spoke in her turn. "For my part, sisters," said she, "I shall not limit my desires to such trifles, but take a higher flight, and since we are upon wishing I wish to be the sultan's wife. I would make him father of a prince whose hair should be gold on one side of his head, and silver on the other, when he cried, the tears that fell from his eyes should be pearls, and when he smiled, his vermilion lips should look like a rosebud fresh blown."

The three sisters' wishes, and particularly that of the youngest, seemed so singular to the sultan, that he resolved to gratify them in their desires, and without communicating his intention to his grand vizier, he charged him only to take notice of the house, and bring the three sisters before him the following day.

The grand vizier, in executing the sultan's orders, would but just give the sisters time to dress themselves to appear before his majesty, without telling them the reason. He brought them to the palace, and presented them to the sultan who said, "Do you remember the wishes you expressed last night, when you were all in so pleasant a mood? Speak the truth, I must know what they were."

At these unexpected words of the sultan the three sisters were much confounded. They cast down their eyes and blushed, and the colour which rose in the cheeks of the youngest quite captivated the sultan's heart. Modesty, and fear lest they might have offended the sultan by their conversation, kept them silent. The sultan perceiving their confusion, to encourage them, said, "Fear nothing I did not send for you to distress you, and since I see that is the effect of the question I asked with out my intending it, as I know the wish of each, I shall relieve you from your fears. You," added he, "who wished to be my wife, shall have your desire this day, and you," continued he, addressing him self to the two elder sisters "you shall also be married to my chief baker and cook."

As soon as the sultan had declared his pleasure, the youngest, setting her elder sisters an example threw herself at the sultan's feet, to express her gratitude. "Sir," said she, "my wish since it is come to your majesty's knowledge, was expressed only by way of conversation or amusement. I am

unworthy of the honour you do me, and ask your pardon for my presumption." The two other sisters would have excused themselves also, but the sultan, interrupting them, said, "No, no, it shall be as I have declared, every one's wish shall be fulfilled."

The nuptials were all celebrated that day, as the sultan had resolved, but in a different manner. The youngest sister's were solemnised with all the rejoicings usual at the marriages of the sultans of Persia, and those of the other two sisters according to the quality and distinction of their husbands, the one as the sultan's chief baker, and the other as his head cook.

The two elder sisters felt strongly the disproportion of their marriages to that of their younger sister. This consideration made them far from contented, though they had arrived at the utmost height of their wishes, and much beyond their hopes. They gave themselves up to an excess of jealousy which not only disturbed their joy, but was the cause of great troubles and afflictions to the sultaness their younger sister. They had not an opportunity of communicating their thoughts to each other on the preference the sultan had given her, but were altogether employed in preparations connected with their change of life. Some days afterwards, when they had an opportunity of seeing each other at the public baths, the eldest sister said to the other, "Well, what say you to our sister's great fortune? Is not she a fine person to be a sultaness?" "I must own," said the other sister, "I cannot conceive what charms the sultan could discover to be so bewitched by the young gipsy. Was it a reason sufficient for him not to cast his eyes on you, because she was somewhat younger? You were as worthy of him, an in justice he ought to have preferred you."

"Sister," said the elder, "I should not have regretted if the sultan had but pitched upon you but that he should choose that busy is what really grieves me. But I will revenge myself, and you I think, are as much concerned as I, therefore propose that we should contrive measures and act in concert. Communicate to me what you thin the likeliest way to mortify her, and I, on my side shall inform you what my desire of revenge suggests to me."

After this wicked agreement the two sisters saw each other frequently, and consulted how they might disturb and interrupt the happiness of the sultaness. They proposed a great many ways, but in deliberating about the manner of execution found so many difficulties, that they durst no

majesty may abstain from seeing her, but let her live. The affliction in which she will spend the rest of her life after the loss of your favour, will be a punishment sufficiently distressing."

The sultan of Persia considered with himself, and reflecting that it was unjust to condemn the sultanness to death for what had happened, said, "Let her live then, I shall spare her life, but it will be on this condition, that she will desire to die more than once every day. Let a wooden shed be built for her at the gate of the principal mosque, with iron bars to the windows, and let her be put into it, in the coarsest habit, and every Mussulman that shall go into the mosque to prayers shall spit in her face. If any one fail, I shall have him exposed to the same punishment, and that I may be punctually obeyed, I charge you, vizier, to appoint persons to see this done."

The sultan pronounced this sentence in such a tone that the grand vizier durst not further remonstrate, and it was executed, to the great satisfaction of the two envious sisters. A shed was built, and the sultanness, truly worthy of compassion, was put into it, and exposed ignominiously to the contempt of the people, which usage, as she did not deserve it, she bore with a patient resignation which excited the admiration, as well as compassion, of those who judged of things better than the vulgar.

The two princes and the princess were nursed and brought up by the intendant of the gardens and his wife, with all the tenderness of a father and mother, and as they advanced in age, they all showed marks of superior dignity, and the princess in particular, which discovered itself every day by their docility and inclination above trifles, different from that of common children, and by a certain air which could only belong to exalted birth. All this increased the affection of the intendant and his wife, who called the eldest prince Bahman, and the second Perviz, both of them names of the most ancient sultans of Persia, and the princess Parzade, which name also had been borne by several sultannesses and princesses of the kingdom.

As soon as the two princes were old enough, the intendant provided proper masters to teach them to read and write, and the princess their sister, who was often with them, showing a great desire to learn, the intendant, pleased with her quickness, employed the same master to teach her also. Her emulation, vivacity, and piercing wit, made her in a little time as great a proficient as her brothers.

From that time the brothers and sister had all the same masters in geography, poetry, history, and even the secret sciences, and made so wonderful

a progress, that their masters were amazed, and frankly owned that they could teach them no farther. At the hours of recreation, the princess learned to sing, and play upon all sorts of instruments, and when the princes were learning to ride, she would not permit them to have that advantage over her, but went through all the exercises with them, learning to ride, bend the bow, and dart the reed or javelin, and oftentimes she outdid them even in the race.

The intendant of the gardens was overjoyed to find his adopted children so accomplished in all the perfections of body and mind, and that they so well requited the expense he had been at in their education. He resolved to be at a still greater charge, for whereas he had till then been content only with his lodge at the entrance of the garden, and kept no country house, he purchased a seat at a short distance from the city, surrounded by a large tract of arable land, meadows, and woods. As the house was not sufficiently handsome or convenient, he pulled it down, and spared no expense in building a mansion more magnificent. He went every day to hasten, by his presence, the great number of workmen he employed, and as soon as there was an apartment ready to receive him, passed several days together there, when his presence was not necessary at court, and by the same exertions the interior was furnished in the richest manner, answerably to the magnificence of the edifice. Afterwards he made gardens, according to a plan drawn by himself. He took in a large extent of ground, which he walled round and stocked with fallow-deer, that the princes and princess might divert themselves with hunting when they chose.

When this country seat was finished and fit for habitation the intendant of the gardens went and cast himself at the sultan's feet, and after representing how long he had served him, and mentioning the infirmities of age which he found growing upon him, begged he would permit him to resign his charge and retire. The sultan gave him leave with the more pleasure, because he was satisfied with his long services, both in his father's reign and his own, and when he granted it, asked what he should do to recompense him. "Sir," replied the intendant of the gardens, "I have received so many obligations from your majesty, and the late sultan your father, of happy memory that I desire no more than the honour of dying in your favour."

He took his leave of the sultan Khosro and returned with the two princes and the

to the country retreat he had built. His wife had been dead some years, and he himself had not lived above six months with them, before he was surprised with so sudden a death, that he had not

from the ambition of distinguishing themselves at court, or aspiring to places of honour and dignity, which they might easily have obtained.

One day, when the two princes were hunting,



Brought the bullet to the side of the canal, took it up" (p. 742)

time to give them the least account of the manner in which he had discovered them. The princes Bahman and Perviz, and the princess Parizade, who knew no other father than the intendant of the sultan's gardens, regretted and bewailed him as such and paid all the honours in his funeral obseques which love and filial gratitude required. Satisfied with the plentiful fortune he had left them, they lived together in perfect union, free

and the princess had remained at home, a religious old woman came to the gate, and desired leave to go in to say her prayers, it being then the hour. The servants asked the princess's leave, who ordered them to show her into the oratory, which the intendant of the sultan's gardens had taken care to fix up in his house for want of a mosque in the neighbourhood. She bade them also, after the good woman had finished her prayers, show her the

house and gardens and then bring her into her presence that they might engage in conversation | from one apartment to another and observed like a person who understood | that he belonged to furniture



H o b e r s returned f m h n t i (p 6)

The old woman went into the oratory said her prayers and when she came out two of the princess women invited her to see the house and gardens which civilly she accepted followed them

then the arrangement of everything They conducted her also into the garden the disposition of which she found so well planned, that she admired to observe that the person who had formed it must

have been an excellent master of his art. Afterwards she was brought before the princess, who waited for her in the great hall, which, in beauty and richness, exceeded all she had seen in the other apartments.

As soon as the princess saw the devout woman, she said, "My good mother, come near and sit down by me. I am overjoyed at the happiness of having the opportunity of profiting for some moments by the good example and conversation of such a person as you, who have taken the right way, by dedicating yourself to the service of God. I wish every one were as wise."

The religious woman, instead of sitting on a sofa, would only sit upon the edge of one. The princess would not permit her to do so, but rising from her seat, and taking her by the hand, obliged her to come and sit by her. The good woman, sensible of the civility, said, "Madam, I ought not to have so much respect shown me; but since you command, and are mistress of your own house, I shall obey you."

When she had sat down, before they entered into conversation, one of the princess's women brought a little low table of mother-of-pearl and ebony, with a china dish full of cakes upon it, and a great many other dishes set round it full of fruits in season, and wet and dry sweetmeats.

The princess took up one of the cakes, and presenting her with it, said, "Eat, good mother, and make choice of what you like best; you had need to eat after coming so far." "Madam," replied the good woman, "I am not used to eat such delicacies, but shall not refuse what God has sent me by so liberal a hand as yours."

While the religious woman was eating, the princess ate a little too, to bear her company, and asked a great many questions upon the exercises of devotion which she practised, and how she lived, all which she answered with great modesty. Talking of several things, at last she asked her what she thought of the house, and how she liked it.

"Madam," answered the devout woman, "I must certainly have very bad taste to disapprove anything in it, since it is beautiful, regular, and magnificently furnished, with exactness and judgment, and all its ornaments adjusted in the best manner. Its situation is agreeable, and no garden could be more delightful; but yet if you will give me leave to speak my mind freely, I shall take the liberty to tell you that this house would be incomparable if it had three things which are wanting to it." "My good mother," replied the princess Parizade, "what are those?" "I conjure you, in God's name, to tell

me what they are. I shall spare nothing to get them, if it be possible."

"Madam," replied the devout woman, "the first of these things is the speaking bird, so singular a creature, that it draws round it all the singing birds of the neighbourhood, which come to accompany its song. The second is the singing tree, the leaves of which are so many mouths, which form a harmonious concert of different voices, and never cease. The third is the yellow water of a gold colour, a single drop of which being poured into a vessel properly prepared, increases so as to fill it immediately, and rises up in the middle like a fountain, which continually plays, and yet the basin never overflows."

"Ah! my good mother," cried the princess, "how much am I obliged to you for the knowledge of these curiosities! They are surprising, and I never before heard there were such wonderful things in the world; but as I am persuaded that you know where they are, I expect you to do me the favour of informing me."

"Madam," replied the good woman, "I should be unworthy of the hospitality you have with so much goodness shown me, if I should refuse to satisfy your curiosity on that point, and am glad to have the honour to tell you that these curiosities are all to be met with in the same spot, on the confines of this kingdom, towards India. The road to it lies before your house, and whoever you send needs but to follow it for twenty days, and on the twentieth let him ask the first person he meets where the speaking bird, the singing tree, and the yellow water are, and he will be informed." After these words, she rose, took her leave, and went her way.

The princess Parizade's thoughts were so taken up with what the religious woman had told her of the speaking bird, the singing tree, and the yellow water, that she never perceived her departure till she wanted to ask her some question for her better information; for she thought that what she had told her was not a sufficient reason for exposing herself by undertaking a long journey, possibly to no purpose. However, she would not send after her to fetch her back, but endeavoured to remember all she had told; and when she thought she had recollected every word, took pleasure in thinking of the satisfaction she should have, if she could get these wonderful curiosities into her possession; but the difficulties she apprehended, and the fear of not succeeding, made her very uneasy.

She was absorbed in these thoughts when her brothers returned from hunting. They, when they

In the great hall, instead of finding her lively, as she used to be, were amazed to see her sullen, and hanging down her head as if some-thing troubled her.

"Sister," said prince Bahman, "what has become of all your mirth and gaiety? Are you not well? or has some misfortune befallen you? Has any body given you reason to be so melancholy? Tell us that we may know how to act, and give you some relief. If any body has affronted you, we will resent his insolence."

The princess remained in the same posture some time without answering, but at last lifted up her eyes to look at her brothers, and then held them down again, telling them nothing disturbed her.

"Sister," said prince Bahman, "you conceal the truth from us, there must be something of consequence. It is impossible we could observe so sudden a change if nothing were the matter with you. You would not have us satisfied with the evasive answer you have given. Do not conceal anything, unless you would have us suspect that you re-nounce the strict union which has hitherto sub-sisted between us from our infancy." The princess who had not the



Take it a kind sister (p. 748)

smallest intention of offending her brothers would not suffer them to entertain such a thought and meant nothing that was of importance to you, but to me it is of some consequence, and since you press me to tell you by our strict union and friendship which are so dear to me, I will. You think, and I always believed so too, that this house was so complete in everything, that nothing was wanting. But this day I have learned that it wants three rarities, which would render it so perfect that no country-seat in the world could be compared with it. These three things are the speaking bird the singing tree and the yellow water."

After the princess had informed her brothers wherein consisted the excellency of these three rarities, "a religious woman," added she "has

made this discovery to me, and told me the place where they are to be found, and the way thither. Perhaps you may imagine these things to be trifles, and of little consequence to render our house complete, and that, without these additions, it will always be thought sufficiently elegant with what it already contains, and that we can do without them. You may think as you please, but I cannot help telling you that I am persuaded they are absolutely necessary, and I shall not be easy without them. Therefore, whether you value them or no I desire you to consider what person you may think proper for me to send in search of the great curiosities which I have just mentioned to you."

"Sister" replied prince Bahman, "nothing can concern you in which we have not an equal interest. It is enough that you have an earnest desire for the things you mention to oblige us to take the same interest, but if you had not, we feel ourselves inclined of our own accord and for our own individual satisfaction. I am persuaded my brother is of the same opinion, and therefore we ought to undertake this conquest, for the importance and singularity of the undertaking

deserve that name. I shall take that charge upon myself, only tell me the place, and the way to it, and I shall defer my journey no longer than till to-morrow."

"Brother," said prince Perviz, "it is not proper that you, who are the head and director of the family should be absent. I desire my sister would join with me to oblige you to abandon your design, and allow me to undertake it. I hope to accompany myself as well as you, and it will be a more regular proceeding." "I am persuaded of your good will, brother," replied prince Bahman, "and I think you would acquit yourself as well as I in this journey, but I have resolved and will undertake it. You will stay at home with our sister and I need not recommend her to you." He spent the remainder of that day in making preparations for his journey, and informing himself from the process of the

actions which the devout woman had left her the next morning prince Bahman mounted his horse, and prince Perviz and the princess Parizade embraced him, and wished him a good journey. But in the midst of their adieus, the princess recollected what she had not thought of before.

"Brother," said she, "I had forgotten the accidents which attend travellers. Who knows whether I shall ever see you again? Alight, I beseech you, and give up this journey. I would rather be deprived of the sight and possession of the speaking bird, the singing tree, and the yellow water, than run the risk of never seeing you more."

"Sister," replied prince Bahman, smiling at the sudden fears of the princess, "my resolution is fixed, and were it not, I should determine upon it now, and you must allow me to execute it. The accidents you speak of befall only those who are unfortunate, but there are others who are not so. However, as events are uncertain, and I may fall in this undertaking, all I can do is to leave you this knife."

Prince Bahman, pulling a knife from his vest band, and presenting it in the sheath to the princess, said, "Take this knife, sister, and give your self the trouble sometimes to pull it out of the sheath. While you see it clean as it is now, it will be a sign that I am alive, but if you find it stained with blood then you may believe me dead, and indulge me with your prayers."

The princess could obtain nothing more from prince Bahman. He bade adieu to her and prince Perviz for the last time, and rode away. When he got into the road, he never turned to the right hand nor to the left, but went directly forwards toward India. The twentieth day he perceived on the roadside a hideous old man who sat under a tree some small distance from a thatched house, which was his retreat from the weather.

His eyebrows were white as snow, and so was the hair of his head, his whiskers covered his mouth, and his beard and hair reached down to his feet. The nails of his hands and feet were grown to a great length, his flat broad hat, like an umbrella, covered his head. He had no clothes, but only a mat thrown round his body.

This old man was a dervise, who for many years had lived retired from the world, to give himself up entirely to the service of God, so that at last he had become what we have described.

Prince Bahman, who had been all that morning very attentive to see if he could meet with anybody who could give him information of the place he was in search of, stopped when he came near the

dervise, alighted in conformity with the directions the religious woman had given the princess Parizade, and leading his horse by the bridle, advanced towards him, and saluting him, said, "God prolong your days, good father, and grant you the accomplishment of your desires."

The dervise returned the prince's salutation, but so unintelligibly, that he could not understand a word he said. Prince Bahman perceiving that this difficulty proceeded from the dervise's whiskers hanging over his mouth, and unwilling to go any farther without the instructions he wanted, he pulled out a pair of scissors he had about him, and having tied his horse to a branch of the tree, said to the dervise, "Good dervise, I want to have some talk with you, but your whiskers prevent my understanding what you say, and if you will consent, I shall cut off some part of them and of your eyebrows, which disfigure you so much that you look more like a bear than a man."

The dervise did not oppose the offer, and when the prince had cut off as much hair as he thought fit, he perceived that the dervise had a good complexion, and that he did not seem so old as he really was. "Good dervise," said he, "if I had a glass, I would show you how young you look. You are now a man, but before nobody could tell what you were."

The kind behaviour of prince Bahman made the dervise smile, and return his compliment. "Sir," said he, "whoever you are, I am obliged by the good office you have performed, and am ready to show my gratitude by doing anything in my power for you. You must have alighted here upon some account or other. Tell me what it is, and I shall endeavour to serve you."

"Good dervise," replied prince Bahman, "I am in search of the speaking bird, the singing tree and the yellow water. I know these three rarities are not far from hence, but cannot tell exactly the place where they are to be found, if you know, I conjure you to show me the way that I may not lose my labour after so long a journey."

The prince, while he spoke, observed that the dervise changed countenance, held down his eyes, looked very serious, and, instead of making any reply, remained silent, which obliged him to say to him again, "Good father, I fancy you heard me, tell me whether you know what I ask you, that I may not lose my time but ask the information somewhere else."

At last the dervise broke silence. "Sir," said he to prince Bahman "I know the way you ask of me, but the friendship which I conceived for you

the first moment I saw you, and which is grown stronger by the service you have done me, kept me in suspense whether I should give you the satisfaction you desire." "What motive can hinder you?" replied the prince, "and what difficulties do you find in so doing?" "I shall tell you," replied the dervise, "the danger you are going to expose yourself to is greater than you can believe. A number of gentlemen, of as much bravery and courage as you can possibly possess, passed this way, and asked me the same question you have. When I had used all my endeavours to persuade them to desist, they would not believe me, at last I yielded to their importunities, I was compelled to show them the way, and I can assure you they have all perished, for I have not seen one come back. Therefore, if you have any regard for your life, take my advice, go no farther, but return home."

Prince Bahman persisted in his resolution. "I will not suppose," said he to the dervise, "but that your advice is sincere. I am obliged to you for the friendship you express for me, but whatever may be the danger, nothing shall make me change my intention: whoever attacks me, I am well armed, and can say I am as brave as any one." "But they who will attack you are not to be seen," replied the dervise, "how will you defend yourself against invisible persons?" "It is no matter," answered the prince, "all you say will not persuade me to do anything contrary to my duty. Since you know the way, I conjure you once more to inform me."

When the dervise found he could not prevail upon prince Bahman, and that he was obstinately bent on pursuing his journey, notwithstanding his friendly remonstrance, he put his hand into a bag that lay by him, and pulled out a bowl, which he presented to him. "Since I cannot prevail on you to attend to my advice," said he, "take this bowl, when you are on horseback throw it before you, and follow it to the foot of a mountain, where it will stop. As soon as the bowl stops, alight and leave your horse with the bridle over his neck, and he will stand in the same place till you return. As you ascend, you will see on your right and left hand a great quantity of large black stones, and will hear on all sides a confusion of voices, which will utter a thousand injurious things to discourage you, and prevent your reaching the summit of the mountain. Be not afraid, and, above all things, do not turn your head to look behind you, for in that instant you will be changed into such a black stone as those you see, which are all youths who

had failed in this enterprise. If you escape the dangers of which I give you but a faint idea, and get to the top of the mountain, you will see a cage, and in that cage is the bird you seek: ask him where are the singing tree and the yellow water, and he will tell you. I have nothing more to say. This is what you have to do, and the danger you have to avoid, but if you are prudent, you will take my advice, and not expose your life. Consider once more while you have time, that the difficulty is almost insuperable."

"I am obliged to you for your repeated advice," replied prince Bahman, after he had received the bowl, "but cannot follow it. However, I shall endeavour to conform myself to that part of it which bids me not look behind as I ascend, and I hope to come and see you again soon, and thank you when I have obtained what I am seeking." After these words, to which the dervise made no other answer than that he should be overjoyed to see him again, and wished that might be the case, the prince mounted his horse, took his leave of the dervise, and threw the bowl before him.

The bowl rolled away unceasingly, with as much swiftness as when prince Bahman first hurled it from his hand, which obliged him to put his horse to the same pace, to avoid losing sight of it, and when it came to the foot of the mountain it stopped. The prince alighted from his horse, threw the bridle on his neck, and having first surveyed the mountain, and seen the black stones, began to ascend, but had not gone four steps before he heard the voices mentioned by the dervise, though he could see nobody. Some said, "Where is the fool going? where is he going? what would he have? do not let him pass." Others, "Stop him! catch him, kill him," and others, with a voice like thunder, "Thief! assassin! murderer!" while some in a gibing tone, cried, "No, no, do not hurt him, let the pretty fellow pass, the cage and bird are kept for him!"

Notwithstanding all those troublesome voices, prince Bahman ascended with courage and resolution for some time, but the voices redoubled with so loud a din near him, both behind and before, that at last he was seized with dread, his legs trembled under him, he staggered, and finding that his strength failed, he forgot the dervise's advice, turned about to run down the hill, and was that instant changed into a black stone—a metamorphosis which had happened to many more before him who had attempted the ascent. His horse likewise underwent the same change.

From the time of prince Bahman's departure, the

prince and Parnazade always wore the knife and a coil
in the girdle and pulled it out several times a

On the fatal day that prince La man was trans-
formed into a stone as prince Parnazade and the



The prince did not expose the stone. (A. 12)

day to know whether her brother was alive. She
had been consoled on of knowing he was well
and of talking of him frequently with prince
Parnazade.

princes were talking together in the evening, as
usual, the prince desired his sister to pull out the
knife to know how the stone had died. The princess
readily complied, and seen the blood run down

the point, was seized with so much horror that she threw the knife down. "Ah! my dear brother" cried she "I have been the cause of your death and

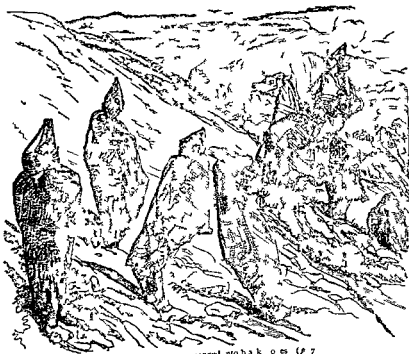
added she is this the return you have made me for the kind reception I give you? Why did you tell me of a bird a tree and a water which imaginary



The bow rolled away unheeded (p. 749)

shall never see you more! How unhappy am I! Why did I tell you of the speaking bird the singing

as I am persuaded they are by my dear brother's death yet disturb me by your enchantment?



He and his horse were tangled into barks (p. 7)

tree and the yellow water? or rather of what importance was it to me to know whether the religious woman thought this house ugly or handsome or complete or not? I visit to Heaven she had never addressed herself to me! Decentful hypocrite!

Prince Perviz was as much afflicted at the death of Princess Bahman as the princess but not to waste time in needless regret, as he knew that she still passionately desired the possession of the speaking bird the singing tree and the golden water he

interrupted her, and said, "Sister, our regret for our brother is vain and useless, our grief and lamentations cannot restore him to life: it is the will of God, we must submit to it, and adore the decrees of the Almighty without searching into them. Why should you now doubt of the truth of what the holy woman told you? Do you think she spoke to you of three things that were not in existence, and that she invented them on purpose to deceive you, who had given her no cause to do so, but received her with so much kindness? Let us rather believe that our brother's death is owing to some error on his part or some accident, which we cannot conceive. It ought not, therefore, to prevent us from pursuing our object. I offered to go this journey, and am now more resolved than ever, his example has no effect upon my resolution, to-morrow I shall depart."

The princess did all she could to dissuade prince Perviz, conjuring him not to expose her to the danger of losing both brothers, but he was obstinate, and all the remonstrances she could urge had no effect upon him. Before he went, that she might know what success he had, he left her a string of a hundred pearls, telling her that if they would not run when she should count them upon the string but remain fixed that would be a certain sign he had met, with the same fate as his brother, but at the same time he added, he hoped it would never happen, but that he should have the happiness to see her again to their mutual satisfaction.

Prince Perviz on the twentieth day after his setting out, met the same dervise in the same place as his brother Bahman had done before him. He went directly up to him, and after he had saluted him, asked if he could tell where to find the speaking bird, the singing tree, and the golden water. The dervise urged the same difficulties, and made the same remonstrances as he had done to prince Bahman, telling him that a young man, who very much resembled him, was with him a short time before, that, overcome by his importunity he had shown him the way given him a guide and told him how he should act to succeed, but that he had not seen him since, and doubted not but that he had shared the same fate as all other adventurers.

"Good dervise," said prince Perviz, "I know of whom you speak, he was my elder brother, and I am informed of the certainty of his death, but know not what it was." "I can tell you," replied the dervise, "he was changed into a black stone, as all I speak of have been, and you must expect the same transformation, unless you

observe more exactly than he has done the advice I gave him, in case you persist in your resolution, which I once more entreat you to renounce."

"Dervise," said prince Perviz, "I cannot sufficiently express how much I am obliged to you for the interest you take in my life, who am a stranger to you, and have done nothing to deserve your kindness, but I must tell you I thoroughly considered this enterprise before I undertook it, and cannot relinquish it, therefore I beg of you to do me the same favour you have done my brother. Perhaps I may have better success in following your directions. "Since I cannot prevail with you," said the dervise, "to give up your obstinate resolution, if my age did not prevent me, and I could stand, I would get up to reach you a bowl I have here, which will show you the way."

Without giving the dervise time to say more, the prince alighted from his horse, and went up to the dervise, who took a bowl out of his bag, and gave it him, with the same directions as he had given prince Bahman, and, after warning him not to be discouraged by the voices he should hear, without seeing anybody, however threatening they might be, but to continue his way up the hill till he saw the cage and bird, he let him depart.

Prince Perviz thanked the dervise, and when he had re-mounted his horse, and taken leave, threw the bowl before him, and spurring his horse at the same time, followed it. When the bowl came to the bottom of the hill it stopped, and the prince alighted, and stood some time to recollect the dervise's directions. He encouraged himself, and began to ascend with a resolution to reach the top, but before he had gone above six steps, he heard a voice, which seemed to be near, as of a man behind him say in an insulting tone, "Stay, rash youth, that I may punish you for your presumption."

Upon this affront, the prince forgetting the dervise's advice, clapped his hand upon his sword, drew it, and turned about to revenge himself, but had scarcely time to see that nobody followed him, before he and his horse were changed into black stones.

In the mean time the princess Parvaneh, several times a day after her brother's departure counted her chapel. She did not omit it at night, but when she went to bed put it about her neck, and in the morning when she awoke counted over the pearls again to see if they would slide.

The day that prince Perviz was transformed into a stone she was counting over the pearls as she used to do, when all at once they became immovably fixed, a certain token that the prince her

brother was dead. As she had determined before kind what to do in case it should so happen, she lost no time in outward demonstrations of grief, but having disguised herself in man's apparel, armed and equipped, she mounted her horse the next morning, having told her servants she should return in two or three days, and took the same road as her brothers had done before her.

The princess, who had been used to ride on horseback in hunting, supported the fatigue of so long a journey better than most ladies could have done, and as she made the same stages as her brothers, she also met with the dervise on the twentieth day. When she came near him, she alighted off her horse, and leading him by the bridle, went and sat down by the dervise, and after saluting him, said, "Good dervise, give me leave to rest, and do me the favour to tell if you have not heard that there are somewhere in this neighbourhood a speaking bird, a singing tree, and golden water?"

"Madam," answered the dervise, "for so I must call you, since by your voice I know you to be a woman disguised in man's apparel, I thank you for your compliment, and receive the honour you do me with great pleasure. I know the place well where these things are to be found, but what makes you ask me this question?"

"Good dervise," replied the princess, "I have had such a flattering relation of them given me, that I have a great desire to possess them."

"Madam," said the dervise, "you have been told the truth. These curiosities are more singular and surprising than they have been represented to you, but you have not been made acquainted with the difficulties which must be surmounted in order to obtain them. If you had been fully informed of these, you would not have undertaken so trouble some and dangerous an enterprise. Take my advice, go no farther, return, and do not urge me to contribute towards your ruin."

"Good father," said the princess, "I have travelled a great way, and should be sorry to return without executing my design. You talk of difficulties and danger of life, but you do not tell me what those difficulties are, and wherein the danger consists. This is what I desire to know, that I may consider and judge whether I can trust my courage and strength to brave them."

Then the dervise repeated to the princess Parzade what he had said to the princes Bahman and Perviz, exaggerating the difficulties of climbing to the top of the mountain, where she was to make herself mistress of the bird, which would inform her

of the singing tree and golden water. He magnified the noise and din of the terrible threatening voices which she would hear on all sides of her, without seeing anybody, and the great quantity of stones, alone sufficient to strike terror into her heart. He entreated her to reflect that these stones were so many brave gentlemen, so metamorphosed for omitting to observe the principal condition for success in the perilous undertaking, which was not to look behind them before they had got possession of the cage.

When the dervise had done, the princess replied, "By what I comprehend from your discourse, the difficulties of succeeding in this affair are, first, the getting up to the cage, without being frightened at the terrible din of voices I shall hear, and, secondly, not to look behind me. For this last, I hope I shall be mistress enough of myself to observe it. As to the first, I own that those voices, such as you represent them to be, are capable of striking terror into the most undaunted, but as in all enterprises and dangers every one may use stratagem, I desire to know if I may use any in one of so great importance?" "And what stratagem is it you would employ?" said the dervise. "To stop my ears with cotton," answered the princess "that the voices, however loud and terrible they may be, may make the less impression on my imagination, and my mind remain free from that disturbance which might cause me to lose the use of my reason."

"Madam," replied the dervise, "of all the persons who have addressed themselves to me for information, I do not know that ever one made use of the contrivance you propose. All I know is that they all perished. If you persist in your design, you may make the experiment. You will be fortunate if it succeeds, but I would advise you not to expose yourself to the danger."

"My good father," replied the princess, "nothing prevents my persisting in my design. I am sure my contrivance will succeed, and am resolved to try the experiment. Nothing remains for me but to know which way I must go, I conjure you not to deny me the favour of that information." The dervise exhorted her again, for the last time, to consider what she was going to do, but finding her resolute, he took out a bowl, and presenting it to her, said, "Take this bowl, mount your horse again, and when you have thrown it before you, follow it till it stops at the bottom of the mountain, there alight, and begin the search. Go, you know the rest."

After the princess had thanked him, and taken her leave of him, she

Go, you

her horse

threw the bowl before her and followed it till it stopped at the foot of the mountain.

The princess alighted, stopped her ears with cotton, and after she had well examined the path

leading to the summit, began with a moderate pace and walked on with intrepidity. She heard the voices, and perceived the great service the cotton was to her. The higher she went, the louder and more numerous the voices seemed but they were not capable of making any great impression upon her. She heard many effrontery speeches and raillery which she only laughed at. "I mind no sound," said she to herself, "all that can be said, even were it worse. I only laugh at it, and shall pursue my way." At last she got so high, that she could perceive the cage and the bird, and the bird endeavored with its voices, to frighten her crying in a thundering voice notwithstanding the smallness of its size. Retire fool and approach no nearer."

The princess, however greatly encouraged by what she saw redoubled her speed, and by an effort gained at last the summit of the mountain, then climbed up to the cage and placing her hand upon it, she cried, "Bird, I have you, in spite of all your efforts and be sure you shall not escape me."

When the princess Parizade was pulling the cot on out of her ears, the bird said to her, "Heroic lady be not angry with me for joining with those who

exerted themselves to preserve my liberty. Though to a cage, I was content with my condition but since I am destined to be a slave I would rather be yours than any other person's since you have obtained me so courageously. From this instant I swear an inviolable fidelity and an obedience to all your commands. I know who you are. You do not but the time will come when I shall do you essential service, which I hope

you will think yourself obliged to me for. For a proof of my sincerity, tell me what you desire and I am ready to obey you."

The princess's joy was the more inexpressible

because the conquest she had made had cost her the lives of two beloved brothers, and given her more trouble and danger than she could have imagined, notwithstanding what the device had represented to her.

"Bird," said she, "it was my intent on to have told you that I wish for many things which are of importance and I am overjoyed that you have shown your good will and prevented me. I have been told that there is not far off a golden water the property of which is very wonderful before all things, I ask you where it is." The bird showed her the place which

was just by and she went and filled a silver flagon which she had brought with her. She returned to the bird, and said, "Bird, this is not enough. I want also the singing tree—tell me where it is." "Turn about," said the bird, "and you will see behind you a wood, where you will find this tree." The princess went into the wood and by the harmonious concert she heard soon knew the tree among many others. But it was very large and high. She came back to the bird, and said,

"Bird I have found the singing tree but I can neither pull it up by the roots nor carry it." The bird replied "It is not necessary that you should take it up by the roots it will be

sufficient to break off a branch and carry it to plant in your garden. It will take root as soon as it is put in the earth and in a little time will grow to as fine a tree as that you have seen."

When the princess had obtained possession of the three things which the religious woman had told her of and for which she had conceived so great a desire she said again to the bird, "Bird, what you have yet done for me is not sufficient,



Climbing up to the cage, and placing her hand upon it. (F 754)

there is no deference we would not willingly pay you, no withstand ng your modesty We entreat you no longer to deprive us of the happiness of following you."

"Gentlemen," said the princess "I do not deserve the honour you do me and accept it only because you desire it." At the same time she led the way, and the two princes and the gentlemen followed.

This illustrious company called upon the dervise as they passed, to thank him for his wholesome advice, which they had all found to be sincere. But he was dead, whether of old age, or because he was no longer necessary to show the way to the obtaining of the three rarities which the princess had secured, did not appear. They pursued their route, but lessened in their numbers every day. The gentlemen, who as we said, had come from different countries, after severally repeating their obligations to the princess Panzade and her brothers, took leave of them one after another as they approached the road they had come.

As soon as the princess reached home she placed the cage in the garden, and the bird no sooner began to warble than he was surrounded by larks, nightingales, chaffinches, linnets, goldfinches, and a great many birds of the country. As for the branch of the singing tree it was no sooner set in the midst of the parterre a little distance from the house than it took root, and in a short time became a large tree, the leaves of which gave as harmonious a concert as those of

the tree from which it was taken. As for the flagon of golden water, a large basin of beautiful marble

was placed in the garden, and when it was finished, the princess poured into it all the water that was in the flagon, which instantly increased and swelled so much, that it soon reached up to the edges of the basin, and afterwards formed in the middle a fountain twenty feet high which fell again into the basin perpetually, without running over.

The report of these wonders was presently spread abroad, and as the gates of the house and those of the gardens were shut to nobody, a great number of people came to admire them.

Some days after, when the princes Bahman and Perviz had recovered from the fatigue of their journey, they resumed their former way of living, and as their usual diversion was hunting they mounted their horses and went for the first time since their return, not to their own ground, but two or three leagues from their house. As they pursued their sport, the sultan of Persia came in pursuit of game upon the same ground. When they perceived by the number of horsemen in different places that he would soon appear, they resolved to discontinue the chase and retire to avoid meeting him, but in the very road they took they chanced to meet him in so narrow a place that they could neither turn away nor retreat without



Found a little silver flagon (p. 754)



"Back of a branch" (p. 754)

long seen. In their surprise they had only time to aghast and prostrate themselves before the sultan, without lifting up their heads to look at him.



"Every black stone, which was changed immediately into a man" (p. 755).

The sultan, who saw they were as well mounted and dressed as if they had belonged to his court, was curious to see their faces. He stopped, and commanded them to rise. The princes rose, and stood before him with an easy and graceful air, accompanied by respectful, modest looks. The sultan took some time to view them before he spoke, and after he had admired their good air and mien, asked who they were, and where they lived.

"Sir," said prince Bahman, "we are the sons of the late intendant of your majesty's gardens, and we live in a house which he built, a little before his death, for us to live in, till we should be fit to serve your majesty, and ask of you some employment when opportunity offered."

"By what I perceive," replied the sultan, "you love hunting." "Sir," answered prince Bahman, "it is our common exercise, and what none of your majesty's subjects who intend to bear arms in your armies ought, according to the ancient custom of the kingdom, to neglect." The sultan, charmed with so prudent an answer, said, "Since it is so, I should be glad to see your expertness in the chase. Choose your own game."

The princes mounted their horses again, and followed the sultan, but had not gone far before they saw a great many wild beasts together. Prince Bahman chose a lion, and prince Perviz a bear, and pursued them with so much intrepidity, that the sultan was surprised. They came up with their game nearly at the same time, and darted their javelins with so much skill and address, that they pierced, the one the lion, and the other the bear, so effectually, that the sultan saw them fall one after the other. Immediately afterwards prince Bahman pursued another bear, and prince Perviz another lion, and killed them in a short time, and would have beat out fresh game, but the sultan would not permit them, and sent to them to come to him. When they approached, he said, "If I would have given you leave, you would soon have destroyed all my game, but it is not that which I would preserve, but your persons, for I am so well assured your bravery may one time or other be serviceable, that from this moment your lives will always be dear to me."

The sultan Khosroushah, in short, conceived so great a kindness for the two princes, that he invited them to pay him a visit, to which prince Bahman replied, "Your majesty does us an honour we do not deserve, and we beg you will excuse us."

The sultan, who could not comprehend what

reason the princes could have to refuse this token of his favour, pressed them to tell why they excused themselves. "Sir," said prince Bahman, "we have a sister with whom we live in so perfect union, that we undertake nothing before consulting her, nor she anything without asking our advice." "I commend your brotherly affection," answered the sultan. "Consult your sister, meet me here to-morrow morning, and give me an answer."

The princes went home, but neglected to speak of their adventure in meeting the sultan, and hunting with him, and also of the honour he had done them by asking them to go home with him. But the next morning they did not fail to meet the sultan at the place appointed. "Well," said the sultan, "have you spoken to your sister? And has she consented to your visiting me?" The two princes looked at each other and blushed. "Sir," said prince Bahman, "we beg your majesty to excuse us, for both my brother and I forgot." "Then remember to-day," replied the sultan, "and be sure to bring me an answer to-morrow."

The princes were guilty of the same fault a second time, and the sultan was so good-natured as to forgive their negligence, but to prevent their forgetting the third time, he pulled three little golden balls out of a purse, and put them into prince Bahman's vest. "These balls," said he, smiling, "will prevent your forgetting a third time what I wish you to do for my sake, since the noise they will make by falling on the floor, when you address, will remind you, if you do not recollect it before." It happened just as the sultan fore-saw, and without these balls the princes had not thought at all of speaking to their sister about this affair. As prince Bahman unloosed his girdle at night, the balls dropped on the floor, upon which he ran into prince Perviz's chamber, and both went into the princess Panzade's apartment, and after they had asked her pardon for coming at so unseasonable a time, they told all the circumstances of their meeting the sultan.

The princess Panzade was somewhat surprised at this intelligence. "Your meeting with the sultan," said she, "is happy and honourable, and may be highly advantageous to you, but it is very disagreeable and distressing to me. It was on my account, I know, that you refused the sultan, and I am infinitely obliged to you for doing so. I know by this that your affection is equal to my own, since you would rather be guilty of inconstancy towards the sultan, than violate the union we have sworn to each other. You judged rightly,

But if you had once gone you would gradually have been engaged to leave me, to devote your selves to him. Do you think it an easy matter absolutely to refuse the sultan what he seems so earnestly to desire? Monarchs will be obeyed in their wishes, and it may be dangerous to oppose them therefore if to follow my inclination I should dissuade you from showing the complaisance he expects it may expose you to his resentment, and I may render both you and myself miserable. These are my sentiments but before we decide on anything let us consult the speaking bird, and hear what he says, he is penetrating

ing who at as great a distance as I could make himself be heard asked if they had remembered to speak to their sister. Prince Lahman approached and answered 'Sir, your majesty may dispose of us as you please, we are ready to obey you we not only obtained our sister's consent with great ease but she took it amiss that we should pay her that deference in a matter wherein our duty to your majesty was concerned. But if we have offended we hope you will pardon us.' Do not be uneasy on that account, replied the sultan so far from taking amiss what you have done, I highly approve of your conduct and



"The entertainment was concluded by dancers of both sexes (p. 760).

and has proposed his assistance in all difficulties." The princess Lanzade sent for the cage and after she had related the circumstances to the bird in the presence of her brothers, she asked what they did in this perplexity. The bird answered "The princes your brothers must conform to the sultan's pleasure and in their turn invite him to dine and see your house."

"The bird said the princes, my brothers will love one another, and our friendship is still unaltered. Will not this step be injurious to that friendship?" Not at all replied the bird. "I will tend rather to cement it." But answered the princess, "the sultan will see me." The bird told her it was necessary he should and everything would go better afterwards. Next morning the princes met the sultan hunt

hope you will have the same deference and attachment to my person, if I have ever so little share in your friendship. The princes, confounded at the sultan's goodness, returned no other answer than a low obeisance, to show the great respect with which they received it.

The sultan contrary to his usual custom did not hunt long that day. Presuming that the princes possessed wit equal to the courage and bravery he loaded with civilities to discourse with them more at liberty. He made them ride on either side of him and those who were speaking of the principal courtiers who accompanied him, was envied by the grand vizier who was much mortified to see them preferred before him.

When the sultan entered his capital, the eyes of the people who stood in crowds in the streets

fixed upon the princes Bahman and Perviz, they were eager to know who they were, be fore-geers or natives.

At Perviz agreed in wishing that the sultan had been blessed with two such handsome princes, and said he might have had children as old, if things had only gone better with the sultaness.

The first thing that the sultan did when he arrived at the palace, was to conduct the princes into the chief apartments. The princes praised without affectation, like persons conversant in such matters, the beauty and symmetry of the rooms, and the richness of the furniture and ornaments. Afterwards a magnificent repast was served up, and the sultan made them sit with him, which they at first refused, but finding it was his pleasure, they obeyed.

The sultan, who had himself much learning, particularly in history, foresaw that the princes, out of modesty and respect would not take the liberty of beginning any conversation. Therefore to give them an opportunity, he furnished them with subjects all dinner time. But whatever subject he introduced, they showed so much wit, judgment, and discernment, that he was struck with admiration. "Were these my own children," said he to himself, "and I had improved their talents by suitable education, they could not have been more accomplished or better informed." In short, he took so great pleasure in their conversation, that after having sat at table longer than usual, he led them into his closet, where he pursued his discourse with them, and at last said, "I never supposed that there were, among my subjects in the country, youths so well brought up, so lively, so capable, and I never was better pleased with any conversation than with yours, but it is time now we should relax our minds with some diversion and as nothing is more capable of enlivening the mind than music, you shall hear a vocal and instrumental concert, which may not be disagreeable to you."

The sultan had no sooner given his orders than the musicians entered, and they fully answered the expectations the princes had been led to entertain of their abilities. After the concert, an excellent farce was acted, and the entertainment was concluded by dancers of both sexes.

The two princes, seeing night approach prostrated themselves at the sultan's feet, and having first thanked him for the favours and honours he had heaped on them, asked his permission to retire, which was granted them by the sultan, who, dismissing them, said, "I give you leave to go,

but remember I brought you to the palace myself only to show you the way, you will be always welcome and the officer you come you will do me the greater pleasure."

Before they went out of the sultan's presence, prince Bahman said "But may we presume to request that your majesty will do us and our sister the honour to pass by our house and rest and refresh yourself, the first time you take the diversion of hunting in our neighbourhood? It is not worthy your presence, but monarchs sometimes have vouchsafed to take shelter in a cottage." "Gentlemen," replied the sultan, "your house cannot be otherwise than beautiful, and worthy of its owners. I shall call and see it with pleasure, which will be the greater for having for my hosts you and your sister, who is already dear to me from the account you have given of the rare qualities with which she is endowed and the satisfaction on I shall defer no longer than to-morrow. Early in the morning I shall be at the same place where I shall never forget that I first saw you. Meet me, and you will be my guides."

When the princes Bahman and Perviz had returned home, they gave the princess an account of the distinguished reception the sultan had given them, and told that they had invited him to do them the honour, as he passed by, to call at their house, and that he had appeared the next day.

"If that be so," replied the princess, "we must think of preparing a repast fit for his majesty, and for that purpose I think it would be proper we should again consult the speaking bird. He will tell us, perhaps, what suits the sultan likes best." The princes approved of her plan, and after they had retired she consulted the bird. "Bird," said she, "the sultan will do us the honour to-morrow coming to see our house, and we are to entertain him, tell us what we must do to acquit ourselves to his satisfaction."

"Good mistress," replied the bird, "you have excellent cooks, let them do the best they can; but, above all things, let them prepare a dish of cucumbers stuffed full of pearls, which must be set before the sultan in the first course before all other dishes."

"Cucumbers stuffed full of pearls!" cried princess Paraside in amazement, "surely, bird, you do not know what you say, it is an unheard-of dish. The sultan may admire it as a piece of magnificence but he will sit down to eat, and not to look at pearls, besides, all the pearls I possess are not enough for such a dish."

"Mistress," said the bird, "do what I say, and

be not uneasy at what may happen. Nothing but good will follow. As to the pearls, go early to-morrow morning to the foot of the first tree on your right hand in the park, dig under it, and you will find more than you want."

That night the princess ordered a gardener to be ready to attend her, and the next morning early led him to the tree which the bird had told her of, and bade him dig at its foot. When the gardener came to a certain depth, he found some resistance to the spade, and immediately discovered a gold box about a foot square, which he showed the princess. "This," said she, "is what I brought you for, take care not to injure it with the spade."

When the gardener took up the box, he gave it into the princess's hands, who, as it was only fastened with neat little hasps, soon opened it, and found it full of pearls of a moderate size, but quite fit for the use that was to be made of them. Very well satisfied with having found this treasure, after she had shut the box again, she put it under her arm, and went back to the house, while the gardener threw the earth into the hole at the foot of the tree as it had been before.

The princes Bahman and Perviz, who saw the princess their sister in the garden earlier than usual, went to her, and met her as she was returning, with a gold box under her arm, which much surprised them. "Sister," said prince Bahman, "you carried nothing with you when we saw you before with the gardener, and now you have a golden box—is this some treasure found by the gardener, and did he come and tell you of it?"

"No, brother," answered the princess, "I carried the gardener to the place where this casket was concealed, and showed him where to dig—but you will be more amazed when you see what it contains."

The princess opened the box, and when the princes saw it was full of pearls, which, though small, were of great value, they asked her how she came to the knowledge of such a treasure. "Prothers," said she, "if nothing more pressing calls you elsewhere, come with me, and I shall tell you." "What more pressing business," said prince Perviz, "can we have than to be informed of what concerns us so much? We have nothing to do to prevent our attending you." The princess, as they returned to the house, gave them an account of her having consulted the bird, as they had agreed she should, and the answer he had given her, the objection that she raised to preparing a dish of cucumbers stuffed full of pearls, and how he had told where to find this box. The princes and princess

formed many conjectures to penetrate into what the bird could mean by ordering them to prepare such a dish, and after much conversation, though they could not by any means guess at his reason, they nevertheless agreed to follow his advice exactly.

As soon as the princess entered the house, she called for the head cook, and after she had given him directions about the entertainment for the sultan, she said, "Besides all this, you must dress an extraordinary dish for the sultan's own eating, which nobody must have anything to do with but yourself. This dish must be of cucumbers stuffed with these pearls," and at the same time she opened the box, and showed him the pearls.

The chief cook, who had never heard of such a dish, started back, and showed his thoughts by his looks, which the princess penetrating said, "I see you take me to be mad to order such a dish, which you never heard of, and which one may say with certainty was never made before. I know this as well as you, but I am not mad, and give you these orders with the most perfect composure. You must do the best you can, and bring me back what pearls are left." The cook made no reply, but took the box and retired, and afterwards the princess gave directions to all the servants to have everything in order, both in the house and gardens, to receive the sultan.

When the hour came the two princes went to the place appointed, and as soon as the sultan of Persia arrived, the chase began, which lasted till the heat of the sun obliged them to leave off. While prince Bahman stayed to conduct the sultan, prince Perviz rode before to show the way, and when he came in sight of the house, spurred his horse, to inform the princess Panzade that the sultan was coming, but she had been told by some servants whom she had placed to give notice, and the prince found her waiting ready to receive his majesty.

When the sultan entered the courtyard, and alighted at the portico, the princess Panzade came and threw herself at his feet, and the two princes informed him that she was their sister, and besought him to accept her respects.

The sultan stooped to raise her, and after he had gazed some time on her beauty, struck with her good person and dignified air, he said, "The brothers are worthy of the sister, and she worthy of them, and to judge of her understanding by her person, I am not amazed that the brothers would do nothing without their sister's consent, but," added he, "I hope to be better acquainted with you, madam, after I have seen the house."

"Sir" said the princess, "it is only a plain country-house, fit for such people as we who live retired from the great world. It is not to be compared with houses in large cities, much less with magnificent palaces of sultans.

"I cannot perfectly agree with you in opinion," said the sultan, very obligingly, "its first appearance makes me suspect you, however I shall not pass my judgment upon it till I have seen it all, therefore be pleased to conduct me through the apartments."

The princess led the sultan through all the rooms but the hall, and after he had considered them very attentively and admired their variety, "My fair one," said he to the princess Parizade, "do you call this a country house?" The finest and largest cities would soon be deserted if all country houses were like yours. I am no longer surprised that you take so much delight in it, and despise the town. Now let me see the garden, which I doubt not is answerable to the house."

The princess opened a door which led into the garden, and the first object



The chief cook started back (p. 76).

that presented itself to the sultan's view was the golden fountain. Surprised at so rare a sight, he asked from whence that wonderful water, which gave so much pleasure to behold, had been procured, where it was its source, and by what art it was made to play so high, that he thought nothing in the world could be compared to it. He said he would presently take a nearer view of it.

The princess then led him to the spot where the fountain on a tree was planted, and there the sultan heard a concert, different from all he had ever heard before, and stopping to see where the musicians were he could discern nobody far or near, but still distinctly heard the music. "My fair one," said he to the princess Parizade, "where are the musicians whom I hear? Are they underground, or invisible in the air? Such excellent performers would hazard nothing by being seen, on the contrary, they would please me the more."

"Sir," answered the princess smiling, "they are not musicians, but the leaves of the tree your majesty sees before you, which form this concert, and if you

will give yourself the trouble to go a little nearer, you will be convinced, and the voices will be the more distinct."

The sultan went nearer, and was so charmed with the sweet harmony that he would never have been tired hearing it, but that his desire to have a nearer view of the fountain of yellow water forced him away. "Fair one," said he, "tell me, I pray you, whether this wonderful tree was found in your garden by chance or if it was a present made to you, or have you procured it from some foreign country? It must certainly have come from a great distance, otherwise, curious as I am after natural rarities, I should have heard of it. What name do you call it by?"

"Sir," replied the princess, "this tree has no other name than that of the singing tree, and is not a native of this country. It would at present take up too much time to tell you by what adventures it came here, its history is connected with that of the yellow water and a speaking bird, which came to me at the same time and which your majesty may see after you have taken a nearer view of the golden water. But if it be agreeable to your majesty, when you have rested, and recovered from the fatigue of hunting, which must be



"The sultan came to the yellow water" (p. 703).

the greater because of the sun's intense heat, I shall do myself the honour of relating it to you.

My fair one, replied the sultan, "my fatigue is so well recompensed by the wonderful things you have shown me that I do not feel it in the least. I think only of the trouble I give you. Let us finish by seeing the yellow water. After that let me see and admire the speaking bird."

When the sultan came to the yellow water his eyes were fixed so steadfastly on the fountain, that he could not take them off. At last addressing himself to the princess he said, "As you tell me that this water has no spring or communication I conclude that it is foreign, as well as the singing tree."

"Sir," replied the princess, "it is as your majesty says, and to let you know that this water has no communication with any spring I must inform you that the basin is one entire stone, so that the water cannot come in at the sides or underneath. But what your majesty will think most wonderful is, that all this water proceeded but from one flagon, which I emptied into this basin, which increased to the quantity you see by a property peculiar to itself, and formed this fountain."

"Well," said the sultan.

"this is enough for one time. I promise myself the pleasure of coming often to visit it. Now let us go and see the speaking bird."

As he went towards the hall, the sultan perceived a prodigious number of singing birds in the trees around, filling the air with their warblings and songs, and asked why there were so many there, and none on the other trees in the garden. "The reason, sir," answered the princess, "is, because they come from all parts to accompany the song of the speaking bird, which your majesty may see in a cage in one of the windows of the hall we are approaching, and if you listen, you will perceive that his notes are sweeter than those of any of the other birds, even the nightingales."

The sultan went into the hall, and as the bird continued singing, the princess raised her voice, and said, "My slave, here is the sultan, pay your compliments to him." The bird left off singing that instant, and all the other birds ceased also, and it said, "The sultan is welcome here, God prosper him, and prolong his life!" As the entertainment was served near the window where the bird was, the sultan replied, as he was taking his seat, "Bird, I thank you, and I am overjoyed to find in you the sultan and king of birds."

As soon as the sultan saw the dish of cucumbers set before him, thinking it was stuffed in the best manner, he reached out his hand and took one, but when he cut it, he was in extreme surprise to find it stuffed with pearls. "What novelty is this?" said he, "and with what design were these cucumbers stuffed thus with pearls, since pearls are not to be eaten?" Then he looked at the two princesses and the princess to ask them the meaning, when the bird interrupting him, said, "Can your majesty be in such great astonishment at cucumbers stuffed with pearls which you see with your own eyes, and yet believe that the sultanness your wife gave birth to a dog, a cat, and a piece of wood?" "I believe it," replied the sultan, "because two ladies assured me of it." "Those ladies, sir," replied the bird, "were the sultanness's two sisters, who, envious of her happiness in being preferred by your majesty before them, to satisfy their envy and revenge, have abused your majesty's credulity. If you interrogate them, they will confess their crime. The two brothers and the sister whom you see before you are your own children, whom they exposed, and who were taken in by the intendant of your gardens, who provided nurses for them and took care of their education."

This speech of the birds presently cleared up the sultan's understanding. "Bird," cried he, "I

believe the truth which you discover to me. The inclination which drew me to them tells me plainly they must be my own blood. Come then, my sons, come, my daughter, let me embrace you, and give you the first marks of a father's love and tenderness." The sultan then rose, and after having embraced the princes and the princess, and mingled his tears with theirs, said, "It is not enough my children, you must embrace each other, not as the children of the intendant of my gardens, to whom I have been so much obliged for preserving your lives, but as my own children, of the royal blood of the monarchs of Persia, whose glory, I am persuaded, you will maintain."

After the two princes and princess had embraced each other mutually with new satisfaction, the sultan sat down to table again with them, and finished his meal in haste, and when he had come, he said, "My children, you see in me your father, to-morrow I will bring the sultanness, your mother, therefore prepare to receive her."

Afterwards the sultan mounted his horse, and returned with expedition to the capital. The first thing he did, as soon as he had alighted and entered the palace, was to command the grand vizier to seize the sultanness's two sisters. They were taken from their houses separately, convicted, and condemned to be quartered, which sentence was put in execution within an hour.

In the meantime, the sultan Khosroushah, followed by all the lords of his court who were then present, went on foot to the door of the great mosque, and took the sultanness out of the strict confinement she had languished under for so many years. He embraced her in the miserable condition to which she was then reduced, and said, with tears in his eyes, "I come to entreat your pardon for the injustice I have done you, and to make the reparation which I ought, which I have begun, by punishing the unnatural wretches who put the abominable cheat upon me, and I hope you will look upon it as complete, when I present to you two accomplished princes and a lovely princess our children. Come and resume your former rank, with all the honours which are your due." All this was done and said before great crowds of people, who flocked from all parts at the first news of what was passing, and immediately spread the joyful intelligence through the town.

Next morning early, the sultan and sultanness, whose mournful and dilapidated dress was changed for magnificent robes, went with their court to the house built by the intendant of the gardens, where



the sultan presented the princes Bahman and Perviz and the princess Parizade to the sultanness.

"These, madam," said he, "are the two princes your sons, and this princess your daughter: embrace them with the same tenderness as I have done, since they are worthy both of you and me." Tears flowed plentifully down their cheeks at these tender embraces. The sultanness especially was moved by the comfort and joy of having two such princes for her sons, and such a princess for her daughter, on whose account she had so long endured the severest affliction.

The two princes and the princess had prepared a magnificent repast for the sultan and sultanness, and their court. As soon as it was over, the sultan

led the sultanness into the garden, and showed her the harmonious tree, and the beautiful effect of the yellow fountain. As for the bird, she had seen him in his cage, and the sultan had spared no panegyric in his praise during the repast.

When there was nothing to detain the sultan any longer he took horse again, and, with the princes Bahman and Perviz on his right hand, the sultanness and the princess on his left, and preceded and followed by the officers of his court, according to their rank, returned to his capital. Crowds of people came out to meet them and acclamations of joy ushered them into the city where all eyes were fixed not only upon the sultanness the two princes, and the princess, but also upon the bird, which the princess carried before her in his cage admiring his sweet notes which had drawn all the other birds about him. They followed him, flying from tree to tree in the country and from one house-top to another in the city. The princes Bahman and Perviz and the princess Parizade were at length brought to the palace with this pomp, and nothing was to be seen or heard all that night but illuminations and rejoicings both in the palace and in the utmost parts of the city which lasted many days.

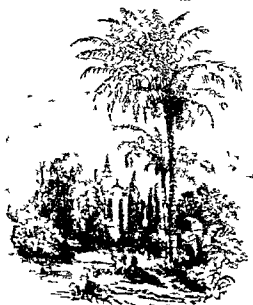
The sultan of the Indies could not but admire the prodigious and inexhaustible memory of the sultanness his wife, who had entertained him so many nights with such a variety of interesting stories.

A thousand and one nights had passed away these innocent amusements, which contributed much towards the removing the sultan's unhappy prejudice against the fidelity of women. His temper was softened. He was convinced of the merit and great wisdom of the sultanness Scheherazade. He remembered with what courage she had offered herself voluntarily to be his wife without fearing the death to which she knew she exposed herself as so many sultannesses had suffered with her knowledge.

These considerations, and the many other good qualities he knew her to be possessed of induced him at last to forgive her. "I see lovely Scheherazade," said he, "that you can never be at a loss for such stories as have so long diverted me. You have appeased my anger. I freely renounce the law I had imposed on myself. I restore your sex to my favourable opinion, and will have you be regarded as the deliverer of the many damsels I had resolved to sacrifice to my unjust resentment."

The sultanness threw herself at his feet and embraced them tenderly with all the marks of the most lively and perfect gratitude.

The grand vizier was the first who learned this agreeable news from the sultan's own mouth. It was instantly carried to all cities towns and provinces and gained the sultan, and the lovely Scheherazade his consort, universal applause and the blessings of the people of the large empire of the Indies.



SELECTIONS FROM ELL, PETTER, GALPIN & CO.'S PUBLICATIONS.

ILLUSTRATED AND FINE ART WORKS

resque Europe Complete in Five Volumes containing Thirteen exquisite Steel Plates from Original designs by BREYER POSTER, L. M. WIMPERIS, P. SKELTON, J. W. LUTCH, H. FERN, S. HODSON, S. READ, J. B. SMITH, J. COOK, J. CHASS, C. WERNER, F. WOODMAN, L. J. WOOD, L. H. HADDER, G. G. KILMER, and nearly 600 Original Illustrations, drawn on the Wood by the Artists. With Descriptive Letterpress. Royal 4to, cloth, 15s. each. Best Morocco, £1 15s. each. **and II of PICTURESQUE EUROPE** contains GREAT BRITAIN and IRELAND complete. Vols. III, IV, V, and VI, each 15s. each.

Magazine of Art VOL. II containing 200 of the most important and upwards of 200 Illustrations from the Artists. Extra crown 4to, cloth, bevelled boards, gilt edges. The price of Vol. I has been raised to 10s. 6d. and on 7 copies a more than 10s. 6d. price.

Sketches from Dickens. Containing 100 of the most important and upwards of 200 Illustrations from the Artists. Extra crown 4to, cloth, bevelled boards, gilt edges. The price of Vol. I has been raised to 10s. 6d. and on 7 copies a more than 10s. 6d. price.

Great Painters With Eighty three Examples of the Works of the Great Masters. By G. W. SHIELDON. Demy 4to, cloth, 15s. each.

Ant Spots Around Oxford. By ALFRED H. W. With 72 Original Woodcuts. Extra fcap. 4to, cloth, 15s. each.

Great Painters of Christendom. in Cimabue to Wilkie. By JOHN FORBES. Illustrated throughout. Royal 4to, cloth, 15s. each.

Har Garden Flowers. First Series. By H. H. FIS. F.S.A. Cloth 4to, in cardboard box 15s. each.

Har Wild Flowers. First and Second Series. By F. E. HURTER, F.L.S., F.S.A. With Forty Coloured Plates and Descriptive Text in each. Cloth gilt, in 12 boxes, 15s. each.

Studies of Home Life. With 24 Full page Illustrations, painted by the Woodbury Process. Demy 4to, cloth, gilt edges, 15s. each.

Art in Water Colours. Containing 200 of the most important and upwards of 200 Illustrations from the Artists. With Descriptive Letterpress. Royal 4to, cloth, 15s. each. Best Morocco, £1 15s. each. **and II of Art in Water Colours.** Contains 200 of the most important and upwards of 200 Illustrations from the Artists. With Descriptive Letterpress. Royal 4to, cloth, 15s. each. Best Morocco, £1 15s. each. **and III of Art in Water Colours.** Contains 200 of the most important and upwards of 200 Illustrations from the Artists. With Descriptive Letterpress. Royal 4to, cloth, 15s. each. Best Morocco, £1 15s. each. **and IV of Art in Water Colours.** Contains 200 of the most important and upwards of 200 Illustrations from the Artists. With Descriptive Letterpress. Royal 4to, cloth, 15s. each. Best Morocco, £1 15s. each. **and V of Art in Water Colours.** Contains 200 of the most important and upwards of 200 Illustrations from the Artists. With Descriptive Letterpress. Royal 4to, cloth, 15s. each. Best Morocco, £1 15s. each.

THE DORE FINE ART VOLUMES

Dante's Inferno. With Descriptive Letterpress. Cloth 4to, 15s. each. Best Morocco, £1 15s. each.

Dante's Purgatorio and **Dante's Paradiso.** With Descriptive Letterpress. Cloth 4to, 15s. each. Best Morocco, £1 15s. each.

La Fontaine's Fables. With Descriptive Letterpress. Cloth 4to, 15s. each. Best Morocco, £1 15s. each.

Don Quixote. With Descriptive Letterpress. Cloth 4to, 15s. each. Best Morocco, £1 15s. each.

Paradise Lost. Illustrated by GUSTAVE DORE. Cloth 4to, 15s. each. Best Morocco, £1 15s. each.

Morocco its People and Places. By EDMONDO DE AMAR. Translated by C. KOLLYN TILTON. With Original Illustrations. Extra crown 4to, cloth, 15s. each.

Our Own Country. An Illustrated Geographical and Historical Description of the Chief Places of Interest in Great Britain. Vols. I and II, with upwards of 200 Original Illustrations in each, extra crown 4to, cloth, 15s. each.

The International Portrait Gallery. Complete in Two Vols. each containing Portraits of the most eminent of the best style of Chromo-Lithography of the distinguished Characters of Foreign Nations, with Biographical sources. Demy 4to, cloth, 15s. each.

The Countries of the World. By Dr. ROBERT DODD. VOLS. I, II, III, IV, and V, each containing about 120 Illustrations. Extra crown 4to, cloth, 15s. each.

Heroes of Britain in Peace and War. Complete in Two Volumes with about 300 Original Illustrations. Demy 4to, cloth, 15s. each.

The Sea its Stirling Story of Adventure, Peril, and Heroism. By F. WATKINS. Vols. I, II, and III, each containing upwards of 100 Original Illustrations. Cloth, 15s. each.

Great Industries of Great Britain. Complete in Three Vols. With about 120 Illustrations. Each, 4to, cloth, 15s. each.

Homely Scenes from Great Painters. Containing 24 full-page Copies of Famous Pictures. With Descriptive Letterpress. Demy 4to, cloth, gilt edges, 15s. each.

The Leopard Shakespeare. From the Text of Professor DEL. With EDWARD III. and The Noble Kinsmen. With an Introduction by F. J. FURNIVALL, Director of the New Shakespeare Society. With about 400 Illustrations. Cloth, 15s. 6d. Demy 4to, cloth, gilt edges, 15s. 6d.

Royal Quarto Shakespeare. Edited by CHARLES and MARY COCKER. Complete in Three Vols. Cloth 4to, 15s. each. Best Morocco, £1 15s. each. Also Three separate Vols. in cloth 7s. 6d. LONDON, £1 15s. HISTORICAL PLAYS, 15s. 6d. TRAGEDIES, £1 15s.

Illustrated Travels. Edited by H. W. BATES. Assistant-Secretary of the Royal Geographical Society. Complete in Six Vols. each containing upwards of 200 Original Illustrations. Each, cloth 4to, 15s. each. Best Morocco, £1 15s. each.

The World of Wit and Humour. With about 400 Illustrations. Cloth 4to, 15s. each.

The World of Wonders. With about 400 Illustrations. Cloth 4to, 15s. each.

Aesop's Fables. With about 400 Illustrations. Cloth 4to, 15s. each.

THE DORE FINE ART VOLUMES

Dante's Inferno. With Descriptive Letterpress. Cloth 4to, 15s. each. Best Morocco, £1 15s. each.

Dante's Purgatorio and **Dante's Paradiso.** With Descriptive Letterpress. Cloth 4to, 15s. each. Best Morocco, £1 15s. each.

La Fontaine's Fables. With Descriptive Letterpress. Cloth 4to, 15s. each. Best Morocco, £1 15s. each.

Don Quixote. With Descriptive Letterpress. Cloth 4to, 15s. each. Best Morocco, £1 15s. each.

Paradise Lost. Illustrated by GUSTAVE DORE. Cloth 4to, 15s. each. Best Morocco, £1 15s. each.

